

HISTORY OF  

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JOSEPH SMITH *and*  
THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS  

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OF LATTER-DAY SAINTS

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A Source- and Text-Critical Edition

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Volume 2: 1834-1837

Eight Volumes

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*Edited by*

DAN VOGEL

THE SMITH-PETTIT FOUNDATION  
SALT LAKE CITY • 2015

*To all students of Mormon history*

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## INTRODUCTION TO VOLUME 2

Volume 2 covers the period from January 1834 to the end of 1837. It gives an account of the organization of the Kirtland High Council and the trial of dissident Philastus Hurlbut, the journey of the paramilitary Zion's Camp and its unsuccessful attempt to return the expelled saints to Jackson County, Missouri, the organization of the Quorum of Twelve Apostles and First Quorum of Seventy, the purchase and "translation" of several Egyptian papyri, the dedication of the Kirtland Temple and accompanying Pentecostal events, the organization and subsequent failure of the Kirtland Bank, the inauguration of the British Mission, and the disaffection of several leading church members.

### **Manuscript History, Book A-1, 413-Book B-1, 780 (June 1843-February 1844)**

Willard Richards began writing the narrative for the year 1834 on 18 June 1843. On 24 August, he finished Book A-1 and began recording in Book B-1 with the entry for 1 September 1834.<sup>1</sup> On 18 February 1844, he reached Book B-1, 780, which concluded the year 1837.<sup>2</sup>

### **Review by Apostolic Committee (May-June 1845)**

After reviewing pages 180-303 on 2 April 1845, which covered 10 January 1832-21 June 1833,<sup>3</sup> the apostolic committee evidently skipped to Book B-1, reviewing pages 553-57 on 10 May. On this day, George A. Smith wrote: "Went to Prest. Brigham Young's: then with him to Dr. Willard Richards and commenced to revise the Church history, Book B. Read five pages."<sup>4</sup> Charles W. Wandell wrote: "Dr. [Richards] in <the> office correcting History Book B ... Pres. B. Young. & G. A. Smith assisting Dr. with the history &c."<sup>5</sup>

The minutes of the committee indicate that they reviewed pages 558-619 on 12, 13, and 14 May, which covered 1 September-22 November 1834.<sup>6</sup> On 12 May, Brigham Young recorded: "Evening, with bros. Heber C. Kimball, W. Richards and Geo. A. Smith at bro. Edward Hunter's revising history."<sup>7</sup> On 13 May, Kimball wrote: "G. A. Smith come to us. Commenced reading history at half past 10. The morning pleasant. We red all day, that is B. Young, G. A. Smith, and my self read all day taken turns. Elder Richards was sick with the chill and fever."<sup>8</sup> And on 14 May, Young wrote: "Con-

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1. WRj 9:41, 47.

2. WRj 8:61.

3. See Introduction to Volume 1 and revisers' notes for Book A-1 in vol. 7, IV.3, under 2 Apr. 1845.

4. GASHi, 67-69.

5. CHOj 4:12.

6. See vol. 7, IV.4, Apostolic Review of Book B-1, May-July 1845, which records the committee's progress as follows: 12 May, pp. 558-69; 13 May, pp. 570-81; 14 May, pp. 582-619.

7. MSHiBY 13:68 (cf. DHC 7:408).

8. HCKj [1844-45], vol. 3 (*OPW*, 111).

tinued at bro. Edward Hunter's as yesterday; my health, and that of bro. Richards, poor; but we read and revised history all day."<sup>9</sup>

The committee next met on 16–17 May, but returned to reviewing Book A-1. On 16 May, they reviewed pages 304–78, covering 23 June–19 Nov. 1833.<sup>10</sup> On 17 May, the review committee reached page 413 of Book A-1. On this day, Richards recorded: "At Hunters ... Revising History from page 378 to 510—132 pages."<sup>11</sup> Heber C. Kimball also recorded: "Began to read at 10 Oclock. Present T. Bulark [Bullock], B. Young, W. Richards, G. A. Smith. ... Elder John Tailer [Taylor] and B. Rockwell come in at 11. ... We red history till five in the after noon, to Page 5 hundred and 11. We ware wearry. We red 132 Pages went home."<sup>12</sup>

Resuming their review of Book B-1 on 20 May, the committee read pages 619–76, covering 23 November 1834–31 December 1835. Following this meeting, Richards recorded: "at Bro Pierces. Young. Kimball. Taylor. Geo. A.—& Willard read 57 pages History Book B. closed with 1835."<sup>13</sup>

Nearly a month passed before the committee returned to reading Book B-1. On 18 June, Bullock recorded: "W. Benson at J. Taylors reading Book No. 2 to J. Taylor, B. Young, H. C. Kimball and G. A. Smith till ep [evening prayer] 4."<sup>14</sup> Between 18 and 25 June, the committee read pages 676–782,<sup>15</sup> covering 1 January 1836 to early February 1838, which is beyond this volume.

Among the revisions the committee made at this time was the recommendation that the account of Zion's Camp be compared with Heber C. Kimball's journal, which had appeared in the *Times and Seasons* in January and February 1845.<sup>16</sup> Kimball's journal had already been used in the first version of the story, but Notes G–L, containing information from Kimball, were added in July and August 1845.<sup>17</sup>

### Book A-1, 397–553, Revisited (June–July 1845)

There is no record of the review committee reading pages 512–53 of Book A-1, but it may have been in June when the committee revisited Book A-1. On 20 June 1845, Heber C. Kimball recorded: "When I returned Elder B. Young, G. A. Smith, O. Pratt, Willner [Wilmer] Benson red history fore us. We ware in the part of Jac[k]son [County, MO] Percicution [persecution]."<sup>18</sup> This seems to imply that the committee were revisiting the period from the destruction of the printing press in Independence, Missouri, on 20 July 1833, to the expulsion of the Mormons from Jackson County in November 1833, recorded in Book A-1, 326–76 (cf. DHC 1:390–438; chaps. 28–31). According to Thomas Bullock, the committee met again on 24 June, when "B. Young, H. C. Kimball, G. A. Smith, J. E. Page, came to read the history when W. Benson read to them till ep [evening prayer] 3."<sup>19</sup> How far into Book A-1 the committee read at this time is not recorded, but it possibly included pages 397–

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9. MSHiBY 13:73 (cf. DHC 7:411).

10. See Introduction to Volume 1.

11. WRj 11:154.

12. HCKj [1844–45], vol. 3 (*OPW*, 112–13).

13. WRj 11:157.

14. CHOj 3:16.

15. See vol. 7, IV.4, Apostolic Review of Book B-1, May–July 1845, which records the committee's progress as follows: 18 June, pp. 676–702; 19 May, pp. 702–32; 20 June, pp. 732–61; 24 June, 761–77; [25?] June, pp. 777–82.

16. See HCKj [1845]. See also revisers' notes for Book A-1 in vol. 7, IV.3, under 17 May 1845.

17. See MSHi Chronology and discussion below.

18. HCKj [1840–45], vol. 2 (*OPW*, 122).

19. CHOj 3:17.



408, covering 15–18 Dec. 1833 (cf. DHC 1:457–67; chaps. 33–34), which was about to be published in the 1 July 1845 issue of the *Times and Seasons*. This process may have continued through the end of Book A-1 (p. 553).

It may have been at this time also that the first revision of Zion's Camp occurred with additional information primarily from Heber C. Kimball's journal. George A. Smith wrote that he spent 20 June "with Elder Kimball revising <the> history of Joseph Smith & collecting lost items," and that on 21–22 June he "Spent some time getting items for history."<sup>20</sup> This evidently refers to the gathering of material (primarily from HCKj [1845]) for Book A-1 addenda, particularly Notes G–L, which were keyed to pp. 480–90. This may have been what Richards was revising on 19 July 1845, when he recorded: "I commenced re-writing history having written none for near 2 months."<sup>21</sup> Three days later, Wandell wrote that Richards was "overhauling the camp history."<sup>22</sup>

### Review of Book B-1 Continues (July 1845)

The review committee met four times in July, finishing Book B-1 on the 14th. On 2 July, Bullock wrote that "W Benson [was] ... reading book 2, to B. Young, G.A. Smith, & W Richards," and on 4 July that "W Benson read Book 2 to B. Young, G.A. Smith & W Richards till 12."<sup>23</sup> On 7 July, Kimball wrote that he "went to Wr. [Willard] Richards to read history in company with B. Young, G. A. Smith."<sup>24</sup> On 14 July, Wilmer Benson recorded that he spent the morning "reading book No 2 to B Young[,] G A Smith & W Richards till 1 PM [and] ... finished reading vol 2nd"<sup>25</sup> It is not known what pages were covered, or precisely when the committee reached page 780, which concludes the year 1837 and volume 2 of the DHC, but it was likely before Benson copied it into Book B-2, 704, on 6 August 1845.<sup>26</sup>

On 4 July 1845, Bullock reported that he and Wilmer Benson began "examining Book A," and that on 15 July he and Wandell "examined and finished Book No. 1."<sup>27</sup> At this time, Book A-2 had been written no farther than page 308.

### Manuscript History, Book A-2, 266–311 (June–August 1845)

Wandell, who had started Book A-2 on 4 April 1845, completed the year 1833 and began copying on page 266 about 5 June.<sup>28</sup> He was evidently copying closely behind the revision committee, carefully incorporating their addenda, eight of which he had recorded in the addenda to Book A-1 himself. Before resigning on 29 July, Wandell had reached page 308 of A-2, which covered 5 June 1834

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20. GASHi, 81.

21. WRj 11:219.

22. CHOj 4:19.

23. CHOj 3:18; cf. CHOj 1:46.

24. HCKj [1840–45], vol. 2 (OPW, 129).

25. CHOj 5:5. TB wrote: "reading to B. Young, G.A. Smith, & W Richards finished examining book 2" (CHOj 3:19).

26. CHOj 5:8.

27. CHOj 1:46–47; 3:18–19.

28. CWW reached Book A-2, 244, on 31 May 1845 (CHOj 3:13; 4:15). He continued copying in Book A-2 from 2–7 July, when the record states: "C.W.W. copying Book A. ... TB. writing history. WB. copying Book B. ... C.W.W. left off [f] at page 276. new book. 431 old book. average — new book, 5 2/6 pages per diem, average old book 10 1/6" (CHOj 4:16).

(cf. DHC 2:84; chap. 6).<sup>29</sup> The handwriting that follows Wandell's is that of Franklin D. Richards, Willard's nephew, who joined the historian's office on 1 August 1845 and began writing in Book C-2 the following day.<sup>30</sup> Franklin's handwriting also appears on three pages of A-2 (pp. 308-11), where he copied two letters, dated 5 and 6 June 1834, and a short paragraph about the movements of Zion's Camp. At this time, it was decided that the account of Zion's Camp needed major revision and pages 303-11 of A-2, which covered events of 5 May-6 June 1834, were subsequently crossed out. It therefore seems likely that Franklin's writing in A-2 occurred before revision began on 21 August.

### Revising Zion's Camp (August-September 1845)

Rewriting of Zion's Camp began on 21 August 1845, when George A. Smith met with Willard Richards, "giving him the commencement of the history of Zion's Camp."<sup>31</sup> On the same day, Bullock recorded that he was "examining the camp Journey with Dr. [Richards] G. A. Smith was present part of the time."<sup>32</sup> On 22 August, Richards wrote that he "re-wrote the history of Zions camp in co[mpany]. with Geo A Smith till 5 o'clock."<sup>33</sup> On this day, Brigham Young observed: "Elders W. Richards and Geo. A. Smith commenced writing the history of Zion's camp. Bro. Geo. A. Smith supplying many of the items from memory."<sup>34</sup> Following an account of Zion's Camp in his own History begun in 1857, Smith said:

The Journal of F. G. Williams Historian of the Camp ~~was~~ <also the list of the names of the camp were> lost & a very brief account of the Journey was published in the History of Joseph Smith, I afterwards furnished Dr Willard Richards, the Church Historian, with a series of notes from memory, ~~eleven~~ <ten> years after the events transpired [*illegible*] I could not write at the time & consequently kept no journal. I have now ~~engrafted~~ <given> the substance of these notes with additions in my narrative.<sup>35</sup>

On 23 August 1845, Franklin D. Richards wrote: "at 9 A.M. G. A. Smith, Doctor [Willard Richards], (and after awhile br H. C. Kimball also) revised the History of Zions Camp till dinner and I wrote for them."<sup>36</sup> This probably refers to his keeping notes, as none of the addenda or interlineations in A-1 are in his hand. Among the scraps and loose notes associated with the MS History are two pages (numbered 6-7) of a longer document containing an early draft of some of the addenda later copied into A-1 by Thomas Bullock bearing the handwritings of F. D. Richards and T. Bullock.<sup>37</sup>

Revision of Zion's Camp continued until 1 September, when Bullock mentioned that the revision had reached Joseph Smith's return to Kirtland.<sup>38</sup> On 2 September, Bullock recorded that he had "finished Zion's Camp Journey."<sup>39</sup>

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29. On 29 July 1845, WB recorded: "Brother C W Wandell resigned his situation in the office" (CHOj 5:6).

30. CHOj 6:3; FDRj 4:31.

31. GASHi, 98.

32. CHOj 3:23. HCK helped on 23, 29 and 30 Aug. (CHOj 6:9, 11-12).

33. WRj 11:251.

34. MSHiBY 14:13; cf. DHC 7:436.

35. GASHi, 31.

36. CHOj 6:9.

37. See vol. 7, III.1, George A. Smith Addenda for Book A-1.

38. TBj, 1; CHOj 3:25; cf. DHC 2:139 (chap. 9).

39. TBj, 1; cf. CHOj 3:25.

**Manuscript History, Book A-2, 311-553  
(October-November 1845)**

When it came time to copy the revised version of Zion's Camp in Book A-2, it was decided to simply cross out pages 303-11, so that the interlineations and numerous addenda could simply be incorporated in the text copied by Wilmer Benson, who was scribe for the remainder of A-2 (pp. 311-65). The earliest record of Benson writing in A-2 is 13 October 1845, when he said he was "writing in Books A and C a little."<sup>40</sup> Benson continued writing until 20 November, when Bullock recorded: "W Benson copying in Book A. page 342."<sup>41</sup> Then, on 28 November, Benson recorded that he had been "writing History all Day in Book A finished at 4½ the same vol at 4½."<sup>42</sup>

**Manuscript History, Book B-2, 481-704  
(May-August 1845)**

On 13 May 1845, Bullock recorded that Benson spent the "afternoon ruling Book 2 for copying," and on the following day Wandell recorded that Benson was "paging new book."<sup>43</sup> On 16 May, Bullock recorded: "W. Benson copying book 2."<sup>44</sup> Writing nearly all of it himself, Benson finished Book B-2 just as serious revision on Zion's Camp began. On 22 August, Bullock recorded: "W Benson finished book 2 at noon."<sup>45</sup> Prior to this date, Benson had reached the end of 1837 on page 704 (which is where this volume of the History ends) about 5-6 August 1845.<sup>46</sup>

**Examining Book A-2  
(December 1845)**

Little is known about the examination of Book A-2, except that the last page of A-2 has the following note: "ex[amine]d. Dec. 3. 1845. T[homas]. B[ullock]."

**Thomas Bullock Examines Book B-2  
(July-November 1845)**

On 15 July 1845, Thomas Bullock began "examining" Book B-2 with Charles W. Wandell and Wilmer Benson, keeping dated notes.<sup>47</sup> Unfortunately these notes are incomplete, ending on 28 July with the examination of page 655. On 13 October 1845, Bullock recorded: "In afternoon examining book B. to page 693 with brother Benson," and on 15 October: "Examined book B. to 695¾."<sup>48</sup> He likely reached page 704, which concludes the year 1837, shortly after this date, although he did not finish B-2 until 18 November.<sup>49</sup>

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40. CHOj 7:5.

41. CHOj 3:31.

42. CHOj 7:15.

43. CHOj 3:10; 4:13.

44. CHOj 3:11.

45. CHOj 3:23.

46. On 4 Aug. 1845, WB was on p. 689 (CHOj 3:22). On 7 Aug., FDR wrote pp. 709-10 (CHOj 6:4).

47. On 15 July 1845, TB wrote: "TB. & C. W. Wandell examined and finished Book No. 1 about [9?]. then T.B. and W Benson examined Book No. 2 till 7. C. W. Wandell prepared vol 3. and 4 for copying. &c" (CHOj 3:19). According to TB's notes, they examined Book B-2, 481-538 (line 20), morning to 7 p.m. (see vol. 7, IV.5, Thomas Bullock's Notes for Book B-2).

48. TBj, 4 (*BYU Studies* 31:26).

49. On 18 Nov. 1845, TB recorded: "At office examining Book B to the end" (TBj, 8; *BYU Studies* 31:33). In the CHOj, he wrote: "T.B. & F. D. Richards examined Book B[.] finished it" (CHOj 3:31).

### Revisiting of Zion's Camp (December 1859)

The work of review and revision continued even after publication in the *Times and Seasons* and *Deseret News*. Although the *News* had completed its use of Book B-1 on 12 Nov. 1853, the Church Historian's Office Journal records on 20 October 1854: "Leo at work cleaning up book B" (CHOj 17:193). This was likely done in contemplation of publication in book form.

In December 1859, LDS historians returned to the story of Zion's Camp in Books A-1 and A-2. The Church Historian's Office Journal for 5 December 1859 lists Robert L. Campbell as "Revising Book A history," and John L. Smith and Thomas Bullock as "Comparing history in Book A."<sup>50</sup> On 6 December, Wilford Woodruff recorded: "I spent the day in the office reading the History of Zions Camp."<sup>51</sup> On this day, the entire Historian's Office—George A. Smith, Wilford Woodruff, Robert L. Campbell, Richard Bentley, John L. Smith, Thomas Bullock, and John Jacques—were listed as "Reading & revising history Book A. by copy, and comparing with history publish[ed]."<sup>52</sup> On the following day, the same men were "reading & revising history Book A. by copy, (Zions Camp)."<sup>53</sup> It is possibly at this time that Woodruff added several notes in the margins of Book A-2 in red ink under 3, 19, and 21 June and 1 July 1834.<sup>54</sup> An entry for 8 December reads: "G.A.S. revising Book A. ... R.L.C. revising Book A 2 ... TB. revising Book A 1."<sup>55</sup> The last entry to mention this work, dated 10 December, simply lists Bullock as "Revising Book A."<sup>56</sup>

### Further Revision of Zion's Camp (July 1862)

Another period of revision of Zion's Camp began about 8 July 1862, when CHO journal records: "G.A.S. On history book A, adding items left blank by Dr. R[ichards]. ... T.B. Copying history items book A."<sup>57</sup> This activity continued on 9-11 July. On 9 July, "G.A.S. On history items, Zion's camp. ... T.B. Copying historical items, Zion's camp return."<sup>58</sup> This possibly relates to an interlinear insertion pertaining to the beginning of August 1834 in Book A-1, 528, in Bullock's handwriting that reads: "(see addenda to come in here)," and another in Book A-2, 351, also in Bullock's handwriting, that reads in pencil: "<see addenda, return journey to come in here>." If so, this suggests these late additions were kept on separate sheets, which have not been located at this time.

On 12 July, Bullock was "Comparing Book A 2 with printed history in the Mill Star vol 14."<sup>59</sup> In 1852, volume 14 of the *Millennial Star* resumed publishing Joseph Smith's History by reprinting all that had previously appeared in 1842-45. Bullock's comparison continued on 14, 15 and 18 July, and involved both Books A-1 and A-2. He undoubtedly discovered that Book A-1 Addenda, Notes 1-21, although copied into Book A-2, were not published (see Table 1).

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50. CHOj 23:340.

51. WWj, vol. 7, 6 Dec. 1859 (WWj 5:398).

52. CHOj 23:341.

53. CHOj 23:342.

54. See Book A-2, 320 (chap. 5), 331-33 (chap. 7), and 340 (chap. 8).

55. CHOj 23:343.

56. CHOj 23:345.

57. CHOj 26:227.

58. CHOj 26:228.

59. CHOj 26:230.

### Revision of the Zelph Story

It seems likely that during this time of revision one of the more well-known alterations was made. As published in the *Times and Seasons* on 1 January 1846, Joseph Smith identified a skeleton unearthed in Illinois in June 1834 as Zelph, a white Lamanite who fought “under the great prophet Omandagus, who was known from the hill Cumorah, or Eastern sea, to the Rocky Mountains,” and was killed “during the last great struggle of the Lamanites and Nephites.”<sup>60</sup> This was composed in Book A-1, 483, on 24 July 1843, primarily using the journals of Wilford Woodruff and Heber C. Kimball.<sup>61</sup>

Although the account of Zion’s Camp had gone through several revisions, the story of Zelph remained the same. This section of A-1 had been reviewed by Brigham Young, Heber C. Kimball, John Taylor, George A. Smith, and Willard Richards on 17 May 1845, and then copied without change into Book A-2, 307, by Charles W. Wandell in July 1845. Again, Willard Richards “over-hauled” Zion’s Camp in July 1845, and in mid-August the same section of A-1 underwent a major revision by George A. Smith and Thomas Bullock, and occasionally Heber C. Kimball, at which time many interlineations and addenda were inserted—all without change to the Zelph story. Any changes post-date Wilmer Benson’s copying the revised version in A-1 into A-2 in October 1845, and December 1859 or July 1862 are most likely the times when Bullock emended the account in Book A-1, as follows:

During our travels we visited several of the mounds which had been thrown up by the ancient [p. 482] inhabitants of this country, ~~Nephites, Lamanites &c.~~ and this morning I went up on a high mound, near the river, accompanied by ~~the~~ <several> brethren. From this mound we could overlook the tops of the trees and view the prairie on each side of the river as far as our vision could ex=tend, and the scenery was truly delightful. On the top of the mound were stones which presented the appearance of three altars ~~having been erected~~, one above the other, according to ancient order; and <the remains of> ~~human~~ bones were strewn over the surface of the ground. The brethren procured a shovel & hoe, and removing the earth to the depth of about one foot discovered the skeleton of a man, almost entire, and between his ribs ~~was~~ <the stone point of> a Laman=itish arrow, which evidently produced his death. Elder ~~Brigham Young~~ <Burr Riggs> retained the Arrow, ~~and the brethren carried some pieces of the skeleton to Clay County.~~ The contemplation of the scenery ~~before~~ <around> us produced peculiar sensations in our bosoms; and <subsequently> the visions of the past being open to my understanding by the Spirit of the Almighty, I discovered that the person whose Skeleton ~~was before us~~ <we had seen>, was a white Lamanite, a large thick set man, and a man of God. <His name was Zelph.> He was a warrior <and chieftain> under the great prophet Onandagus, who was known from the ~~hill Cumorah, or east\ern/~~ Sea, to the Rocky Mountains. ~~His name was Zelph.~~ The curse was taken from ~~him~~ <Zelph>, or, at least, in part. One of his thigh bones was broken, by a stone flung from a sling, while in battle, years before his death. He was killed in battle, by the arrow found among his ribs, {during a last great struggle with the Lamanites./} ~~and Nephites.~~

– <Elder Woodruff carried the thigh bone to Clay county.><sup>62</sup>

Except for “Burr Riggs” and “and chieftain,” which were incorporated in the text when copied by WB between 13 October and 20 November 1845,<sup>63</sup> all emendations appear in the same ink

60. *T&S* 6 (1 Jan. 1846): 1076.

61. See WWj [1833–37], vol. 1a, May 1834 (*WWj* 1:10); and “Extracts from H. C. Kimball’s Journal,” in *T&S* 6 (15 Jan. 1845): 788.

62. Book A-1, 482–83.

63. *CHOj* 3:27; 3:31.

and probably done by Bullock in December 1859. B. H. Roberts followed these emendations in 1904. However, in the second edition of 1948, Joseph Fielding Smith restored the text to its original reading, as it had appeared in the *Millennial Star*, perhaps because it tended to lend support to his views about hemispheric geography for Nephite lands.<sup>64</sup>

### Sources

In compiling this portion of Smith's History, the editors drew from various sources, including: Joseph Smith's journals (see JSj [1832–34]; JSj [1835–36]; and JSj [1838]), volume one of Joseph Smith's Letter Book (see JSLB), the files of Smith's correspondence (see JSLR and JSLS), the Far West Record (see FWR), the Kirtland High Council Minutes (see KHCM), Quorum of the Twelve Apostles Minutes (see QTAM [1835]), Mormon redress petitions (see MRP), *The Evening and The Morning Star* (see E&MS and E&MS-R), *Messenger and Advocate* (see M&A), *Millennial Star* (see MSt and MiEng), *Elders' Journal* (see EJ), Wilford Woodruff's journal (see WWj), Heber C. Kimball's journal (see HCKj [1845] and HCKj [1840]), Moses Martin journal (see MMj), Willard Richards journal (see WRj), Brigham Young journal (see BYj), and correspondence from W. W. Phelps's papers (see WWpC). Also input from Heber C. Kimball, W. W. Phelps, and Brigham Young.

Although presented as verbatim transcriptions, the minutes of meetings and conferences from the Far West Record, Kirtland High Council Minutes, and Quorum of the Twelve Apostles Minutes have often been edited, rewritten, summarized, and abbreviated, which can make it extremely difficult to document variant readings in any comprehensive fashion. In such situations, the reader is informed that the published minutes are based on the original record and should assume that only significant differences have been noted. Apparently more conscious of rank and status than the scribes recording in the Kirtland High Council Minutes, the historians routinely changed "brother" to "Elder" or "President". Too numerous to be individually identified, this type of change has been ignored in notes, unless the change also occurred in the MS History.

### Publication

The portion of Joseph Smith's History dealing with January 1834 appeared in the *Times and Seasons* on 15 July 1845. The last installment of Smith's History to appear prior to the Mormon trek west was issued on 15 February 1846, which brought the narrative to 11 August 1834 (cf. DHC 2:1–142; chaps. 1–10). Publication resumed in Salt Lake City's *Deseret News* on 15 November 1851, and on 19 February 1853 the *News* printed the portion ending the year 1837 (cf. DHC 2:142–529; chap. 10–36).

For some reason, none of the addenda in Book A-1 were published in the *Times and Seasons*. This is puzzling since all the addenda for this volume of the History (i.e., D-L and 1–21) were written and incorporated in Book A-2 prior to publication of the portion in which they would have appeared. Table 1 shows the proposed dates on which the addenda for Book A-1 were composed, the dates on which the addenda were incorporated in A-2, the pages on which the addenda were incorporated, and the publication date in the *Times and Seasons*.

From the table it can be seen that all of the addenda had been copied and incorporated on pages 2–341 of Book A-2 prior to 20 November 1845. On this date, Thomas Bullock recorded: "W[ilmer] Benson copying in Book A. page 342."<sup>65</sup> Yet, when the majority of the addenda should have appeared in the *Times and Seasons* in January–February 1846, they were ignored. One might speculate that at the

64. See J. F. Smith 1946–50, 3:31.

65. CHOj 3:31.



**TABLE 1** Comparison of Addenda Composition and Publication Schedule for Book A-1, Notes D-L & 1-21, and Book A-2<sup>66</sup>

Note	Date composed in A-1	Incorporation date in A-2	A-2 pages	Publication date in <i>T&amp;S</i>
Note D	pos. 14 May 1845	8-11 June 1845	281-82	1 Nov. 1845
Note E	14 May-7 June 1845	2-7 June 1845	270	1 Aug. 1845
Note F	17 May-7 June 1845	2-7 June 1845	266	15 July 1845
Note G	17 May-29 July 1845	7-29 July 1845	305	1 Jan. 1846
		13 Oct.-20 Nov. 1845	313-14 <sup>67</sup>	
Note H	17 May-29 July 1845	7-29 July 1845	306	1 Jan. 1846
Note I	29 July-21 Aug. 1845	13 Oct.-20 Nov. 1845	320-21	1 Jan. 1846
Note J	29 July-21 Aug. 1845	prob. 23 Aug. 1845	308	1 Jan. 1846
		13 Oct.-20 Nov. 1845	321	
Note K	29 July-21 Aug. 1845	13 Oct.-20 Nov. 1845	324	15 Jan. 1846
Note L	29 July-21 Aug. 1845	13 Oct.-20 Nov. 1845	326	15 Jan. 1846
Note 1	21-31 Aug. 1845	13 Oct.-20 Nov. 1845	312	1 Jan. 1846
Note 2	21-31 Aug. 1845	13 Oct.-20 Nov. 1845	313	1 Jan. 1846
Note 3	21-31 Aug. 1845	13 Oct.-20 Nov. 1845	314	1 Jan. 1846
Note 4	21-31 Aug. 1845	13 Oct.-20 Nov. 1845	314	1 Jan. 1846
Note 5	21-31 Aug. 1845	13 Oct.-20 Nov. 1845	315	1 Jan. 1846
Note 6	21-31 Aug. 1845	13 Oct.-20 Nov. 1845	315	1 Jan. 1846
Note 7	21-31 Aug. 1845	13 Oct.-20 Nov. 1845	317-18	1 Jan. 1846
Note 8	21-31 Aug. 1845	13 Oct.-20 Nov. 1845	320-21	1 Jan. 1846
Note 9	21-31 Aug. 1845	13 Oct.-20 Nov. 1845	324	15 Jan. 1846
Note 10	21-31 Aug. 1845	13 Oct.-20 Nov. 1845	324	15 Jan. 1846
Note 11	21-31 Aug. 1845	13 Oct.-20 Nov. 1845	325	15 Jan. 1846
Note 12	21-31 Aug. 1845	13 Oct.-20 Nov. 1845	326	15 Jan. 1846
Note 13	21-31 Aug. 1845	13 Oct.-20 Nov. 1845	326	15 Jan. 1846
Note 14	21-31 Aug. 1845	13 Oct.-20 Nov. 1845	327	15 Jan. 1846
Note 15	21-31 Aug. 1845	13 Oct.-20 Nov. 1845	330	15 Jan. 1846
Note 16	21-31 Aug. 1845	13 Oct.-20 Nov. 1845	332	15 Jan. 1846
Note 17	21-31 Aug. 1845	13 Oct.-20 Nov. 1845	338	1 Feb. 1846
Note 18	21-31 Aug. 1845	13 Oct.-20 Nov. 1845	339-40	1 Feb. 1846
Note 19	21-31 Aug. 1845	13 Oct.-20 Nov. 1845	341	1 Feb. 1846
Note 20	21-31 Aug. 1845	13 Oct.-20 Nov. 1845	311	1 Feb. 1846
Note 21	21-31 Aug. 1845	13 Oct.-20 Nov. 1845	324	1 Feb. 1846

66. For Notes A-C, see Introduction to Volume One.

67. Some addenda appeared in Book A-2 twice, that is, in the first and second versions of Zion's Camp.

time Wandell and Benson copied the addenda into Book A-2, the addenda existed only on draft pages and had yet to be entered into Book A-1, which might have been done during the 1859-62 revisions (see above). Another solution might be that while the addenda were copied at the back of A-1, the insertion points in the text were added later.

In contrast to Book A-1, most of the addenda in B-1 (i.e., Notes A-Z and 1) were published in the *Deseret News*, which at the time was edited by Willard Richards. Only Notes F, H, K, and 1 were skipped. Notes F and K may have been overlooked since they are without insertion points. Note H seems to have been intentionally skipped since the *Deseret News* for 4 September 1852 published the insertion point for Note H as follows: “[See note H. addenda, page 3.]” Note 1 was probably added by Jonathan Grimshaw about 21 July 1854, who also added the same addenda to Book B-2, 800, at the same time, which would be after publication in the *Deseret News* on 5 March 1853. Of these twenty-seven addenda, twenty-one appear in this volume (i.e., Notes A-T and Y).

Volume two of B. H. Roberts’s edition appeared in 1904, with a second revised edition in 1948. Of the four addenda skipped in the *Deseret News*, Roberts added Notes H and 1, possibly overlooking Notes F and K because of the absence of insertion points.



HISTORY OF  

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JOSEPH SMITH *and*  
THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS  

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1.

## AFFAIRS IN ZION AND KIRTLAND

January–February 1834

[T&S 6 (15 July 1845): 960–63 (cont.)]

<sup>1</sup>[January 1] 1834. The scattered saints in Missouri commenced the year, eighteen hundred and thirty four, with a conference, which they held in Clay county, on the first day of January, at which Bishop Partridge presided. After transacting much business relative to comforting <sup>2</sup>and strengthening the scattered members of the church, it was

<sup>3</sup>Resolved, That Lyman Wight and Parley P. Pratt be sent as special messengers, to represent the situation of the scattered brethren in Missouri, to the presidency and church in Kirtland and ask their advice, &c.<sup>4</sup>

<sup>5</sup>On the evening of the 2nd of January, a bishop's court assembled in Kirtland to investigate the case of Wesley Hulbert<sup>6</sup>, against whom charges had been preferred by Harriet Howe,<sup>7</sup> and others, "that Hulbert<sup>8</sup> had denied the faith, spoken reproachfully of the church, did not believe Joseph was a true prophet,[""] &c. Hulbert<sup>9</sup> was in the place, but did not appear before the court consequently was cut off.

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1. Handwriting of WR continues in Book A-1, 413, to Book B-1, 812 (vol. 3, chap. 6); handwriting of CWW continues in Book A-2, 266, to p. 308 (chap. 6).

2. Book A-1, 413: "the saints"

3. *Source*: Undetermined. Although DHC 2:1 typeset this paragraph as a quote, there are no quotation marks in MSHiJS or T&S. Perhaps therefore this is based on memory, rather than a document source. In his *Autobiography*, PPP said the meeting was held at his house and dated it to "some time in the winter of 1834" (P. Pratt 1976, 107). In another place, he said: "On the 1st of February, 1834, being sent by a general conference, held in Clay County, I started in connection with Elder Lyman Wight, on horseback, rode one thousand miles, and arrived in Kirtland in March" (MSt 26 [1864]: 823). Pratt was mistaken about the date of arrival, since he and L. Wight appeared before the Kirtland high council on 24 Feb. 1834 as "representatives from Zion, to represent ... the state of the Church in that place" (KHCM, 41; KCMB [2002], 34; cf. DHC 2:39; chap. 3).

4. DHC 2:1: omits "&c."

5. *Source*: Based on KHCM, 26 (OH) (KCMB [2002], 20). Edited slightly. Deleted portions supplied here in bold type.

6. Book A-2, 266: "Hu<r>lburt", with second "u" written over "e"; DHC 2:2: "Hurlburt" throughout.

7. KHCM, 26, adds "Alfred Fish"

8. Book A-2, 266: "Hurlburt", with second "u" written over "e"

9. Book A-1, 413: "Hulbert"; Book A-2, 266: "Hurlbert"

<sup>10</sup>The threats of the mob about Kirtland through the fall and winter had been such as to cause the brethren to be constantly on the<sup>11</sup> lookout, and those who labored on the temple were engaged at night watching to protect the walls they had laid during the day, from threatened violence. On the morning of the 8th of January, about 1 o'clock, the inhabitants of Kirtland were alarmed by the firing of about thirteen rounds of cannon, by the mob, on the hill about half a mile northwest of the village.

<sup>12</sup>Wilford Woodruff was ordained a teacher, at Richland, New York.

<sup>13</sup>Liberty, Clay co,<sup>14</sup>

January 9th, 1834.

Dear Sir: Since my communication of the 29th of November, and a petition dated the<sup>15</sup> 6th of December last, to which my name was attached, I am induced to trespass again upon your patience, with further particulars in relation to the unfortunate faction in Jackson county, on which subject I should be silent, were it not that I entertain a hope of suggesting some ideas that may ultimately prove useful in ameliorating the present suffering condition of my brethren, and in some degree restoring peace to both parties.

Being particularly acquainted with the situation of both parties at this day, my desire is, to write impartially; notwithstanding I feel very sensibly the deep wound that has been inflicted upon the church of which I am a member, by the citizens of Jackson county. The petition to your Excellency, dated the<sup>16</sup> 6th of December last, was drawn up hastily by Mr. Phelps, and signed by several of us, just before the closing of the mail; and there is one item in particular in said petition, that needs some explanation; the request that "our men may<sup>17</sup> be organized into companies of Jackson Guards, and furnished with arms by the state," was made at the instance of disinterested advisers, and also a communication from the Attorney General to Messrs. Doniphan and Atchison, da[ted] the<sup>18</sup> 21st of November last, giving<sup>19</sup> his views as to the propriety of organizing into regular companies, &c. The necessity of being compelled to resort to arms, to regain our possessions in Jackson county, is by no means agreeable to the feelings of the church, and would never be thought of but from pure<sup>20</sup> necessity.

In relation to the<sup>21</sup> court of inquiry, serious difficulties continue to exist, well calculated to preclude the most important testimony of our church, and there appears to be no evil, which man is capable of inflicting upon<sup>22</sup> his fellow creature<sup>23</sup> man, but what our peo-

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10. This paragraph did not appear in *T&S*. Book A-1, 413: adds "<Note F Addenda page 4>" (TB). Book A-1, Addenda, 4, Note F, was added by TB after 17 May 1845, when the revision committee recommended it be written (see vol. 7, IV.3), and before its incorporation in Book A-2, 266, about 2-7 June 1845 (see MSHi Chronology). The revision committee's notes read: "History of the mob proceedings wanted in Kirtland[.] 8th Jan. [p.] 413. firing of cannon" (see vol. 7, IV.3). BHR included this addition in DHC 2:2, from which the text here has been taken.

11. Book A-1, Addenda, 4, Note F, Book A-2, 266: replace "constantly on the" with "on the constant"

12. This paragraph appeared in MSHiJS and *T&S*, but omitted in DHC 2:2.

13. *Source*: MS copy in WWPC, fd 2. BHR moved this letter to vol. 1, chap. 35 (cf. DHC 1:472-74).

14. DHC 1:472: adds "Mo."

15. Book A-1, 414, Book A-2, 266: omit "the"

16. Book A-1, 414, Book A-2, 267: omit "the"

17. Book A-2, 267: "might"

18. Book A-1, 414, Book A-2, 267: omit "the"

19. DHC 1:472: "gives"

20. Book A-2, 267: replaces "pure" with "shear"

21. Book A-1, 414: "the \a/" (WR); Book A-2, 267: replaces "the" with "a"

22. Book A-2, 267: "on"

23. Book A-1, 414: "creature"

ple are threatened with at this day by the citizens of Jackson county. This intimidates a great many, particularly females<sup>24</sup> and children, and no military guard<sup>25</sup> would diminish their fears so far as to<sup>26</sup> induce them to attend the court in that county; this with other serious difficulties will give a decided advantage to the offenders, in a court of inquiry, while they <sup>27</sup>triumph in power, numbers, &c.

The citizens of Jackson county, are well aware that they have this advantage, and the leaders of the faction if they must submit to such a court, would gladly hasten it. The church are anxious for a thorough investigation into the whole affair, if their testimony can<sup>28</sup> be taken without so great peril as they have reason to fear. It is my opinion from present appearances, that not one-fourth of the witnesses of our people, can<sup>29</sup> be prevailed upon to go into Jackson county to testify. The influence of the party that compose that faction is considerable, and this influence operates in some degree, upon the drafted militia, so far as to lessen confidence in the loyalty of that body: and I am satisfied that the influence of the Jackson county faction, will not be entirely put down while they have advocates among certain religious sects.

Knowing that your Excellency must be aware of the unequal contest in which we are engaged, and that the little handful that compose our church, are not the only sufferers that feel the oppressive hand of priestly power.—With these difficulties <sup>30</sup>and many others not enumerated, it would be my wish to adopt such measures as are best calculated to allay the rage of <sup>31</sup>Jackson county<sup>32</sup>, and restore the injured to their rightful possessions; and to this end, I would suggest the propriety of purchasing the possessions of the most violent leaders of the faction, and if they assent to this proposition, <sup>33</sup>of about twenty of the most influential in that county, (which would embrace the very leaders of the faction,) could be obtained, I think the majority would cease in their persecutions, at least, when a due exercise of executive counsel and authority was manifested. I suggest this measure because it is of a pacific nature, well knowing that no legal steps are calculated to subdue their obduracy, only when pushed with energy by the highest authorities of the state.

In this proposal, I believe that I should have the concurrence of my brethren. I therefore give this early intimation of our<sup>34</sup> intention, or<sup>35</sup> the part of some of the leading men in the church, to purchase out some of the principal leaders of the faction, if funds sufficient can be raised; hoping thereby to regain peaceful possession of their<sup>36</sup> homes; and in making a trial of this measure at a future day, we may<sup>37</sup> deem it important, and of great utility if we could avail ourselves of counsel and directions from your Excellency, believing there will be a day, in negotiations for peace, in which an executive interposition, would produce a salutary effect to both parties.

In this communication, with honesty of heart I have endeavored *briefly* to touch upon a

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24. DHC 1:473: replaces “females” with “women”

25. Book A-1, 415: “guards”

26. MS Letter, 2: “<diminish their ... as to>”

27. MS Letter, 2: adds “~~can~~”

28. MS Letter, 2: “~~could~~ <can>”

29. MS Letter, 2: “~~could~~ <can>”

30. DHC 1:473: adds “existing”

31. Book A-2, 267: adds “the”

32. Book A-2, 267: adds “mob”

33. DHC 1:473: adds “if the holdings”

34. Book A-1, 416: “an” overwrites “our”; Book A-2, 268, DHC 1:473: replace “our” with “an”

35. Book A-1, 416, Book A-2, 268, DHC 1:473: replace “or” with “on”

36. MS Letter, 3: replaces “their” with “our”

37. DHC 1:473: replaces “may” with “would”

few interesting<sup>38</sup> points in plain truth, believing that I have given <sup>39</sup>no wrong bias on either side, and with earnest prayers<sup>40</sup> to our great Benefactor, that the chief ruler of this state, may come to a full knowledge of the grand<sup>41</sup> outrage<sup>42</sup> in Jackson county. I subscribe myself,

Your obedient servant,

ALGERNON S. GILBERT.

To his Excellency DANIEL DUNKLIN, Jefferson City, Mo.<sup>43</sup>

<sup>44</sup>On the evening of the 11th of January, Joseph Smith, jr., Frederick G. Williams, Newel K. Whitney, John Johnson, Oliver Cowdery and Orson Hyde united in prayer, and asked the Lord to grant the following petitions<sup>45</sup>:

[1.]<sup>46</sup> That the Lord would grant that our lives might be precious in his sight, that he would watch over our persons, and give his angels charge concerning us and our families, that no evil<sup>47</sup> nor unseen hand might be permitted to harm us.

[2.] That the Lord <sup>48</sup>would also hold the lives of all the united order<sup>49</sup>, <sup>50</sup>and not suffer that any of them shall be taken.

[3.] That the Lord would grant that Brother Joseph might prevail over his enemy, even Doctor Hurlbert<sup>51</sup>, who has threatened his life, whom Joseph has caused to be<sup>52</sup> taken with a precept; that the Lord would fill the heart of the court with a spirit to do justice, and cause that the law of the land may be magnified in bringing him<sup>53</sup> to justice.

[4.] That the Lord would provide<sup>54</sup> in the order of his providence, the bishop of this church <sup>55</sup>with means sufficient to discharge every debt that the order<sup>56</sup> owes, in due season<sup>57</sup>, that the church may not be brought into disrepute and the saints be afflicted by the hands of the their enemies.

[5.] That the Lord would protect our printing press from the hands of evil men, and give us means to send forth his record<sup>58</sup> even his gospel, that the ears of all may hear it, and also that we may print his scriptures; and also that he would give those, who were appointed to conduct the press, wisdom sufficient, that the cause may not be hindered, but that men's eyes may thereby be opened to see the truth.

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38. MS Letter, 3: "<interesting>"

39. Book A-2, 268: adds ellipses over erasure

40. Book A-2, 268: "prayer"

41. Book A-1, 416: "grand <great>" (prob. TB); DHC 1:474: replaces "grand" with "gross"

42. DHC 1:474: "outrages"

43. MS Letter, 4, Book A-1, 416, Book A-2, 268: omit "Mo."

44. *Source*: Following seven paragraphs closely follow JSj [1832-34], 43-48 (OC) (*PJS* 2:18-19; *JSP* 1:25-26; *APR*, 19-20).

45. Book A-2, 268: "petition"

46. Numbers not in *T&S* and Book A-1, but supplied in Book A-2 and DHC 2:2-3.

47. Book A-2, 268: "evils"

48. Book A-2, 268: adds ellipses over erasure

49. JSj [1832-34], 44: replaces "order" with "Firm"

50. DHC 2:2: adds "as sacred"

51. Book A-1, 417, Book A-2, 268, DHC 2:3: "Hurlburt"

52. JSj [1832-34], 45: "<caused to be>"

53. DHC 2:3: replaces "him" with "Hurlburt"

54. DHC 2:3: moves "would provide" to follow "providence"

55. DHC 2:3: adds "[at Kirtland]"

56. JSj [1832-34], 45: replaces "order" with "Firm"

57. DHC 2:3: moves "in due season" to follow "debt"

58. JSj [1832-34], 46: replaces "record" with "word"

[6.] That the Lord would deliver Zion, and gather in his scattered people to possess it in peace; and also, while in their dispersion, that he would provide for them that they perish not by<sup>59</sup> hunger or<sup>60</sup> cold; and finally, that God, in the name of Jesus, would gather his elect speedily, and unveil his face, that his saints might behold his glory, and dwell with him. Amen.

As soon as the Governor intimated, or the news<sup>61</sup> began to circulate, that the Mormons, (as the people styled<sup>62</sup> the church) would be restored to their possessions in Jackson county (if they desired to be) the “priests” of all denominations, as the men behind the scene, with the mob, began to set their springs in motion, and by their secret councils, and false publications and insinuations, soured the public mind, and veiled<sup>63</sup> the administration of the laws, so that anything like a return to their houses and lands, or recovery of damages for losses sustained, seemed as distant as the day of judgment. The power<sup>64</sup> of wickedness and darkness walked hand in hand together, and the saints mourned.

<sup>65</sup>January 16th. I visited Brother Jenkins Salisbury, and spent the night. O Lord! keep us and my family safe, until I return unto them: O my God, have mercy on my brethren in Zion, for Christ’s sake. Amen.

[T&S 6 (1 August 1845): 976-78]

<sup>66</sup>On the 22nd [January], the presidency of the High Priesthood wrote from Kirtland to the brethren in Christ Jesus, scattered from Zion, scattered abroad from the land of their inheritance:

**<sup>67</sup>To the brethren in Christ Jesus scattered abroad from the land of their inheritance** Greeting:<sup>68</sup>

We your companions in tribulation, embrace the present opportunity of sending you this token of our love and good will, assuring you that our bowels are filled with compassion, and that our prayers are<sup>69</sup> daily ascending to God in the name of Jesus Christ in your behalf.

We have just received intelligence from you, through the medium of Brother Elliott, of Chagrin, making inquiries concerning the course which you are to pursue. In addition to the knowledge contained in the above on this subject, we say if it is not the duty of the Governor to call out and keep a standing force in Jackson county to protect you on your lands, (which it appears, must be done, as we understand the mob are determined to massacre you, if the Governor takes you back upon your lands and leaves<sup>70</sup> you unprotected;) it will become your duty to petition the Governor, to petition the President to send a force<sup>71</sup> there to protect you, when you<sup>72</sup> are reinstated.

59. JSj [1832-34], 46, Book A-1, 417, Book A-2, 268: replace “by” with “with”; DHC 2:3: replaces “by” with “from”

60. JSj [1832-34], 46: replaces “or” with “nor”; Book A-1, 417, Book A-2, 268: “~~nor~~”

61. Book A-1, 417: “~~get~~”

62. DHC 2:3: replaces “styled” with “called the members of”

63. DHC 2:3: replaces “veiled” with “prevented”

64. Book A-2, 269, DHC 2:4: “powers”

65. *Source*: Closely follows JSj [1832-34], 43 (JS) (*PJS* 2:18; *JSP* 1:24; *APR*, 19).

66. *Source*: This paragraph based on introduction in JSLB to the letter that follows, which reads: “Copy to the Brethren scattered from Zion from the presidency of the high Priesthood” (JSLB 1:79).

67. *Source*: JSLB 1:79-81 (FGW). Deleted portions supplied here in bold type. BHR moved this letter to vol. 1, chap. 35 (cf. DHC 1:474-76), and replaced it with a letter that appeared in *E&MS* 2 (Feb. 1834): 135-36; 2 (Mar. 1834): 142-44; 2 (Apr. 1834): 152 (cf. DHC 2:4-24). Despite this switch, BHR retained the preceding introduction.

68. Book A-1, 418: adds “(as follows)”

69. Book A-1, 417: omits “are”

70. JSLB 1:79, Book A-1, 418, DHC 1:474: “leave”

71. JSLB 1:79: “of men”; Book A-1, 418: “~~of men~~”

72. JSLB 1:79: omits “when you”

The Governor proposed<sup>73</sup> to take you back to your lands whenever you are ready to go, (if we understand correctly,) but cannot keep up any<sup>74</sup> army to guard you; and while the hostile feelings of the people of<sup>75</sup> Jackson county remain unabated, probably you dare not go back to be left unguarded. Therefore, in your petition to the Governor, set all these things forth in their proper light, and pray him to notify the President of your situation, and also petition the President yourselves, according to the direction of the Lord. We have petitioned Gov. Dunklin in your behalf, and enclosed it in<sup>76</sup> a printed revelation, the same of<sup>77</sup> this, which we now send to<sup>78</sup> you. The petition was signed by<sup>79</sup> something like sixty brethren, and mailed for<sup>80</sup> Jefferson City, one week ago, and he will probably receive it two weeks before you receive this.

We also calculate<sup>81</sup> to send a petition and this revelation to the President forthwith, in your behalf, and then we will act the part of the poor widow to perfection, if possible, and let our rulers read their destiny if they do not lend a helping hand. We exhort you to prosecute and try every lawful means to bring the mob to *justice*, as fast as circumstances will permit.— With regard to your tarrying in Clay county, we cannot say<sup>82</sup>; you must be governed by circumstances; perhaps you will have to<sup>83</sup> hire out, and<sup>84</sup> take farms to cultivate, to obtain bread until the Lord delivers<sup>85</sup>.

We sent you a fifty dollar, United States<sup>86</sup> note some time ago, if you have received it, please acknowledge the receipt of it, to us, that we may be satisfied you<sup>87</sup> received<sup>88</sup> it. We shall do all that is<sup>89</sup> in our power to assist you in every way we can. We know your situation is a trying one, but be patient and not murmur<sup>90</sup> against the Lord, and you shall see that all these things shall turn to your greatest good.

Inquire of Elder<sup>91</sup> Marsh and find out the entire secret of mixing and<sup>92</sup> compounding<sup>93</sup> lead and antimony, so as to make type metal, and write us concerning it. <sup>94</sup>Joseph <sup>95</sup>has sent you<sup>96</sup>

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73. Book A-1, 418, Book A-2, 269, DHC 1:474: “proposes”

74. JSLB 1:79, Book A-1, 418, Book A-2, 269, DHC 1:474: replace “any” with “an”

75. Book A-2, 269: replaces “of” with “in”

76. JSLB 1:79, DHC 1:474: “in it”

77. Book A-2, 269, DHC 1:474: replace “of” with “as”

78. DHC 1:474: omits “to”

79. Book A-1, 419: “~~like~~ <by>” (US)

80. JSLB 1:79: replaces “for” with “to go to”

81. DHC 1:474: replaces “calculate” with “intend”

82. DHC 1:475: replaces “say” with “advise”

83. Book A-2, 269: “<have to>” (pos. TB)

84. JSLB 1:80: replaces “and” with “or”

85. JSLB 1:80, Book A-1, 419: “deliver”; Book A-2, 269 (pencil): adds “deliver\’s you/” at *coln*; DHC 1:475: adds “you”

86. Book A-2, 269: adds “Bank”

87. JSLB 1:80: adds “have”; Book A-1, 419: “~~have~~”

88. JSLB 1:80: replaces “received” with “got”

89. Book A-1, 419: “<that is>” (WR)

90. DHC 1:475: “murmur not”

91. JSLB 1:80: replaces “Elder” with “Bro.”

92. JSLB 1:80: replaces “and” with “as”

93. Book A-1, 419: “<and compounding>” (WR)

94. JSLB 1:80: adds “Bro.”

95. JSLB 1:80: adds “tells me that he”

96. JSLB 1:80: omits “you”



another fifty dollar note, making in all<sup>97</sup> one hundred dollars<sup>98</sup>; write us concerning it. There is a prospect of the eastern churches doing something pretty<sup>99</sup> handsome towards the deliverance of Zion, in the course of a year, if Zion is not delivered otherwise.

Though the Lord said<sup>100</sup> this affliction came upon you because of your sins, polluting your inheritances, &c., yet there is an exception of some, namely, the heads of Zion, for the Lord said your brethren in Zion begin to repent, and the angels rejoice over them, &c. You will also see an exception at the top of the second column of this revelation: therefore, this affliction came upon the church to chasten those in transgression, and prepare the hearts of those who had repented, for an endowment from the Lord.

We shall not be able to send you any more money at present, unless the Lord puts it into our <sup>101</sup>hands unexpectedly. **Our calls for money are many and pressing.** There is not quite so much danger of a mob <sup>102</sup>upon us as there has been. The hand of the Lord has thus far been stretched out to protect us. Doctor P[hilastus]. Hurlbut<sup>103</sup> an apostate elder from this church, has been to the state of New York, and gathered up all the ridiculous stories that could be invented, and some affidavits respecting the character of <sup>104</sup>Joseph, and the Smith family, and exhibited them to numerous congregations in Chagrin, Kirtland, Mentor, and Painesville, and <sup>105</sup>fired the minds of the people with much indignation, against <sup>106</sup>Joseph and the church.

Hurlbut also made many harsh threats, &c. <sup>107</sup>, that he would take the life of <sup>108</sup>Joseph, if he could not destroy Mormonism without. Bro. Joseph took him with a peace warrant and after three days' trial, and investigating the merits of our religion, in the town of Painesville, by able attorneys on both sides, he was bound over to the county court. Thus his influence was pretty much destroyed, and since the trial the spirit of hostility seems to be <sup>109</sup>broken down in a good degree, but how long it will continue so, we cannot say.

You purchased your inheritances with money therefore, behold<sup>110</sup> you are blessed; you have not purchased your lands by the shedding of blood, consequently you do not come under the censure of this commandment, which says "if by blood lo your enemies are upon you, and ye shall be driven from city to city"; [D&C 63:31] give yourselves no uneasiness on this account.

Farewell in the bonds of the new<sup>111</sup> covenant, and partakers in tribulation.

(Signed,) <sup>112</sup> ORSON HYDE,  
Clerk of the Presidency of the church.

**Kirtland, Jan[uar]y 22d 1834.**

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97. JSLB 1:80: omits "in all"  
 98. JSLB 1:80: adds "to you"  
 99. Book A-2, 270: omits "pretty"  
 100. JSLB 1:80, Book A-1, 419, Book A-2, 270: "says"  
 101. JSLB 1:81: adds "~~power~~"  
 102. Book A-2, 270: adds "coming"  
 103. Book A-1, 420, DHC 1:475: "Philastus Hurlburt"  
 104. JSLB 1:81: adds "Bro."  
 105. DHC 1:475: adds "he has"  
 106. JSLB 1:81: adds "Bro."  
 107. DHC 1:475: omits "&c."  
 108. JSLB 1:81: adds "Bro."  
 109. Book A-1, 420: adds "~~pretty much~~"  
 110. Book A-1, 420: "<behold>" (prob. WR)  
 111. Book A-2, 270: "<new>" (prob. CWW)  
 112. JSLB 1:81, Book A-2, 270: omit "(Signed)"

<sup>113</sup>**In my trial referred to in the foregoing letter the merits of the case were entirely overlooked by the courts, (as has been the case in all other trials of mine) in their extreme anxiety to investigate my religion, or learn how I procured my wife.**

<sup>114</sup>On the evening of the 28th [of January]<sup>115</sup>, Brothers, Oliver [Cowdery]<sup>116</sup>, Frederick [G. Williams]<sup>117</sup>, and myself, being agreed, bowed before the Lord, and united in prayer, that God would continue to deliver me, and my brethren from Doctor Hurlbut<sup>118</sup>, that he may not prevail against us in the law-suit that is pending; and also, that God would soften <sup>119</sup>the hearts of E[den].<sup>120</sup> Smith, J[osiah].<sup>121</sup> Jones, Loud<sup>122</sup>, and Lyman<sup>123</sup>, <sup>124</sup>also, Mr.<sup>125</sup> Beardsley<sup>126</sup>, that they might obey the gospel, or, if they would not repent, that the Lord would send faithful saints, to purchase their farms, that this stake may be strengthened, and its borders enlarged, O lord, grant it for Christ's sake: Amen.

<sup>127</sup>**January 31.—It is my prayer to the Lord that three thousand subscribers may be added to the STAR in the time of three years.**

February 1st. Every expedient preparation was making<sup>128</sup> by the church in Kirtland, and Clay county, to have those who had<sup>129</sup> been driven from their possessions in Jackson county, returned.

<sup>130</sup>Governor Dunklin wrote to<sup>131</sup> the brethren as follows:

<sup>132</sup>City of Jefferson, Feb. 4, 1834.

Gentlemen: Your communication of the 6th of<sup>133</sup> December, was regularly received, and duly considered; and had I not expected to have received the evidence brought out on the inquiry ordered into the military conduct of Col. Pitcher, in a short time after I received your petition, I should have replied to it long since.

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113. This paragraph did not appear in *T&S* or *DHC*. Book A-1, 421: adds "<See Note E. Addenda page 4>" (WR). Book A-1, Addenda, 4, Note E, was added by WR after 2-3 Apr. 1845, when it was recommended for insertion by the revision committee (see vol. 7, IV.3), or after Note D was composed possibly on 14 May, and before CWW incorporated it in Book A-2, 270, about 2-7 June 1845 (see *MSHi Chronology*).

114. *Source*: Closely follows JSj [1832-34], 50-52 (FGW, JS) (*PJS* 2:20; *JSP* 1:27-28; *APR*, 20-21).

115. Book A-1, 421: adds "<of January>" (WR); Book A-2, 270: "\of/ January" (US); *DHC* 2:24: adds "of January"

116. Book A-1, 421, Book A-2, 270: add "<Cowdery>" (CWW/RLC)

117. Book A-1, 421, Book A-2, 270: add "<G. Williams>" (CWW/RLC)

118. Book A-1, 421, Book A-2, 270, *DHC* 2:24: "Hurlburt"

119. JSj [1832-34], 52: adds "down"; Book A-1, 421: "~~down~~"

120. Dean C. Jessee thinks this is "E[lijah]. Smith" (*PJS* 2:20).

121. Brackets this editor's.

122. Book A-1, 421, *DHC* 2:24: "Lowd". Dean C. Jessee believes this is "Austin Loud" (*PJS* 2:20).

123. Dean C. Jessee believes this is "[Azariah] Lyman" (*PJS* 2:20).

124. Book A-2, 270, *DHC* 2:24: add "and"

125. Book A-1, 421, Book A-2, 270: omit "Mr."

126. Book A-1, 421, Book A-2, 270, *DHC* 2:24: "Bardsley". Dean C. Jessee believes this is "[Andrew] Bardslee" (*PJS* 2:20).

127. This paragraph appears only in *DHC* 2:24. *Source*: Closely follows JSj [1832-34], 23 (FGW) (*PJS* 2:21; *JSP* 1:28; *APR*, 21).

128. Book A-2, 270: replaces "making" with "being made"

129. *DHC* 2:24: "have"

130. Book A-1, 421: "~~On the 4th of February~~"; *DHC* 1:476: omits this introductory sentence.

131. Book A-1, 421, Book A-2, 270: omit "to"

132. *Source*: MS copy in *WWPc*, fd 2, which has two copies. Cf. *JWHi*, 116-18, for another early copy. BHR moved the following letter to vol. 1, chap. 35 (cf. *DHC* 1:476-78).

133. Book A-1, 421: omits "of"

Last evening I was informed, that the further inquiry of the court was postponed until the 20th instant. Then, before I could<sup>134</sup> hear anything from this court, the court of civil jurisdiction will hold its session in Jackson county, consequently I<sup>135</sup> cannot receive anything from one preparatory to arrangement<sup>136</sup> for the other.

I am very sensible indeed, of the injuries your people complain of, and should consider myself very remiss in the discharge of my duties, were I not to do everything in my power consistent with the<sup>137</sup> legal exercise of them, to afford your society the redress to which they seem entitled. One of your requests needs no evidence to support the right to have it granted; it is that your people be put in possession of their homes from which they have been expelled. But what may be the duty of the Executive after that, will depend upon contingencies.

If upon inquiry it is found that<sup>138</sup> your people were wrongfully dispossessed of their arms, by Col. Pitcher, then an order will be issued to have them<sup>139</sup> returned; and should your men organize according to law, which they have a right to do, (indeed it is their duty to do so, unless exempted by religious scruples,) and apply for public arms, the Executive could not distinguish between their right to have<sup>140</sup> them, and the right of every other description of people similarly situated.

As to the request for keeping up a military force to protect your people and prevent the commission of crimes and injuries, were I to comply, it would transcend the power<sup>141</sup> with which the Executive of this state is clothed.—The Federal Constitution has given to Congress the power to provide for calling forth the militia to execute the laws of the union, suppress insurrection, or repel invasion; and for these purposes, the President of the United States is authorized to make the call upon the executive<sup>142</sup> of the respective states, and the laws of this state empower the “commander-in-chief in case of actual or threatened invasion, insurrection or war, or public danger, or other emergency, to call forth into actual service such portion of the militia as he may deem expedient.” These, together with the general provision in<sup>143</sup> our state constitution that “the Governor shall take care that the laws are faithfully executed,” are all [upon]<sup>144</sup> this branch of Executive powers. None of these, as I consider, embrace the<sup>145</sup> part of your request. The words, “or other emergency” in our militia law seem quite broad, but the emergency to come within the object of that provision, shall<sup>146</sup> be of a public nature.

Your case is certainly a very emergent one, and the consequences as important to *your society*, as if the<sup>147</sup> war had been waged against the whole state, yet, the *public* has no other interest in it, than that the laws be faithfully executed, thus far, I presume the whole community feel a deep interest, for that which is the case of the *Mormons* today, may be the case of the *Catholics* tomorrow, and after them any other sect that may become obnoxious to a majority of the people of any section of the state. So far as a faithful execution of the laws is concerned, the Exec-

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134. MS Letter, 1: replaces “could” with “can”

135. Book A-2, 271: omits “I”

136. Book A-1, 421, Book A-2, 271, DHC 1:476: “arrangements”

137. MS Letter, 1: replaces “the” with “a”

138. Book A-1, 422: omits “that”

139. Book A-1, 422: adds “~~restored~~”

140. Book A-2, 271: omits “their right to have”

141. Book A-2, 271: “powers”

142. Book A-1, 422: “executives”

143. DHC 1:477: replaces “in” with “of”

144. Book A-1, 423, Book A-2, 271, DHC 1:477: add “upon”

145. Book A-1, 423, Book A-2, 271, DHC 1:477: “this”

146. Book A-1, 423, Book A-2, 271: “should”

147. Book A-2, 271: omits “the”

utive is disposed to do everything consistent with the means furnished him by the legislature, and I think I may safely say the same of the judiciary.

As now advised, I am of the opinion that a military guard will be necessary to protect the state witnesses and officers of the court, and to assist in the execution of its orders, while sitting in Jackson county. By this mail I write to Mr. Reese<sup>148</sup>, enclosing him an order on the captain of the "Liberty Blues," requiring the captain to comply with the requisition of the circuit attorney in protecting the court and officers and executing their precepts and orders during the progress of these trials. Under the protection of this guard your people can, if they think proper, return to their homes in Jackson county, and be protected in them during the progress of the trial in question, by which time facts will be developed upon which I can act more definitely. The attorney general will be required to assist the circuit attorney, if the latter deems it necessary.

On the subject of civil injuries, I must refer you to the court; such questions rests<sup>149</sup> with them exclusively. The laws are sufficient to afford a remedy for every injury of this kind, and, whenever you make out a case, entitling you to damages, there can be no doubt entertained of their ample award. Justice is sometimes slow in its progress, but is not less sure on that account.

Very respectfully, your ob't s'v't,

(Signed,)<sup>150</sup> DANIEL DUNKLIN.

To Messrs. W. W. Phelps, Isaac Morley, John Whitmer, Edward Partridge, John Corrill, and A. S. Gilbert.

<sup>151</sup>**P.S. A word to Mr. Gilbert in reply to his letter of January last. The disposition he manifested for peace is very laudable, and it would afford me great pleasure if I knew how to produce it: but have no idea that a proposition from me, as suggested by him, would have any good effect. I have been requested from another quarter to advise the Mormons to sell out and move away, but believing that it could have no good effect, I have withheld my advice in both instances. I am in a situation to be looked at with an eye of Jealousy; one side suspect me of not doing enough; the other that I do too much, and were I to travel out of the line of my *strict duty*, I should lay myself liable to censure; the community is surcharged with abuse, and the Executives of the respective Governments seem to be the points for its centripetal action.**

**D. Dunklin.**

<sup>152</sup>On the 9th [of February]<sup>153</sup>, a conference of high priests, elders and officers<sup>154</sup> of the church of Christ in New Portage, Medina county, Ohio, was called <sup>155</sup>at the house of Brother Kirlins, which I attended. It had been suggested that Elder Rigdon might remove from Kirtland to New Portage, but after listening to the proceedings of a previous conference, in Portage, from Brothers Palmer and Bosworth,<sup>156</sup> it was decided that Elder Rigdon should not remove; and that the brethren in New Portage

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148. Book A-1, 423: "Rees" throughout

149. Book A-1, 423, Book A-2, 272, DHC 1:478: "rest"

150. MS Letter, 5, Book A-2, 272: omit "(Signed,)"

151. Postscript appears only in MS Letter, 6.

152. *Source*: Based on KHCM, 26-27 (OH) (KCMB [2002], 21).

153. DHC 2:24: "February 9"

154. KHCM, 26: replaces "and officers" with "Priests, Teachers, and Deacons"

155. Book A-1, 424: adds "together"

156. KHCM, 27: omits "but after ... Bosworth"

should assist all in their power to build the Lord's House in Kirtland<sup>157</sup>; and that the brethren erect only a temporary or cheap place for meeting in Portage, as that was not to be established as a stake <sup>158</sup>at present, and that course would enable them to do more for the house in Kirtland.

[T&S 6 (15 August 1845): 992-95]

<sup>159</sup>At a council of the high priest[s]<sup>160</sup> and elders, <sup>161</sup>at my house, in Kirtland on the evening of the 12th of February, **in council for church business. The council was organized, and opened by bro. Joseph Smith Jun in prayer. Bro. Joseph then rose and said:**

I remarked, that I should endeavor to set before the council the dignity of the office which had been conferred on me by the ministering of the angel of God, by his own voice, and by the voice of this church, that I had never set before any council in all the order of it<sup>162</sup>, which it ought to be conducted, which, perhaps has deprived the councils of some, or many blessings.

And I continued and said, no man is capable of judging a matter, in council, unless his own heart is pure, and that we frequently are<sup>163</sup> so<sup>164</sup> filled with prejudice, or have a beam in our own eye, that we are not capable of passing right decisions, &c.<sup>165</sup>

But to return to the subject of order: in ancient days councils were conducted with such strict propriety that no one was allowed to whisper, be weary, leave the room, or get uneasy in the least; until the voice of the Lord, by revelation, or by the voice of the council by the spirit was obtained, which has not been observed in this church to the present<sup>166</sup>. It was understood in ancient days, that if one man could stay in council, another could; and if the President could spend his time, the members could also: but in our councils, generally, one <sup>167</sup>will be uneasy, another asleep; one praying, another not; one's mind on the business of the council, and another thinking on something else, &c.<sup>168</sup>

Our acts are rendered<sup>169</sup>, and at a future day they will be laid before us, and if we should fail to judge right and injure our fellow-beings, they may be<sup>170</sup> there, perhaps, condemn us; there they are of great consequence and to me the consequence appears to be of force, beyond anything which I am able to express, &c.<sup>171</sup> Ask yourselves, brethren, how much you have exercised yourselves in prayer since you heard of this council; and if you are now prepared to sit in council<sup>172</sup> upon the soul of your brother?

I then gave a relation of my situation at the time I obtained the record [Book of Mormon]<sup>173</sup>,

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157. KHCM, 27: adds "that the Elders of the church may be endowed with power from on high according to the promise of God, that the work of the father may roll forth."

158. DHC 2:25: adds "of Zion"

159. *Source*: Following minutes from KHCM, 27-29 (OH) (KCMB [2002], 21-23). Some editing and change to first person. Deleted portions supplied here in bold type.

160. Book A-1, 424, Book A-2, 272, DHC 2:25: "High Priests"

161. DHC 2:25: adds "(Orson Hyde, clerk,)"

162. KHCM, 27, Book A-1, 424, Book A-2, 272, DHC 2:25: replace "of it" with "in"

163. Book A-2, 272, DHC 2:25: "are frequently"

164. Book A-2, 272: "\so/"

165. DHC 2:25: omits "&c."

166. DHC 2:25: adds "time"

167. Book A-1, 425: adds "~~would~~"

168. DHC 2:26: omits "&c."

169. Book A-1, 425, DHC 2:26: replace "rendered" with "recorded"

170. Book A-1, 425, Book A-2, 273, DHC 2:26: omit "be"

171. DHC 2:26: omits "&c."

172. KHCM, 28: replaces "council" with "judgment"

173. DHC 2:26: adds "[Book of Mormon]"

the persecutions I met with,<sup>174</sup>&c.<sup>175</sup> **He [Joseph Smith] also told us of his transgression at the time he was translating the Book of Mormon,** and prophesied that I would stand and shine like the sun in the firmament, when my enemies and the gainsayers of my testimony shall be put down and <sup>176</sup>cut off, and their names blotted out from among men.

The council proceeded to investigate certain charges presented by Elder Rigdon against Martin Harris, one was, that he told A. C. Russell, Esq. that Joseph drank too much liquor when he was translating the Book of Mormon, and that he wrestled with many men and threw them, &c.<sup>177</sup>; and that he (Harris) exalted himself above Joseph, in that he said, “Brother Joseph knew not the contents of the Book of Mormon, until it was translated, but that he, himself knew all about it before it was translated.”

Brother Harris said he<sup>178</sup> did not tell Esq. Russell that Brother Joseph drank too much liquor while translating the Book of Mormon, but this thing occurred previous to the translating of the book; he confessed that his mind was darkened, and that he had said many things inadvertently, calculated to wound the feelings of his brethren, and promised to do better. The council forgave him, with much good advice.

Brother Rich<sup>179</sup> was called in question for transgressing the word of wisdom, and for selling the revelations at an extortionary<sup>180</sup> price, while he was journeying east with father Lyons. Brother Rich confessed, and the council forgave him upon his promising to do better and reform his life.

**Council then concluded by prayer by Bro. S[idney]. Rigdon.**

ORSON HYDE, Clerk.<sup>181</sup>

<sup>182</sup>Liberty, Clay county, Mo.<sup>183</sup>, Feb. 13, 1844 [1834]<sup>184</sup>.

A. Leonard Esq: Dear Sir: I <sup>185</sup>received a line from Wm.<sup>186</sup> Pratt, who <sup>187</sup>called on you a few weeks since, to inquire if your services could be secured in the prosecution of claims for damages by our church against the citizens of Jackson county, and by his letter it appears that you are willing to engage<sup>188</sup>. So far as<sup>189</sup> I have conversed with<sup>190</sup> the principal leaders of our church, <sup>191</sup>they are desirous to secure your services, which also meets the approbation of our counsel in this county, viz:<sup>192</sup> Messrs. Reese, Doniphon, Atchison and Wood.

I write this a few moments before closing the mail, and have not time to state particu-

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174. Book A-1, 425: adds “~~and of~~”

175. Book A-2, 273: “<&>”; DHC 2:26: omits “&c.”

176. Book A-1, 425: adds “~~east out~~”

177. DHC 2:26: omits “&c.”

178. DHC 2:26: omits “said he”

179. Book A-1, 426: “<Leonard> Rich” (WR); Book A-2, 273, DHC 2:27: “Leonard Rich”

180. DHC 2:27: “extortionate”

181. DHC 2:27: encloses this line in parentheses and moves it to the beginning of the entry

182. *Source*: MS copy in WWPc, fd 2. BHR moved this letter to vol. 1, chap. 35 (cf. DHC 1:478-79).

183. Book A-1, 426: omits “Mo.”

184. Book A-1, 426: “1834”, with “4” written over “3”; Book A-2, 273, DHC 1:478: “1834”

185. Book A-1, 426, Book A-2, 273: add “have”

186. MS Letter, 1: replaces “Wm.” with “Mr.”

187. MS Letter, 1: adds “it appears”

188. DHC 1:478: adds “in our case”

189. MS Letter, 1: omits “So far as”

190. MS Letter, 1: replaces “conversed with” with “not had opportunity to see all”

191. MS Letter, 1, adds “since I received this intelligence but so far as I have conversed with them”

192. Book A-2, 273: replaces “viz” with “namely”

lars, as to the extent of the suits, &c.<sup>193</sup>, but believe that four or five suits have been brought by Phelps & Co., for the destruction of the printing office &c., &c., and by Partridge and others for personal abuse<sup>194</sup>, &c.<sup>195</sup> I understand that at<sup>196</sup> the next Monday term of the circuit court, petition will be made for a change of venue in Jackson county, and I suppose no case can be tried before next June or October term. If it is expedient some one<sup>197</sup> of our people will call on you in a few days, and during the interim, wish you to drop a line if convenient.

We have this day received a communication from the Governor of the 4th inst.<sup>198</sup> in which he states, that he is of opinion that a military guard will be necessary, to protect the state witnesses and officers of the court, and to assist in the execution of its orders, while sitting in Jackson county.

By this mail I write to Mr. Reese, enclosing him an order on the captain of the “Liberty Blues,” requiring the captain to comply with the requisition<sup>199</sup> of the circuit attorney, in protecting the court and officers, and executing their precepts and orders during the progress of these trials.

The foregoing relates to a court of inquiry into criminal matters, to be held in Jackson county, next Monday week.

Very respectfully, your ob’t s’v’t,  
ALGERNON<sup>200</sup> S. GILBERT.

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193. DHC 1:478: omits “&c.”

194. Book A-2, 273: replaces “abuse” with “violence”

195. Book A-1, 426, Book A-2, 273: add another “&c.”; DHC 1:478: omits “&c.”

196. Book A-2, 273: omits “at”

197. Book A-2, 273: “<one>” (pos. CWW)

198. DHC 1:479: moves “of the 4th instant” to follow “communication”

199. Book A-2, 274: “requisitions”

200. Book A-2, 274: replaces name with “A.”





## 2.

# KIRTLAND HIGH COUNCIL ORGANIZED February 1834

[T&S 6 (15 August 1845): 992-95 (cont.)]

<sup>1</sup>*Minutes of the organization of the High Council of the Church of Christ of Latter-day Saints, Kirtland, February 17, 1834.*

[D&C 102; 1835:5]

[1.]<sup>2</sup> This day a general<sup>3</sup> council of twenty-four<sup>4</sup> high priests assembled at he house of Joseph Smith, jr. by revelation<sup>5</sup>, and proceeded to organize the high council of the church of Christ, which was<sup>6</sup> to consist of twelve high priests, and one or three presidents, as the case might<sup>7</sup> require. This high<sup>8</sup> council was<sup>9</sup> appointed by revelation for the purpose of settling important difficulties, which might<sup>10</sup> arise in the church, which could not<sup>11</sup> be settled by the church, or the bishop's council, to the satisfaction of the parties.

[2.] Joseph Smith, jr., Sidney Rigdon, and Frederick G. Williams, were acknowledged presidents by the voice of the council; and Joseph Smith, senior, John Smith, Joseph Coe, John Johnson, Martin Harris, John S. Carter, Jared Carter, Oliver Cowdery, Samuel H. Smith, Orson Hyde, Sylvester Smith, and Luke Johnson, high priests, were chosen to be a standing council for the church, by the unanimous voice of the council. The above-named counselors were then asked whether they accepted their appointments, and whether they would act in that office according to the law of heaven; to which they all answered, that they accepted their <sup>12</sup>appointments, and would fill their offices according to the grace of God bestowed upon them.

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1. Source: D&C [1835], Sec. 5, which includes two additional paragraphs not in the original minutes in KHCM, 29-31 (OH) (KCMB [2002], 23-26), or the corrected minutes in KHCM, 32-35 (OH) (KCMB [2002], 26-29). Following minutes compared against D&C [1835] and the corrected minutes in KHCM.

2. Numbers appear in D&C [1835], Book A-1, Book A-2, and DHC 2:28-31.

3. KHCM, 32: "<general>"

4. KHCM, 32: "<24>"

5. KHCM, 32: "<by revelation>"

6. KHCM, 32: "~~is~~ <was>"

7. KHCM, 32: "~~may~~ <might>"

8. KHCM, 32: "<high>"

9. KHCM, 32: "~~is~~ <was>"

10. KHCM, 32: "~~may~~ <might>"

11. KHCM, 32: "~~can~~ <could> not"

12. KHCM, 32: adds "several"

[3.] The number composing the council, who voted in the name <sup>13</sup>and for the church in appointing the above-named counselors, were forty-three, as follows: nine high priests, seventeen elders, four priests, and thirteen members.

[4.] Voted, that the high<sup>14</sup> council cannot have power to act without seven of the above named counselors, or their regularly appointed successors are present. These seven shall have power to appoint other high priest, whom they may consider worthy and capable, to act in the place of absent counselors.

[5.] Voted, that whenever any vacancy shall occur by the death, removal from office for transgression, or removal from the bounds of this church government, of any one of the above-named counselors, it shall be filled by the nomination of the president or presidents, and sanctioned by the voice of a general council of high priests<sup>15</sup>, convened for that purpose, to act in the name of the church.

[6.] The president of the church, who is also the president of the council, is appointed by revelation<sup>16</sup>, and acknowledged, in his administration, by the voice of the church; and it is according to the dignity of his office, that he should preside over the <sup>17</sup>council of the church; and it is his privilege to be assisted by two other presidents, appointed after the same manner as<sup>18</sup> he himself was appointed; and in case of the absence of one or both of those who are appointed to assist him, he has power to preside over the council without an assistant: and in case that he himself is absent, the other presidents have power to preside in his stead, <sup>19</sup>both or either of them.

[7.] Whenever a high council of the church of Christ is regularly organized, according to the foregoing pattern, it shall be the duty of the twelve counselors to cast lots<sup>20</sup> by numbers, and thereby ascertain who, of the twelve, shall speak first, commencing with number one; and so in succession to number twelve.

[8.] Whenever this council convenes to act upon any case, <sup>21</sup>the twelve counselors shall consider whether it is a difficult one or not; if it is not, two only<sup>22</sup> of the counselors shall speak upon it, according to the form above written. But if it is thought to be difficult<sup>23</sup>, four shall be appointed; and if more difficult, six: but in no case shall more than six<sup>24</sup> be appointed to speak.— The accused, in all cases, has a right to one half of the council, to prevent insult or injustice; and the counselors appointed to speak before the council, are to present the case, after the evidence is examined, in its true light, before the council; and every man is to speak according to equity and justice. Those counselors who draw even numbers, that is, two, four, six, eight, ten and twelve, are the individuals who are to stand up in the behalf of the accused, and prevent insult or injustice.

[9.] In all cases the accuser and the accused shall have a privilege of speaking for themselves, before the council, after the evidences are heard: and the counselors who are appointed to speak on the case, have finished their remarks. After the evidences are heard, the counselors,

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13. Book A-2, 274: adds “of”

14. KHCM, 32: “~~this~~ <the high>”

15. KHCM, 33: “~~conference~~ <council of high priests>”

16. KHCM, 33: replaces “revelation” with “the voice of the Saviour”

17. D&C [1835]: adds “high”

18. D&C [1835], KHCM, 33, Book A-2, 274: replace “as” with “that”

19. Book A-1, 429: adds “~~one or both of them~~”

20. Book A-1, 429: “lot”

21. KHCM, 33: adds “~~in the church~~”

22. KHCM, 33: “<only>”

23. KHCM, 33: “~~more~~ <a> difficult <one>”

24. KHCM, 33: “no case ~~not more than number shall~~ <shall be more than six be>”

accuser and <sup>25</sup>accused have spoken, the president shall give a decision according to the understanding which he shall have of the case, and call upon the twelve counselors to sanction the same by their vote<sup>26</sup>. But should the remaining counselors, who have not spoken, or any one of them, after hearing the evidences and pleading<sup>27</sup> impartially, discover an error in the decision of the president, they can manifest it, and the case shall have a re-hearing; and if, after a careful re-hearing, any additional light is shown<sup>28</sup> upon the case, the decision shall be altered accordingly: but if<sup>29</sup> no additional light is given, the first decision shall stand, the majority of the council having power to determine the same.

[10.] In cases of difficulty respecting doctrine, or principle, (if there is not a sufficiency written to make the case clear to the minds<sup>30</sup> of the council,) the president may inquire and obtain the mind of the Lord by revelation.

[11.] The high priests, when abroad, have power to call and organize a council after the manner of the foregoing, to settle difficulties<sup>31</sup> when the parties, or either of them, shall request it: and the said council of high priests shall have power to appoint one of their own number, to preside over such council<sup>32</sup> for the time being. It shall be the duty of said council to transmit, immediately, a copy of their proceedings, with a full statement of the testimony accompanying<sup>33</sup> their decision, to the high council of the seat of the first presidency<sup>34</sup> of the church.—Should the parties, or either of them, be dissatisfied with the decision of said council, they may appeal to the high council of the seat of the first presidency<sup>35</sup> of the church, and have a re-hearing, which case shall then<sup>36</sup> be conducted, according to the former pattern written, as though no such<sup>37</sup> decision had been made<sup>38</sup>.

[12.] This council of high priests abroad, is only to be called on the most difficult cases of church matters: and no common or ordinary case is to be sufficient to call such <sup>39</sup>council<sup>40</sup>.—The traveling or located high priests abroad, have power to say whether it is necessary to call such a council or not.

<sup>41</sup>[13.] There is a distinction between the high council of traveling high priests abroad, and the traveling high council composed of the twelve apostles, in their decisions: From the decision of the former there can be an appeal, but from the decision of the latter there cannot. The latter can only be called in question by the general authorities of the church in case of transgression.

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25. KHCM, 34: "<the>"

26. KHCM, 34: replaces "vote" with "voices"

27. D&C [1835]: "pleadings"

28. KHCM, 34: replaces "shown" with "thrown"

29. D&C [1835], KHCM, 34, Book A-2, 275: replace "if" with "in case"

30. KHCM, 34: "mind"

31. KHCM, 34: "diffi=culty"

32. KHCM, 34: "~~appointing or choosing one of their number to preside over the council~~ <and the said council ... such council>"

33. KHCM, 34: "~~with~~ <accompanying>"

34. KHCM, 35: "at the seat of the government"

35. KHCM, 35: "at the seat of the government"

36. D&C [1835], KHCM, 35: replace "then" with "there"

37. Book A-1, 430: omits "such"

38. KHCM, 35: "~~passed~~ <made>"

39. Book A-2, 276: adds "a"

40. KHCM, 35: "councils"

41. This paragraph omitted in KHCM, 35. This proviso obviously added after calling of the twelve apostles in Feb. 1835.

<sup>42</sup>[14.] Resolved, that the president, or presidents of the seat of the first presidency of the church<sup>43</sup>, shall have power to determine whether any such case, as may be appealed, is justly entitled to a re-hearing, after examining the appeal and the evidences and statements accompanying it.

[15.] The twelve counselors then proceeded to cast lots, or ballot, to ascertain who should speak first, and the following was the result; namely<sup>44</sup>:—

Oliver Cowdery,[...] <sup>45</sup>	No. 1	John Johnson,[...] <sup>46</sup>	No. 7
Joseph Coe	" 2	Orson Hyde	" 8
Samuel H. Smith	" 3	Jared Carter	" 9
Luke Johnson	" 4	Joseph Smith, sen.	" 10
John S. Carter	" 5	John Smith	" 11
Sylvester Smith	" 6	Martin Harris	" 12

After prayer the conference adjourned.<sup>47</sup>

OLIVER COWDERY,  
ORSON HYDE,                      Clerks.<sup>48</sup>

<sup>49</sup>On the 18th [of February]<sup>50</sup>, I reviewed and corrected the minutes of the organization of the high council.

<sup>51</sup>And on the 19th of February the council assembled, according to adjournment from the 17th<sup>52</sup>. **Joseph Smith Jr. opened the council by reading the 3rd chap[ter] of Joel's prophecy, and prayer. After which he arose before the council, and said, that he had labored the day before with all the strength and wisdom that he [God] had given him in making the corrections necessary in the last council minutes,** when the revised minutes were presented and read to the council. **He asked the council for their attention, that they might rightly judge upon the truth and propriety of these minutes, as all were equally interested in them, &c.**

I urged the necessity of prayer, that the spirit might be given, that the things of the spirit might be judged thereby, because the carnal mind cannot discern the things of God, &c.<sup>53</sup> The minutes were read three times.<sup>54</sup>

**He then proceeded to read the minutes and afterwards, made some remarks, when it was decided by the members of the council present, that it might be read a second time. Sid-**

42. This paragraph appended at end of minutes in KHCM, 35.

43. KHCM, 35: "at the seat of general church government"

44. KHCM, 35: replaces "namely" with "viz."

45. KHCM, 35: adds "drew" with ditto marks following each name below.

46. KHCM, 35: adds "drew" with ditto marks following each name below.

47. KHCM, 35: replaces this line with "Council then adjourned to meet on wednesday the 19th Inst. at 10 oclk A.M."

48. KHCM, 35: omits "OLIVER COWDERY" and replaces "Clerks" with "Clerk"

49. *Source*: Based on KHCM, 36 (OH) (KCMB [2002], 29), which reports JS saying at the 19 Feb. 1834 meeting that "he had laboured the day before with all the strength and wisdom that he [God] had given in making the corrections, necessary in the last council minutes."

50. DHC 2:31: adds "of January". Should be February.

51. *Source*: The following minutes closely follow KHCM, 36–39 (OH) (KCMB [2002], 29–32). Some editing and change to first person. Deleted portions supplied here in bold type.

52. DHC 2:31: adds "(Oliver Cowdery and Orson Hyde, clerks,)"

53. DHC 2:31: omits "&c."

54. The preceding sentence added to replace the following bolded paragraph from KHCM, 36.

ney Rigdon then proceeded to read the minutes or constitution of the high council the second time, remarking at the time, that it could not be justly urged to be read at this time, as the hour was passed which was appointed for the council to assemble. An impropriety by some was discovered in the commencement of the minutes, as it says, a council of high priests, and afterwards says, that elders, priests and private members acted in said council. Said objections were corrected, and the minutes read the third time by Oliver Cowdery. The questions were then asked, whether the present council acknowledge the same, and receive them for a form or constitution of the high council of the Church of Christ hereafter.

And the document was unanimously adopted and received for a form and constitution of the high council of the church of Christ hereafter; with this provision, that if the president should hereafter discover any lack<sup>55</sup> in the same he should be privileged<sup>56</sup> to fill it up<sup>57</sup>.

The number present, who received the above-named documents was twenty-six high priests, eighteen elders, three priests, one teacher, and fourteen private members, making in all sixty-two.

After giving such instruction as the spirit dictated, I laid my hands severally<sup>58</sup> upon the heads of the<sup>59</sup> two assistant presidents and blessed them, that they might have wisdom to magnify their offices<sup>60</sup>, and power<sup>61</sup> over all the power of<sup>62</sup> the adversary.

I also laid my hands upon the twelve councilors, and commanded a blessing to rest upon them, that they might have wisdom and power to counsel in righteousness, upon all subjects that might be laid before them. I also prayed that they might be delivered from those evils to which they were most exposed, and that their lives might be prolonged on the earth.

My father Joseph<sup>63</sup> then laid his hands upon my head and said,

Joseph, I lay my hands upon thy head and pronounce the blessing<sup>64</sup> of thy progenitors upon thee, that thou mayest hold the keys of the mysteries of the kingdom of heaven, until the coming of the Lord: Amen.

He also laid his hands upon the head of his son Samuel and said,

Samuel, I lay my hands upon thy head, and pronounce the blessing of thy progenitors upon thee, that thou mayest remain a priest of the Most High God, and like Samuel of old, hear his voice, saying, Samuel, Samuel; Amen.

<sup>65</sup>John Johnson, also, laid his hand<sup>66</sup> upon the head of his son Luke and said,

My father in heaven, I ask thee to bless this my son, according to the blessings of his forefathers, that he may be strengthened in his ministry, according to his holy calling; Amen.

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55. DHC 2:31: "anything lacking"

56. Book A-2, 276: replaces "be privileged" with "have the privilege"

57. DHC 2:31: replaces "fill it up" with "supply it"

58. Book A-1, 432: "<severally>" (WR); DHC 2:32: moves "severally" to follow "presidents"

59. Book A-2, 276: "<the>" (prob. CWW)

60. KHCM, 37, Book A-1, 432, Book A-2, 276, DHC 2:32: "office"

61. DHC 2:32: adds "to prevail"

62. DHC 2:32: omits "all the power of"

63. Book A-1, 432: "<Joseph>" (WR)

64. KHCM, 37, Book A-1, 432, Book A-2, 276: "blessings"

65. DHC 2:32: adds "Father"

66. KHCM, 37, Book A-1, 432, Book A-2, 277, DHC 2:32: "hands"

I then gave the assistant presidents a solemn charge, to do their duty in righteousness, and in the fear of God, I also charged the twelve<sup>67</sup> councilors in a similar manner, all in the name of Jesus Christ.

We <sup>68</sup>all raised our hands to heaven in token of the everlasting covenant, and the Lord blessed us with his spirit. I then declared the council organized according to the ancient order, and also according to the mind of the Lord.

The following complaint was then presented before the council, by <sup>69</sup>a high priest:

<sup>70</sup>Kirtland, February 19th, 1834.

To the President of the High Council of the Church of Christ:

The following charges I prefer against Elder<sup>71</sup> Curtis Hodges, Sen.<sup>72</sup> <sup>73</sup>of this church: First, an error in spirit; <sup>74</sup>Secondly<sup>75</sup>, <sup>76</sup>an error in <sup>77</sup>address or communication<sup>78</sup>, which was<sup>79</sup> in loud speaking, and a want of clearness in articulation which was calculated to do injury to the cause of God; and also, of contending or persisting<sup>80</sup>, that that was a good or<sup>81</sup> proper spirit which actuated him thus to speak, all of which I consider unbecoming <sup>82</sup>an elder in this church, and request a hearing before the high council.

(Signed,)<sup>83</sup> EZRA THAYER.

Elder Hodges plead<sup>84</sup> “not guilty” of the above charges.

Father Lyons<sup>85</sup> was called on to substantiate the above charges, and his testimony was pointed against Brother Hodges. Brother Story **was then called on to tell what he knew about the case, and** testified that Elder Hodges talked so loud at a prayer meeting that the neighbors came out to see if some one was not<sup>86</sup> hurt. At another meeting, he said that Elder Thayer rebuked him for his error, but he did not receive the rebuke; that he raised his voice so high that he could not articulate so as to be understood; and that his teaching brought a damp[er]<sup>87</sup> upon<sup>88</sup> the meeting, and was not edifying. Brother E[rastus]<sup>89</sup>. Babbitt<sup>90</sup> was then called upon, who testified that Elder Hodges was guilty of hallowing so loud that in a

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67. Book A-1, 432: “<twelve>” (WR)

68. KHCM, 37, Book A-1, 432: add “~~then~~”

69. DHC 2:33: adds “Ezra Thayer”

70. *Source*: Complaint copied into KHCM, 38 (OH) (KCMB [2002], 31).

71. KHCM, 38: replaces “Elder” with “brother”

72. Book A-1, 433: “<Sen>” (WR)

73. KHCM, 38: adds “an Elder”

74. KHCM, 38: adds “and”

75. DHC 2:33: “second”

76. DHC 2:33: adds “for”

77. DHC 2:33: adds “the manner of his”

78. DHC 2:33: omits “or communication”

79. DHC 2:33: replaces “was” with “consisted”

80. DHC 2:33: omits “or persisting”

81. DHC 2:33: replaces “or” with “and”

82. DHC 2:33: adds “in”

83. Book A-2, 277: omits “(Signed,)”

84. Book A-1, 433, Book A-2, 277, DHC 2:33: “pleaded”

85. Book A-1, 433, Book A-2, 277, DHC 2:33: “Lions”

86. DHC 2:33: omits “not”

87. Book A-2, 277: “dampness”; KHCM, 38, DHC 2:33: “damper”

88. KHCM, 38, Book A-1, 433, Book A-2, 277: “on”

89. Book A-1, 433: “E<rastus>” (WR); Book A-2, 277: “Erastus”

90. Book A-2, 277: “Babbit”

measure he lost his voice, and uttered but little else distinctly,<sup>91</sup> “Glory to heaven’s king.” His testimony was pointed<sup>92</sup> against Brother Hodges, and<sup>93</sup> Brother T[ruman].<sup>94</sup> Wait testified much the same<sup>95</sup>.

**Closed the examination of witnesses and** Councilor O[liver]. Cowdery stood up on<sup>96</sup> the part of the accuser, and opened the case handsomely and<sup>97</sup> clearly.

Councilor J[oseph].<sup>98</sup> Coe stood up on<sup>99</sup> the part of the accused, but could say but a few words.

The accuser and<sup>100</sup> accused then spoke for themselves, after which, the president arose and laid open the case still more plain<sup>101</sup>, and gave his decision, which was, that the charges in the declaration had been fairly<sup>102</sup> sustained by good witnesses; also, that Elder Hodges ought to have confessed when rebuked by Elder Thayer; also, if he had the spirit of the Lord at the meetings, where he hallooed, he must have abused it, and grieved it away. All the council agreed with the decision.

Elder Hodges then rose and said, he then<sup>103</sup> saw his wrong<sup>104</sup>, but never saw it before, and appeared to feel thankful that he saw it. He said he had learned more during this trial, than he had since he came into the church—confessed freely his error, and said he would attend to<sup>105</sup> overcoming<sup>106</sup> that evil, the Lord being his helper. The council forgave him and<sup>107</sup> adjourned to the evening of the 20th.

O. COWDERY,

ORSON HYDE,                      Clerks.<sup>108</sup>

[T&S 6 (1 November 1845): 1022-23]

<sup>109</sup>**This day, also, the brethren in Clay county, Missouri, wrote as follows:**

<sup>110</sup>Liberty, <sup>111</sup>Feb. 19th, <sup>112</sup> 1834.

To the Hon. John F. Ryland, judge of the fifth circuit, <sup>113</sup>Missouri.

SIR: Learning that a court of inquiry is to be held in Jackson county, at the next regular term of the circuit court for that county, or that some kind of legal proceedings, is to be com-

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91. Book A-1, 433: adds “\than/” at *boln* in left margin (WR); Book A-2, 277, DHC 2:33: add “than”

92. DHC 2:33: moves “was pointed” to follow “Hodges”

93. DHC 2:33: omits “and” and begins new sentence.

94. Book A-1, 433: “T<rueman>” (WR); Book A-2, 277: adds “Trueman”

95. DHC 2:33: “to the same effect”

96. Book A-2, 277: “upon”

97. DHC 2:33: omits “handsomely and”

98. Book A-1, 433: “J<oseph>” (WR); Book A-2, 277: “Joseph”

99. Book A-2, 277: “upon”

100. KHCM, 39, Book A-1, 433, Book A-2, 277, DHC 2:34: add “the”

101. DHC 2:34: “plainly”

102. DHC 2:34: omits “fairly”

103. DHC 2:34: replaces “then” with “now”

104. DHC 2:34: replaces “wrong” with “error”

105. DHC 2:34: adds “the”

106. DHC 2:34: adds “of”

107. KHCM, 39: omits “forgave him and”

108. DHC 2:34: moves names of clerks to beginning of entry; Book A-2, 278, reverses order of the names

109. This introductory paragraph appears in MSHiJS and T&S, but omitted in DHC 1:479.

110. *Source*: MS copy in WWPC, fd 2. Cf. JWHi, 112, for another early copy. BHR moved this letter to vol. 1, chap. 35 (cf. DHC 1:479).

111. Book A-2, 278: adds “Clay County”

112. Book A-1, 434, Book A-2, 278: “19th February”

113. MS Letter, 1, Book A-1, 434, Book A-2, 278: add “of”



menced for the purpose of obtaining the facts, as far as can be,<sup>114</sup> or bringing to punishment the guilty in that county:

We, therefore, pray your honor to avail yourself of every means in your power to execute the law and make it honorable; and believing that the testimony of some of the members<sup>115</sup> of our church will be important, and deeming it unsafe to risk our persons in that county without a guard, we request that the order from the Executive, already transmitted, may be put in force.

Respectfully, &c.

(Signed)<sup>116</sup>

EDWARD PARTRIDGE,  
A.<sup>117</sup> S. GILBERT,  
W. W. PHELPS,  
JOHN CORRILL,  
JOHN WHITMER.

<sup>118</sup>Another request similar to the above was sent, same date, to Amos Reese<sup>119</sup>, Circuit Attorney.

<sup>120</sup>**They also<sup>121</sup> wrote the Judge Advocate, as follows:**

<sup>122</sup>Liberty, Feb. 19th, 1834.

George Woodward, Judge Advocate, in the case of the State of Missouri, vs.<sup>123</sup> Col. Thomas Pitcher.

SIR:—The undersigned request of you, if it be consistent with custom and law, an official copy of the proceedings recorded by you, in the above stated case, for the purpose of preservation, as an important link in the history of our unfortunate society.

Respectfully,

(Signed)<sup>124</sup>

W. W. PHELPS,  
EDW'D PARTRIDGE,  
ALGERNON S. GILBERT.

<sup>125</sup>**Kirtland, February 20th, 1834.**<sup>126</sup>

The high council met this evening <sup>127</sup>to determine concerning the elders going out to preach, &c.<sup>128</sup> The president opened the council by prayer.

At a church meeting held in Pennsylvania, Erie county, and Springfield township, <sup>129</sup>by

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114. MS Letter, 1: replaces “or that some kind ... can be” with “in relation to the late criminal transactions and riotous proceedings”

115. MS Letter, 1: “<of the members>”

116. “(Signed)” appears only in Book A-1, 434.

117. Book A-1, 434, Book A-2, 278: “Algernon”

118. This paragraph written on the preceding MS Letter. BHR moved it to DHC 1:479.

119. Book A-1, 434: “Rees”

120. This introductory paragraph appears in MSHjS and T&S, but omitted in DHC 1:479.

121. Book A-2, 278: “<also>” (prob. CWW)

122. *Source*: MS copy in WWPC, fd 2. BHR moved this letter to vol. 1, chap. 35 (cf. DHC 1:479-80).

123. Book A-2, 278: replaces “vs.” with “against”

124. MS Letter, 1: adds “sign[e]d”; Book A-1, 435: adds “(Signed)”

125. *Source*: KHCM, 39-41 (OH) (KCMB [2002], 32-34).

126. DHC 2:34: omits this line

127. KHCM, 39: adds “according to appointment”; Book A-1, 435: “~~accordin[g]~~”

128. DHC 2:34: omits “&c.”

129. Book A-1, 435: adds “Elders”



Orson Pratt and Lyman<sup>130</sup> Johnson, high priests; some of the members of that church refused to partake of the sacrament, because the elder administering it did not observe the words<sup>131</sup> of wisdom to obey them<sup>132</sup>. Elder Johnson<sup>133</sup> argued that they were justified in so doing, because the elder was in transgression. Elder Pratt<sup>134</sup> argued that the church was bound to receive the supper under the administration of an elder, so long as he retained his office or<sup>135</sup> license. Voted that six councilors should speak upon the subject<sup>136</sup>.

The council then proceeded to try the question, whether disobedience to the word of wisdom was a transgression sufficient to deprive an official member from holding an<sup>137</sup> office in the church, after having it sufficiently taught him?

Counselors Samuel H. Smith, Luke [S.] Johnson, John S. Carter, Sylvester Smith, John Johnson, and Orson Hyde, were called to speak upon the case then before the council. After the counselors had spoken, the president proceeded to give a decision:

That<sup>138</sup> no official member in this church is worthy to hold an office, after having the words<sup>139</sup> of wisdom properly taught to<sup>140</sup> him, and he the official member neglecting to comply with or obey them<sup>141</sup>; which decision the council confirmed by vote<sup>142</sup>.

The president then asked if there were any elders present, who would go to Canada, and preach the gospel to that people; for they have written<sup>143</sup> a number of letters for help. And the whole council felt as though the spirit required the elders<sup>144</sup> to go there. It was, therefore, decided by the council that Lyman [E.] Johnson and Milton Holmes should travel together into Canada. And also<sup>145</sup>, that Zebidee Coltrin and Henry Harriman<sup>146</sup> travel together into Canada. It was also decided<sup>147</sup> that Jared Carter and Phineas Young travel together, if they can arrange their affairs at home so<sup>148</sup> as to be liberated.

It was also decided that Elder<sup>149</sup> Oliver Granger should travel eastward as soon as his circumstances will permit, and that he should<sup>150</sup> travel alone on account of his age; it was also decided that Elder Martin Harris, should travel alone whenever he travels; that Elders<sup>151</sup> John S. Carter and Jesse Smith travel east together as soon as they can. The council also decided<sup>152</sup> that

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130. DHC 2:34: adds "E."

131. DHC 2:34: "word"

132. DHC 2:34: replaces "them" with "it"

133. KHCM, 39: replaces "Elder Johnson" with "Lyman"

134. KHCM, 39: replaces "Elder Pratt" with "Orson"

135. Book A-2, 278: replaces "or" with "and"

136. KHCM, 39: adds "or case"

137. DHC 2:34: omits "an"

138. DHC 2:35: omits "That"

139. DHC 2:35: "word"

140. Book A-2, 278, DHC 2:35: omit "to"

141. DHC 2:35: replaces "them" with "it"

142. KHCM, 40: replaces "which ... vote" with "after which the counsellors voted according to the same"

143. KHCM, 40: adds "said he"

144. KHCM, 40: replaces "the elders" with "brethren"

145. Book A-1, 436: "~~and also~~"; Book A-2, 279, DHC 2:35: omit "and also"

146. Book A-1, 436, DHC 2:35: "Herriman"

147. Book A-1, 436: "~~It was also decided~~ <and>" (WR); incorporated in Book A-2, 279, and DHC 2:35.

148. DHC 2:35: moves "so" to follow "can"

149. KHCM, 40: replaces "Elder" with "Bro."; Book A-1, 436: "~~brother~~ Elder"

150. DHC 2:35: "could"

151. KHCM, 40: omits "and" and replaces "Elders" with "Bros."

152. Book A-1, 436: "~~The council also decided~~ <&>"; incorporated in Book A-2, 279, and DHC 2:35.

Elder Brigham Young should travel alone it being his own choice, decided<sup>153</sup> also that James Durfee and Edward Marvin, should travel together eastward; also<sup>154</sup>, that Sidney Rigdon and John P. Green, go to Strongsville<sup>155</sup>; also<sup>156</sup>, that Orson Pratt and Harrison Sagers travel together for the time being; and that there should be a general conference held in<sup>157</sup> Saco, in the state of Maine, on the 13th day of June, 1834.

It was<sup>158</sup> furthermore voted, that Elder Orson Hyde accompanied by Elder Orson Pratt, go east to obtain donations for Zion, and means to redeem the farm on which the house of the Lord stands.

The church and council then prayed with uplifted hands that they might be prospered in their mission.<sup>159</sup> **Conference adjourned after the usual form by order of the conference.**

ORSON HYDE,<sup>160</sup>

OLIVER COWDERY, Clerks.

<sup>161</sup>I, Abigail Leonard, depose and say that on the night of the<sup>162</sup> 20th of February, 1834<sup>163</sup>, in the county of Jackson, and state of Missouri, a company of men, armed with whips and guns,<sup>164</sup> about fifty or sixty in number<sup>165</sup>, came to the house of my husband; among them was John Youngs<sup>166</sup>, Mr. Yocum<sup>167</sup>, Mr. Cantrell, Mr. Paterson<sup>168</sup>, and Mr. Noland<sup>169</sup>. Five of the number<sup>170</sup> entered the house, among them was John Youngs<sup>171</sup>. They ordered my husband to leave the house, threatening to shoot him if he<sup>172</sup> did not. He not complying with their desires<sup>173</sup>, one of the five took a chair and struck him upon the head, knocking him down, and then dragging him out of the house; I in the meantime, begging of<sup>174</sup> them to spare his life, when one of the number called to the others telling them to take me into the house, for I would “*overpower every devil of them.*” Three of the company then approached me, and presenting their guns, declared with an oath, if I did not go in, they would blow me through. While this was transpiring<sup>175</sup> Mr. Patterson jumped upon my husband with his heels; my husband then got up, they stripped his

153. Book A-1, 436: “~~decided~~”; Book A-2, 279, DHC 2:35: omit “decided”

154. Book A-1, 436: “~~also~~”; Book A-2, 279, DHC 2:35: omit “also”

155. DHC 2:35: “Strongville”

156. Book A-1, 436: “~~also~~”; Book A-2, 279, DHC 2:35: omit “also”

157. Book A-1, 436: “at” overwrites “in”; DHC 2:35: “at”

158. Book A-1, 436: adds “~~also~~”

159. Remainder of paragraph only in KHCM, 41.

160. KHCM, 41, Book A-2, 279: add “and”

161. *Source*: MC, fd 18 (MRP, 273-74). BHR moved Abigail Leonard’s affidavit to vol. 1, chap. 35 (cf. DHC 1:480).

162. Book A-1, 437: adds “<night of the>” (WR)

163. *MRP*, 273: replaces “on the night ... 1834” with “in the year eighteen hundred and thirty four in the Month of february or first of March”; DHC 1:480: incorrectly reads “1833”

164. DHC 1:480: moves “armed with whips and guns” to follow “number”

165. *MRP*, 273: omits “in number”

166. DHC 1:480: “Young”

167. *MRP*, 273: “Yocom”

168. Book A-1, 437: “Patterson”

169. *MRP*, 273, Book A-2, 279, Book A-1, 437: “Knowland”

170. Book A-1, 437: “~~them~~ \number/”; “number” *u.o.* illegible (WR)

171. Book A-2, 279, Book A-1, 437: “Young”

172. Book A-1, 437: “~~they~~”

173. DHC 1:480: “desire”

174. Book A-2, 279: omits “of”

175. DHC 1:480: replaces “transpiring” with “happening”

clothes all<sup>176</sup> from him excepting his pantaloons, then five or six attacked him with whips and gun sticks, and whipped him till he could not stand but fell to the ground. I then went to them, and took their whips from them; I then called for<sup>177</sup> Mrs. Bruce<sup>178</sup> who lived<sup>179</sup> in the same house with us, to come out and help me to<sup>180</sup> carry my husband into the house. When carried in he was very much lacerated and bruised, and unable to lie upon a bed, and was also unable to work for a number of months. Also, at the same time and place, Mr. Josiah Sumner was taken from the house and came in very bloody and bruised from whipping.

(Signed,)<sup>181</sup> ABIGAIL LEONARD.

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176. DHC 1:480: moves “all” to follow “stripped”

177. *MRP*, 273, Book A-1, 437, Book A-2, 279, DHC 1:480: replace “for” with “to”

178. Book A-1, 437: “Br\ a/ce”; “a” *w.o.* “u”; *MRP*, 273, Book A-2, 279: “Brace”

179. *MRP*, 273: replaces “lived” with “resided”

180. *MRP*, 273, Book A-1, 437, Book A-2, 279, DHC 1:480: omit “to”

181. *MRP*, 274, Book A-2, 279: omit “(Signed,)”



3.

MISSION THROUGH WESTERN  
NEW YORK  
February–March 1834

[T&S 6 (1 November 1845): 1022–23 (cont.)]

[February 24.] I received the following

*Revelation, given, February 24, 1834.*<sup>1</sup>

[D&C 103; 1844:101]

[1.]<sup>2</sup> Verily I say unto you my friends, behold I will give unto you a revelation and commandment, that you may know how to act in the discharge of your duties concerning the salvation and redemption of your brethren, who have been scattered from the land of Zion; being driven and smitten by the hands of mine enemies; on whom I will pour out my wrath without measure in mine own time, for I have suffered them thus far, that they might fill up the measure of their iniquities, that their cup might be full; and that those who call themselves after my name might be chastened for a little season with a sore and grievous chastisement, because they did not hearken altogether unto the precepts and commandments which I gave unto them.

[2.] But verily I say unto you, that I have decreed a decree, which my people shall realize, inasmuch as they hearken from this hour, unto the counsel, which I the Lord their God give unto them.

[T&S 6 (15 November 1845): 1024–28]

[3.] Behold they shall, for I have decreed it, begin to prevail against mine enemies from this very hour; and by hearkening to observe all the words which I the Lord their God shall speak unto them, they shall never cease to prevail until the kingdoms of the worlds are subdued under my feet, and the earth is given unto the saints, to possess it for ever and ever.

[4.] But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them; for they were set to be a light unto the world and to be saviors of men, and inasmuch as they are not the saviors of men they

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1. DHC 2:36: omits “given ... 1834”

2. Numbering follows Book A-1, 437–41, and Book A-2, 280–81.

are as salt that hath lost its savor, and is thenceforth good for nothing, but to be cast out, and to be trodden under the feet of men.

[5.] But verily I say unto you, I have decreed that your brethren who have been scattered shall return to the lands of their inheritances, and build up the waste places of Zion, for after much tribulation, as I have said unto you in a former commandment, cometh the blessing.

[6.] Behold this is the blessing which I promised after your tribulations, and the tribulations of your brethren even their restoration to the land of Zion, to be established no more to be thrown down: Nevertheless if they shall pollute their inheritances they shall be thrown down, for I will not spare them if they shall pollute their inheritances.

[7.] Behold I say unto you, that the redemption of Zion must needs come by power, therefore, I will raise up unto my people, a man, who shall lead them like as Moses led the children of Israel; for ye are the children of Israel and of the seed of Abraham, and ye must needs be led out of bondage, by power with a stretched out arm; and as your fathers were led at the first even so shall the redemption of Zion be; therefore, let not your hearts faint, for I say not unto you as I did unto your fathers, mine angel shall go up before you, but not my presence; but I say unto you and also my presence, and in time ye shall possess the goodly land.

[8.] Verily, Verily, I say unto you, that my servant Baurak Ale is the man I likened the servant to whom the Lord of the vineyard spake in the parable which I have given unto you. Therefore, let my servant Baurak Ale say unto the strength of my house, my young men and the middle aged, gather yourselves together unto the land of Zion, upon the land which I have bought with moneys that have been consecrated unto me; and let all the churches send up wise men, with their monies, and purchase lands even as I have commanded them; and inasmuch as mine enemies come against you to drive you from my goodly land, which I have consecrated to be the land of Zion; even from your own lands after these testimonies, which ye have brought before me against them, ye shall curse them; and whomsoever ye curse, I will curse; and ye shall avenge me of mine enemies: and my presence shall be with you, even in avenging me of my enemies, unto the third and fourth generation of them that hate me.

[9.] Let no man be afraid to lay down his life for my sake; for whoso layeth down his life for my sake shall find it again. And whoso is not willing to lay down his life for my sake, is not my disciple.

[10.] It is my will, that my servant Sidney Rigdon shall lift up his voice in the congregations in the eastern countries, in preparing the churches to keep the commandments which I have given unto them, concerning the restoration and redemption of Zion. It is my will that my servant Parley P. Pratt, and my servant Lyman Wight should not return to the land of their brethren, until they have obtained companies to go up unto the land of Zion, by tens, or by twenties, or by fifties, or by an hundred, until they have obtained to the number of five hundred of the strength of my house. Behold, this is my will; ask and you shall receive, but men do not always do my will: therefore, if you cannot obtain five hundred, seek diligently that peradventure you may obtain three hundred; and if ye cannot obtain three hundred, seek diligently that peradventure ye may obtain one hundred.

[11.] But verily I say unto you, a commandment I give unto you, that ye shall not to go up to the land of Zion, until you have obtained one hundred of the strength of my house, to go up with you unto the land of Zion. Therefore, as I said unto you, ask and ye shall receive: pray earnestly that peradventure my servant Baurak Ale may go with you and preside in the midst of my people, and organize my kingdom upon the consecrated land; and establish the children of Zion, upon the laws and commandments, which have been, and which shall be given unto you.

[12.] All victory and glory is brought to pass unto you through your diligence, faithfulness, and prayers of faith. Let my servant Parley P. Pratt, journey with my servant Joseph Smith, jr.

Let my servant Lyman Wight, journey with my servant Sidney Rigdon. Let my servant Hyrum Smith, journey with my servant Frederick G. Williams. Let my servant Orson Hyde, journey with my servant Orson Pratt;—withersoever my servant Joseph Smith, jr.,—shall counsel them in obtaining the fulfilment of these commandments, which I have given unto you, and leave the residue in my hands: even so; Amen.

<sup>3</sup>*Minutes of Council. Kirtland February 24, 1834.*<sup>4</sup>

The High Council of the Church also<sup>5</sup> met this day [24 February] at my house<sup>6</sup> for the purpose of giving an audience or hearing to Lyman Wight and Parley P.<sup>7</sup> Pratt, delegates<sup>8</sup> from the Church in Missouri<sup>9</sup>, to represent to us the state of the Church in that place.

President Joseph<sup>10</sup> opened the Council by prayer. Two of the standing Councilors were absent, namely, Joseph Coe and John Smith. Hyrum Smith was chosen to act in the place of John Smith, and John P. Greene<sup>11</sup> to act in the place of Joseph Coe. Thus the High Council was organized, and six Councilors were appointed to speak. Brothers Parley P.<sup>12</sup> Pratt and Lyman<sup>13</sup> Wight, messengers from Zion, arose, and laid their business before the Council, and delivered their message, the substance of which was: <sup>14</sup>when, how and by what means Zion was to be redeemed from her<sup>15</sup> enemies. They said that our brethren who had been driven away from their lands and scattered abroad, had found so much favor in the eyes of the people [of Clay county, Mo.,]<sup>16</sup> that they could obtain food and raiment of them<sup>17</sup> for their labor, insomuch that they were comfortable. But the idea of their<sup>18</sup> being driven away from the land of Zion pained their very souls, and they desired of God, by earnest prayer, to return with songs of everlasting joy, as said Isaiah, the prophet.

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3. The following minutes do not appear in *T&S*. Book A-1, 441: adds at *coln*: “[See Note D. ad[d]enda p[age] 3.]/ \C. 41/” (WR), with “C. 41” in pencil. The minutes appear in Book A-1, Addenda, 3-4, Note D, which was added by CWW after 2 or 3 Apr. 1845, when the revision committee directed that these minutes be inserted in the History (see vol. 7, IV.3), and before CWW incorporated it in Book A-2, 281-82, about 8-11 June 1845 (see MSHi Chronology). This may have occurred on 14 May 1845, when TB recorded that CWW was writing in Book A-1 (CHOj 3:10), and CWW recorded that he and WB were comparing Books A-1 and A-2 (CHOj 4:13). The text here is from DHC 2:39-40. *Source*: KHCM, 41-42 (OH) (KCMB [2002], 34-35), where a “D” is written at the beginning of the minutes.

4. Heading appears in Book A-1, Addenda, 3, Note D, and Book A-2, 281.

5. Book A-1, Addenda, 3, Note D, Book A-2, 282: omit “also”

6. KHCM, 41, Book A-1, Addenda, 3, Note D, Book A-2, 282: replace “my house” with “the house of Joseph Smith Jun.”

7. KHCM, 41, Book A-1, Addenda, 3, Note D: omit “P.”

8. KHCM, 41: replaces “delegates” with “representatives”; Book A-1, Addenda, Note D, 3: “~~representatives~~ <delegates>” (pos. RLC)

9. KHCM, 41: replaces “the church in Missouri” with “Zion”; Book A-1, Addenda, 3, Note D: “~~Zion~~ <the church in Missouri>” (pos. RLC)

10. KHCM, 41, Book A-1, Addenda, 3, Note D, Book A-2, 282: “Joseph, the president”

11. KHCM, 41, Book A-1, Addenda, 3, Note D, Book A-2, 282: “Green”

12. KHCM, 41: “P.”; Book A-1, Addenda, 3, Note D: “P. P.”

13. KHCM, 41, Book A-1, Addenda, 3, Note D: “L.”

14. KHCM, 41: adds “an inquiry”

15. KHCM, 41: replaces “her” with “our”

16. Bracketed material only in DHC 2:39.

17. Book A-2, 282: “<them>” (pos. TB)

18. KHCM, 41, Book A-1, Addenda, 3, Note D, Book A-2, 282: omit “their”

They also said that none of their lands were sold into the hands of our enemies, except a piece of thirty acres<sup>19</sup> owned by Brother William E. McLellin, which he sold into the hands of the enemy, and seven acres more which he would have sold to the enemy if a brother had not come forward and purchased it and paid him his money.

Brother Joseph then arose, and said that he was going to Zion, to assist in redeeming it. He<sup>20</sup> called for the voice of the Council to sanction his going, which was given without a dissenting voice. He then called for volunteers to go with him, when some thirty or forty volunteered to go, who were<sup>21</sup> present at the Council. It was a question whether the company<sup>22</sup> should go by water or by land, and after a short investigation it was decided unanimously that they<sup>23</sup> go by land. Joseph Smith, Jun., was nominated<sup>24</sup> to be the commander-in-chief of the armies of Israel, and the leader of those who volunteered to go and assist in the redemption of Zion: the nomination was seconded<sup>25</sup> and carried by the vote of all present. Council then adjourned by prayer and thanksgiving.

ORSON HYDE,<sup>26</sup>  
OLIVER COWDERY, } Clerks.

<sup>27</sup>Wednesday<sup>28</sup>, Feby. 26th, I started from home to obtain volunteers for Zion, in compliance with the foregoing revelation<sup>29</sup>, and <sup>30</sup>the 27th stayed at Brother Roundy's.

To show the feelings of a certain portion of the public, at this period I copy the following from the February number of the *Evening and Morning Star* page 271,

<sup>31</sup>We copy the following article from the *North Star*, printed in Danville, Vermont, by E. Eaton, headed "THE MORMONS."<sup>32</sup>

We have received the first number of the Mormon *Morning and Evening Star* [the<sup>33</sup> *Evening and Morning Star*] resuscitated in Kirtland, Ohio. *It is the same assuming, mysterious publication of*<sup>34</sup> *its original.*

While the press, (and many of the public,) was breathing the spirit of bitterness against the work of God I received letters from many of our friends which gave us occasion for rejoicing, amongst them, I extract from Brother M[oses]. C. Nickerson's letter, of December 20th, 1833,

19. KHCM, 42, Book A-1, Addenda, 3, Note D, Book A-2, 282: move "of thirty acres" to follow "McLellin"

20. KHCM, 42: "He then"; Book A-1, Addenda, 3, Note D, Book A-2, 282: replace "He" with "We then"

21. KHCM, 42, Book A-1, Addenda, 3, Note D, Book A-2, 282: add "then"

22. KHCM, 42, Book A-1, Addenda, 3, Note D, Book A-2, 282: replace "the company" with "we"

23. KHCM, 42, Book A-1, Addenda, 3, Note D: replace "they" with "we"

24. KHCM, 42, Book A-1, Addenda, 3, Note D, Book A-2, 282: add "and seconded"

25. KHCM, 42, Book A-1, Addenda, 4, Note D, Book A-2, 282: omit "the nomination was seconded"

26. KHCM, 42, Book A-1, Addenda, 4, Note D, Book A-2, 282: add "and"

27. *Source*: Based on JSj [1832-34], 53 (JS) (*PJS* 2:21; *JSP* 1:28-29; *APR*, 21).

28. DHC 2:40: omits "Wednesday"

29. DHC 2:40: adds "and action of the High Council"

30. Book A-2, 282, DHC 2:40: add "on"

31. *Source*: *E&MS-R* 2 (Feb. 1834; Aug. 1836): 271. Cf. *E&MS* 2 (Feb. 1834): 134.

32. DHC 2:40: moves "headed 'THE MORMONS'" to follow "*North Star*".

33. Book A-2, 282: omits "the"

34. DHC 2:40: replaces "of" with "as"



<sup>35</sup>Wendham, Dec. 20, 1833.

Dear Brother—I have long been expecting to receive a letter from you, but as yet have received none: I received one from brother Joseph, a short time since, which informed me that you had returned safe to your friends and families, which I was happy to hear.—

Your labors <sup>36</sup>in Canada have been the beginning of a good work<sup>37</sup>; there are thirty-four members attached to the church at Mount Pleasant, all of whom appear to live up to their profession, five of whom have spoken in tongues, and three sing in tongues<sup>38</sup>; and we live at the top of the mountains<sup>39</sup>!

For my part, I feel that I cannot be thankful enough for what I have received: the scriptures have been opened to my view beyond account, and the Revelation of John is become quite plain: I discover the monster there described in his true colors and by his right name.

Your friends in Canada often speak of you and brother Joseph. Mr. and Mrs. Beamer, are seriously enquiring after the truth: they often speak of brother Sidney and Joseph; and all the people with whom I am acquainted, or have talked with upon the subject of religion, appear to be much engaged: Some for, and the remainder against; but I find those blessed promises to be verified, that God's grace shall be sufficient for our day and time of need. I find that those places where I thought the cross was a going to be the hardest, is often the lightest, and then I often obtain the greatest blessings.

If you can send a couple of preachers out here; as soon as you receive this you would do us a kindness; for brother Freeman is often called from home, and it is necessary that some one should be there: Send those that you have confidence in or none: the work requires competent workmen; for the harvest is truly great. I feel thankful that I have been spared to see this time. I shall be up to see you in the spring, if the Lord will. Remember me in your devotions, that I may prove faithful in the cause of Christ, that we may come off more than conquerors, and be counted worthy, that we may receive the crown laid up for those that continue to the end.

Brother Jackson and wife were up to see us from Hamelton a short time since and we had a time of refreshing from the Lord; and brother J[ackson]. went home with less prejudice than he came. I think there is a great opening in that place. Please write soon after the receipt of this, and let me know how it is with you and yours. Tell the brethren in the Lord, that they are near and dear to us in Canada; for I can truly say, that I do love the children of God.

From your brother in the bonds of the gospel.

M. C. NICKERSON.

Also from "Saco, Maine":

<sup>40</sup>Saco, Me. January 20th, 1834.

Brethren in the Lord; I improve a few moments to inform you that I am well, that the Lord is present with me; his Spirit warms my heart; gives life to my soul; is my friend

35. Source: *E&MS-R* 2 (Feb. 1834; Aug. 1836): 269–70. Cf. *E&MS* 2 (Feb. 1834): 134, which dates the letter to 29 Dec. 1833. Deleted portions supplied here in bold type.

36. *E&MS-R*, 269: adds "while"

37. Book A-2, 283: "<work>" (prob. TB)

38. Book A-2, 283: "<and three sing in tongues>" (TB)

39. *E&MS-R*, 269, Book A-1, 441, Book A-2, 283, DHC 2:40: "mountain"

40. Source: *E&MS-R* 2 (Feb. 1834; Aug. 1836): 270. Cf. *E&MS* 2 (Feb. 1834): 134. Deleted portions supplied here in bold type.

among enemies; my joy among friends; my comforter when alone; my companion in trouble; brings a hope like an anchor; makes the crown look near; and insure the victory by an endurance of faith unto the end.

The 15th No. of the Star arrived here a few days since which was gladly received; but it caused some painful emotions to read of the dreadful persecution at the west; yet there is a secret joy, for we can lift up our heads and rejoice, knowing that our redemption draweth nigh: for Jesus said, in the world ye shall have tribulation, but in me ye shall have peace.

Agreeably to your request, I would inform you that I have been laboring in this part of the vineyard for some time to lay before the people the new and everlasting covenant, and the glorious things of the kingdom that God has been pleased to reveal in these last days.

I have baptized about forty in this section, and there are<sup>41</sup> more convinced of the truth, but are still lingering on the threshold of the church, and I think the Lord will gather some of them in<sup>42</sup> his kingdom, Brother E[van].<sup>43</sup> M. Green[e] labored with me from the 16th of January, 1833, till <sup>44</sup>October following, while we were together, we baptized about one hundred and thirty.

Then at a council at Rowley, Mass. it was decided that he should travel with brother H[orace]. Cowan to Kirtland. Accordingly they started on their mission, and I went to Boston and visited the church in that place and baptized one. I then returned to this place and organized this branch of the church. The members in this place are strong in the Lord and are rejoicing in the new and everlasting covenant. O! that God would rend the heavens and come down to deliver his saints; that the mountains might give way before him, and flow down at his presence; that the kingdom of our Lord and Savior Jesus Christ might roll forth till it fills the whole earth! I long to see the time when the saints of the most high God shall take the kingdom, and possess it forever.

Finally, brethren pray for me, that I may have<sup>45</sup> words of wisdom, and a door of utterance to declare the whole counsel of God, and rightly divide the word of truth: giving to every man his portion in due season: For my determination is, with the stick of Joseph <sup>46</sup>in one hand, and the stick of Judah <sup>47</sup>in the other, to labor diligently in the<sup>48</sup> world, that my skirts may be clear from the blood of all men, and I stand acquitted before the bar of God.

I am yours in Christ,

(signed)<sup>49</sup> JOHN F. BOYNTON.

Thus while the press was mourning, the work prospering<sup>50</sup>, <sup>51</sup>the saints <sup>52</sup>rejoicing in the east, troubles changed and multiplied in the west, as may be seen by the following letter written<sup>53</sup>,

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41. Book A-1, 441, Book A-2, 283: "is"

42. DHC 2:40: "into"

43. Book A-1, 441: "E<van>" (US); Book A-2, 283: "Evan"

44. E&MS-R, 270, Book A-1, 442: add "the"

45. Book A-2, 283: "<have>" (pos. TB)

46. DHC 2:41: adds "[the Book of Mormon]"

47. DHC 2:41: adds "[the Bible]"

48. E&MS-R, 270, Book A-1, 442, Book A-2, 283, DHC 2:41: "this"

49. E&MS-R, 270, Book A-2, 283: omits "(Signed)"

50. DHC 1:480: "mourning the prosperity of the work"

51. DHC 1:480: adds "and"

52. DHC 1:481: adds "were"

53. DHC 1:481: omits "written"

<sup>54</sup>Clay County, Mo., Feb'y. 27, 1834.

Dear Brethren, the times are so big with <sup>55</sup>events, and the anxiety of everybody so great to watch them, that I feel somewhat impressed to write oftener than I have done, in order to give you more of the "strange acts," of this region. I have just returned from Independence, the seat of war in the west. About a dozen of our brethren among whom were Bishop<sup>56</sup> Partridge, Elder<sup>57</sup> Correll and myself, were subpoenaed in behalf of the state; and on the 23rd of February, about twelve o'clock, we were on the bank <sup>58</sup>opposite Everett's Ferry, where we found Captain Atchison's company of "Liberty Blues" near fifty rank and file, ready to guard us into Jackson county. The soldiers were well armed with United States' muskets, bayonets fixed, &c., and to me the scene was <sup>59</sup>"passing strange," and long to be remembered; the martial law in force to guard the civil<sup>60</sup>.—About twenty-five men crossed over to effect a landing in safety, and when they came near the warehouse, they fired six or eight guns, though the enemy had not gathered to witness the landing.

After we were all across, and waiting for the baggage wagon, it was thought most<sup>61</sup> advisable to encamp in the woods, and the witnesses with half the company, marched nearly a mile towards Independence, to build night fires, as we were without tents, and the weather cold enough to snow a little. While on the way the quartermaster, and others, that had gone on ahead to prepare quarters in town, sent an express back, which was not of<sup>62</sup> the most pacific appearance. Capt. Atchison continued the express to Col. Allan for the two hundred drafted militia, and also to Liberty for more ammunition; and the night passed off in warlike style; with the sentinels marching silently at a proper distance from the watch fires.

Early in the morning, we marched strongly guarded by the troops, to the seat of war, and quartered in the blockhouse, formerly the tavern stand of S. Flournoy<sup>63</sup>; after breakfast, we were visited by the District Attorney Mr. Reese, and the Attorney-General Mr. Wells. From them we learned that all hopes of *Criminal prosecutions*<sup>64</sup>, was at an end. Mr. Wells had been<sup>65</sup> sent by the Governor to investigate, as far as possible, the Jackson outrage, but the bold front of the mob, bound even unto death (as I have heard,) was not to be penetrated by civil law, or awed by executive influence.—Shortly after Capt. Atchison informed me that he had just received an order from the Judge, that his company's service was no longer wanted in Jackson county; and we were marched out of town to the tune of Yankee-doodle in quick time, and soon returned to our camp without the loss of any lives. (This order was issued by the court, apparently, on account of the speedy gathering of the old mob, or citizens of Jackson county, and their assuming such a boisterous and mobocratic appearance.)<sup>66</sup> In fact<sup>67</sup> much credit is due to Capt. Atchison for his gallantry and hospitality, and I think I can say of the officers and

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54. Source: *E&MS-R* 2 (Mar. 1834; Aug. 1836): 276–77. Cf. *E&MS* 2 (Mar. 1834): 139. BHR moved this letter and preceding introductory paragraph to vol. 1, chap. 35 (cf. DHC 1:480–83).

55. Book A-1, 442: add "**portentuous**"

56. *E&MS-R*, 276: replaces "Bishop" with "br."

57. *E&MS-R*, 276: omits "Elder"

58. Book A-1, 442: "~~of~~"

59. *E&MS-R*, 276: adds "one"

60. Book A-2, 283: adds "law"

61. *E&MS-R*, 276: replaces "most" with "not"

62. *E&MS-R*, 276: omits "of"; Book A-1, 443: "<of>" (prob. WR)

63. *E&MS-R*, 276, Book A-1, 443, Book A-2, 283, DHC 1:481: "Flournoy"

64. *E&MS-R*, 276, Book A-1, 443: "prosecution"

65. Book A-1, 443: "<been>" (prob. WR)

66. *E&MS-R*, 276: omits preceding parenthetical sentence.

67. DHC 1:482: omits "In fact"

company, that their conduct as soldiers and men, is highly reputable, so much <sup>68</sup>so knowing as I do the fatal result<sup>69</sup> <sup>70</sup>had the militia come, or not come, I can add that the Captain's safe return, refreshed my mind with Xenophon's<sup>71</sup> safe<sup>72</sup> retreat of the ten thousand. Thus ends all hope of "redress," even with a guard ordered by the Governor, for the protection of the court and witnesses.

Before a crop is harvested, it becomes ripe of itself. The dreadful deeds now done in Jackson county, with impunity, must bring matters to a focus shortly. Within two or three weeks past, some of the most savage acts ever witnessed, have been committed by these *bitter branches*. Old Father Lindsey, whose locks have been whitened by the blast<sup>73</sup> of nearly<sup>74</sup> seventy winters, had his house thrown down, after he was driven from it; his goods, corn &c. piled together and fire put to it, but fortunately after the mob <sup>75</sup>retired, his son extinguished it.

The mob has quit whipping, and now beat with clubs. Lyman Leonard, one of the number that returned from Van Buren<sup>76</sup>, had two chairs broke<sup>77</sup> to splinters about<sup>78</sup> him and was then dragged out of doors, and beat with clubs till he was supposed to be dead; but he is yet <sup>79</sup>alive. Josiah Sumner and Barnet Cole were severely beat<sup>80</sup> at the same time. The mob have commenced burning houses, stacks, &c., and we shall not think it out of their<sup>81</sup> power by any means, to proceed to murder any of our people that shall try to live in that county, or perhaps, only go there.

Such scenes as are transpiring<sup>82</sup> around us, are calculated to arouse feelings and passions in all, and to strengthen<sup>83</sup> the faith and fortify the hearts of the saints for great things. Our Savior laid down his life for our sakes, and shall we, who profess to live by every word that proceeds out of the mouth of God; shall we, the servants of the Lord of the vineyard, who are called and chosen to prune it<sup>84</sup> for the last time; shall we, yea verily, we, who are enlightened by the <sup>85</sup>wisdom of heaven, shall we fear to do as<sup>86</sup> much for Jesus as he did<sup>87</sup> for us. No; we will obey the voice of the spirit, that God<sup>88</sup> may overcome the world.

I am a servant &c.<sup>89</sup>

W. W. PHELPS.

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68. DHC 1:482: adds "the more"

69. DHC 1:482: "results"

70. DHC 1:482: adds "of the trial"

71. *E&MS-R*, 277, Book A-1, 444, Book A-2, 284: "Zenophon's"

72. *E&MS-R*, 277: omits "safe"

73. Book A-1, 444, Book A-2, 284, DHC 1:482: "blasts"

74. Book A-1, 444: adds "<nearly>" (WR)

75. Book A-2, 284: adds "had"

76. DHC 1:482: adds "county"

77. Book A-2, 284: "broken"

78. DHC 1:482: replaces "about" with "upon"

79. Book A-1, 444: "is"

80. Book A-2, 284, DHC 1:483: "beaten"

81. Book A-1, 444: "~~our~~ <their>" (pos. TB)

82. DHC 1:483: replaces "transpiring" with "happening"

83. Book A-1, 444: "strengthened"

84. Book A-2, 284: replaces "it" with "the vineyard"

85. Book A-1, 445: adds "spirit of"

86. DHC 1:483: replaces "as" with "at least this"

87. DHC 1:483: replaces "as he did" with "who has done so much"

88. *E&MS-R*, 277: replaces "Gog" with "good"

89. Book A-2, 284: omits "I am a servant &c."

<sup>90</sup>We continued our journey and on the 28th <sup>91</sup>Feby. stayed at a stranger's, who entertained us very kindly<sup>92</sup>; and on the first of March arrived at Brother Lewis<sup>93</sup>; and<sup>94</sup> on the 2nd which was the Sabbath, Brother Parley [P. Pratt]<sup>95</sup> preached, and I preached<sup>96</sup> in the evening; we had a good meeting. There is<sup>97</sup> a small church in this place, which seems<sup>98</sup> strong in the faith. O may God keep them in the faith, and save them and lead them to Zion.

<sup>99</sup>March 3rd we intended to start on our journey east, but concluded to tarry another day<sup>100</sup>. O may God bless us with the gift of utterance to accomplish the journey and the errand on which we are sent, and return safe to the land of Kirtland, and find my family all well. O Lord bless my little children with health and long life, to do good in their generation for Christ's sake, Amen.

After<sup>101</sup> leaving Kirtland we had<sup>102</sup> passed through Thompson, Springfield, Elk creek, Erie, Westfield<sup>103</sup>, Livonia<sup>104</sup>, Silver creek, Perrysburgh, Colins, China, Warsaw, Genesee<sup>105</sup>, Centreville, Catlin, and Spafford<sup>106</sup> before we arrived at Westfield<sup>107</sup>.

<sup>108</sup>On the 4th inst. we continued our journey from Westfield, accompanied by Elder [John]<sup>109</sup> Gould, and after a ride of thirty-three miles <sup>110</sup>at Villanova and tarried all night with a Brother [Reuben] McBride.

The next morning, March 5th, we went to Brother [Freeman]<sup>111</sup> Nickerson's, and found him and his household full of faith and of the Holy Spirit.

We called the church together, and related unto them what had happened to our brethren in Zion, and opened to them<sup>112</sup> the prophecies and revelations concerning the order of the gathering to Zion, and the means of her redemption; and I prophesied to them, and the spirit of the Lord came mightily upon them, and with all readiness, the young and middle-aged volunteered for Zion. The same evening we held two meetings, three or four miles distant from each other.

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90. Source: Closely follows JSj [1832-34], 53-54 (JS) (*PJS* 2:21; *JSP* 1:29; *APR*, 21).

91. DHC 2:41: adds "of"

92. JSj [1832-34], 53: adds "<in> Westleville" (i.e., Wesleyville, Erie County, PA)

93. DHC 2:41: adds "in Westfield"

94. DHC 2:41: omits "and"

95. Book A-1, 445: "<P. Pratt>" (TB)

96. DHC 2:41: replaces "preached" with "spoke"

97. Book A-1, 445: "is" overwrites "was"

98. Book A-1, 445: "seem<s>ed"

99. Source: Following two paragraphs closely follow JSj [1832-34], 53-56 (JS, PPP, US) (*PJS* 2:21-22; *JSP* 1:29; *APR*, 21-22).

100. JSj [1832-34], 54: replaces "but concluded ... day" with "<But did not start>" (PPP)

101. DHC 2:41: replaces "After" with "Since"

102. DHC 2:41: omits "had"

103. DHC 2:41: omits "Westfield"

104. Book A-1, 445, Book A-2, 285: "Lavanna"

105. Book A-1, 445: "~~Genesee~~ <Geneseeo>" (TB); DHC 2:41: "Geneseeo"

106. Book A-1, 445: adds "<and Spafford>" (WR)

107. Book A-1, 445: "~~Spafford~~ <Westfield>" (WR)

108. Source: Following three paragraphs closely follow JSj [1832-34], 56-58 (PPP, JS) (*PJS* 2:22-23; *JSP* 1:31-32; *APR*, 22).

109. This and next brackets this editor's.

110. DHC 2:41: adds "arrived"

111. Brackets this editor's.

112. Book A-2, 285: "<to them>" (pos. TB)

<sup>113</sup>March 6th. We held another meeting at Bro. Nickerson's. The few unbelievers that attended were outrageous, and the meeting ended in complete confusion.

<sup>114</sup>March 7th. We proceeded on our journey <sup>115</sup>accompanied by Bro. Nickerson, leaving Brothers Gould and Matthews to prepare and gather up <sup>116</sup>the companies, in the churches in that region, and meet us in Ohio, ready <sup>117</sup>for Zion on the first of May. We arrived after dark, at Elliotville<sup>118</sup>, the county seat of Cataaugus, and tried for lodgings at every tavern in the place; it being court time we found no<sup>119</sup> room, but were obliged<sup>120</sup> to ride on in the dark, through mud and rain, and <sup>121</sup>found shelter, after traveling about one mile, for which we paid *more than tavern fare*.

<sup>122</sup>On the 8th, we arrived at Palmersville [Farmersville]<sup>123</sup>, at the house of Elder McGown's<sup>124</sup>, where<sup>125</sup> we were invited to go to Esquire Walker's to spend the evening. We found them very friendly and somewhat believing, and tarried all night.

<sup>126</sup>Sunday <sup>127</sup>9th, we preached in a school house, and had great attention. We found a few disciples who were firm in the faith; and, after meeting, found many believing and could handily<sup>128</sup> get away from them, and appointed a meeting in Freedom for Monday the 10th, and stayed at Mr. [Warren A.]<sup>129</sup> Cowdery's, where we were blessed with a fullness<sup>130</sup> of temporal and spiritual blessings, even all we needed or were worthy to receive.

<sup>131</sup>Monday [10th]<sup>132</sup>. Met our appointment, and preached to a great<sup>133</sup> congregation; and at evening<sup>134</sup>, preached again<sup>135</sup> to a crowded assembly<sup>136</sup>, an overflowing house. After meeting I proposed if any wished to obey, and would make it manifest, we would stay and administer at<sup>137</sup> <sup>138</sup>another meeting, the next day<sup>139</sup>. <sup>140</sup>**A young man of the Methodist order arose and testified his faith in the full-**

113. *Source*: Closely follows JSj [1832-34], 58 (PPP) (*PJS* 2:23; *JSP* 1:32; *APR*, 22).

114. *Source*: Closely follows JSj [1832-34], 58-59 (PPP) (*PJS* 2:23; *JSP* 1:32; *APR*, 22-23).

115. Book A-1, 446: adds "~~accompanied~~"

116. JSj [1832-34], 58: "<and gether up>"

117. DHC 2:42: adds "to start"

118. Book A-1, 446, Book A-2, 285, DHC 2:42: "Ellicotville"

119. Book A-1, 446: "not"

120. JSj [1832-34], 59: replaces "obliged" with "compeled"

121. JSj [1832-34], 59: adds "we"; DHC 2:42: adds "we" and moves "we found shelter" to follow "mile"

122. *Source*: Closely follows JSj [1832-34], 59-60 (PPP) (*PJS* 2:23-24; *JSP* 1:32; *APR*, 23).

123. Brackets this editor's.

124. Dean C. Jessee believes this is Marcellus McKown (*PJS* 2:23).

125. Book A-1, 446: "~~where~~ <from whence>" (TB); incorporated in Book A-2, 285.

126. *Source*: Closely follows JSj [1832-34], 60-61 (PPP) (*PJS* 2:24; *JSP* 1:32; *APR*, 23).

127. DHC 2:42: adds "March"

128. JSj [1832-34], 60, Book A-2, 285, DHC 2:42: "hardly"

129. Book A-1, 446: adds "\Warren A./" at *coln* (prob. CWW); incorporated in Book A-2, 285.

130. JSj [1832-34], 60, Book A-1, 446, Book A-2, 285, DHC 2:42: replace "fullness" with "full enjoyment"

131. *Source*: Closely follows JSj [1832-34], 61 (PPP) (*PJS* 2:24; *JSP* 1:34; *APR*, 23).

132. DHC 2:42: adds "10[th]"

133. JSj [1832-34], 60: replaces "great" with "crowd[ed]"

134. Book A-1, 446: "~~an evening~~ <evening>" (WR)

135. DHC 2:42: "again preached"

136. Book A-1, 446: "~~a crowded assembly~~ <and>"

137. Book A-1, 446: "\a/t{ø}" (WR); Book A-2, 285: omits "at"; DHC 2:43: replaces "at" with "to"

138. Book A-1, 446: adds "~~them~~"

139. Book A-1, 446, Book A-2, 285, DHC 2:43: omit "the next day"

140. Remainder of paragraph not in *T&S*, but appears in Book A-1, 446, Book A-2, 285, and DHC 2:43; may



ness of the gospel and desired to be baptized. We appointed another meeting for<sup>141</sup> the next day.

<sup>142</sup>Tuesday 11th, fulfilled our appointment, and baptized Heman [T.]<sup>143</sup> Hyde, after which we rode nine miles and put up at Stuart's tavern<sup>144</sup>.

<sup>145</sup>Wednesday 12th, we arrived at Father [Edmund]<sup>146</sup> Bosley's, after a ride of thirty-six miles.

<sup>147</sup>Thursday 13th, I preached.

<sup>148</sup>Friday 14th, at father [Alvah] Bemans<sup>149</sup>.

<sup>150</sup>March 15th, while at father Bemans's, Elders Rigdon and Wight arrived, much to the joy of their souls, and the saints in Livonia<sup>151</sup> [New York].

<sup>152</sup>Sunday 16th, Elder Rigdon preached to a very<sup>153</sup> large congregation in Geneseo. Elder Pratt preached in the afternoon of Monday the<sup>154</sup> 17th.

<sup>155</sup>There was also the same day, March 17th, a conference of Elders, at Avon, Livingston county, New York, at the house of Alvah Bemans, which I attended. There were present also Sidney Rigdon, Parley [P.]<sup>156</sup> Pratt, Lyman Wight, John Murdock, Orson Pratt, and Orson Hyde, High Priest<sup>157</sup>, and six Elders. I stated that the object of the Conference was to obtain young men<sup>158</sup> and middle-aged [men] to go and assist in the redemption of Zion, according to the commandment; and for the church to gather up their riches, and send them to purchase lands according to the commandment<sup>159</sup> of the Lord; also to devise means, or obtain money<sup>160</sup> for the relief of the brethren in Kirtland, say two thousand dollars, which sum would deliver<sup>161</sup> the church in Kirtland from debt; and also, determine the course which the several companies shall pursue, or the manner they shall journey when they shall<sup>162</sup> leave this place.

It was voted by the council that Fathers Bosley and Nickerson, Elder McWithey, and Bro. R[ogers]. Orton, should exert themselves to obtain<sup>163</sup> two thousand dollars, for the present relief in<sup>164</sup>

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have been omitted through haplography of typesetter. Text here is from DHC. *Source*: JSj [1832-34], 61 (PPP) (*PJS* 2:24; *JSP* 1:34; *APR*, 23).

141. Book A-1, 446: "~~for~~ <on>" (pos. TB)

142. *Source*: Closely follows JSj [1832-34], 62 (PPP, JS) (*PJS* 2:24; *JSP* 1:34; *APR*, 23).

143. Book A-1, 447: "\T./"; Book A-2, 285: adds "T."

144. JSj [1832-34], 62: "<Stewards tavern>" (JS); Book A-1, 447, Book A-2, 285, DHC 2:43: "Steward's"

145. *Source*: Based on JSj [1832-34], 62 (PPP) (*PJS* 2:24; *JSP* 1:34; *APR*, 23).

146. Brackets this editor's.

147. *Source*: Based on JSj [1832-34], 62 (PPP) (*PJS* 2:24; *JSP* 1:34; *APR*, 23).

148. *Source*: Based on JSj [1832-34], 62 (JS) (*PJS* 2:25; *JSP* 1:34; *APR*, 24).

149. Book A-1, 447, Book A-2, 286, DHC 2:43: "Beaman" throughout

150. *Source*: Closely follows JSj [1832-34], 62 (JS) (*PJS* 2:25; *JSP* 1:34; *APR*, 24).

151. Book A-1, 447, Book A-2, 286: "Livona"

152. *Source*: Closely follows JSj [1832-34], 62-63 (JS) (*PJS* 2:25; *JSP* 1:34; *APR*, 24).

153. DHC 2:44: omits "very"

154. Book A-2, 286: omits "the"

155. *Source*: This and next paragraph based on KHCM, 42-43 (OH) (*KCMB* [2002], 35-36).

156. Book A-1, 447: "\P./"; Book A-2, 286: adds "P."

157. Book A-1, 447, Book A-2, 286: "Priests"

158. DHC 2:44: moves "men" to follow "aged"

159. Book A-1, 447, Book A-2, 286: "commandments"

160. Book A-1, 447, Book A-2, 286: "moneys"

161. Book A-1, 447: adds "Kirtland]"

162. Book A-2, 286: omits "shall"

163. Book A-1, 447, Book A-2, 286: add "the"

164. Book A-1, 447, Book A-2, 286, DHC 2:44: replace "in" with "of"

Kirtland. They all agreed to do what<sup>165</sup> they could to obtain it, firmly believing it could be accomplished by the first of April. It was also decided that Elder Orson Hyde should tarry and preach in the regions round about, till<sup>166</sup> the money should<sup>167</sup> be obtained and <sup>168</sup>carry it with him to Kirtland. It was also voted that I should <sup>169</sup>return to Kirtland accompanied by Elders [Sidney] Rigdon and [Lyman] Wight. Elders John Murdock and Orson Pratt were appointed to journey to Kirtland, preaching by the way; and Elders Parley P. Pratt, and Henry Brown, to visit the churches in Black River country, and obtain all the means they could to help Zion.

<sup>170</sup>Tuesday, March 16th [18th]<sup>171</sup>. Tarried at father Bosley's through the day.

<sup>172</sup>On the 19th commenced my journey for Kirtland, and stayed this<sup>173</sup> night at Bro. Withey's<sup>174</sup> tavern.

<sup>175</sup>[March]<sup>176</sup> 20th; continued our journey, dined at<sup>177</sup> Bro. Joseph Holbrook's, and at night tried three times to procure lodgings in the name<sup>178</sup> of disciples, but could not succeed. After night had commenced we found a man, in China, named Reuben Wilson, who would keep us for money; thus we learn <sup>179</sup>there is more places<sup>180</sup> for money, than for the disciples of Jesus, or<sup>181</sup> the Lamb of God.

<sup>182</sup>March 21st, we came to <sup>183</sup>a man named Starks, six miles east of Springville, and on the 22nd arrived at Bro. Vinson Knight's, in Perrysburgh, Cataaugus county; on the 23rd we arrived at Father Nickerson's, in Perrysburgh, where we held a<sup>184</sup> meeting &c.<sup>185</sup> On the 24th, I was not able to start, but felt determined to go the next morning.

<sup>186</sup>[March]<sup>187</sup> 25th, Journeyed from Father Nickerson's, to Father [Job]<sup>188</sup> Lewis' in Westfield, accompanied by Father Nickerson. On the 26th, continued our journey <sup>189</sup>to Elk Creek, and stayed with Elder Hunt<sup>190</sup>. The 27th, I came <sup>191</sup>to Springfield where I found Elder Rigdon, who had come

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165. Book A-2, 286: replaces "what" with "all"

166. Book A-2, 286: "until"

167. Book A-1, 447: "should" overwrites "would"

168. DHC 2:44: adds "then"

169. Book A-1, 447, Book A-2, 286: add "soon"

170. *Source*: Closely follows JSj [1832-34], 63 (JS) (*PJS* 2:25; *JSP* 1:34; *APR*, 24).

171. Book A-1, 448, Book A-2, 286, DHC 2:44: "18th"

172. *Source*: Closely follows JSj [1832-34], 63 (JS) (*PJS* 2:25; *JSP* 1:35; *APR*, 24).

173. DHC 2:45: replaces "this" with "that"

174. Dean C. Jessee believes this is Isaac McWithy (*PJS* 2:25).

175. *Source*: Closely follows JSj [1832-34], 63-64 (JS) (*PJS* 2:26; *JSP* 1:35; *APR*, 24).

176. DHC 2:45: adds "March"

177. Book A-1, 448: "~~at~~ <at>"

178. DHC 2:45: "names"

179. Book A-1, 448, Book A-2, 286: add "that"

180. Book A-1, 448: "place"

181. DHC 2:45: omits "or"

182. *Source*: Closely follows JSj [1832-34], 64-65 (JS) (*PJS* 2:26; *JSP* 1:36; *APR*, 24).

183. DHC 2:45: adds "the house of"

184. DHC 2:45: omits "a"

185. DHC 2:45: omits "&c."

186. *Source*: Closely follows JSj [1832-34], 65-66 (JS) (*PJS* 2:27; *JSP* 1:36; *APR*, 24).

187. DHC 2:45: adds "March"

188. Brackets this editor's.

189. Book A-1, 448: adds "~~from~~"

190. JSj [1832-34], 66: adds "on free cost"

191. Book A-1, 448: adds "~~within~~"



on by a different route<sup>192</sup>, and we arrived that night within sixteen miles of Painesville, and<sup>193</sup> arrived home at Kirtland, on the 28th of March, finding my family all<sup>194</sup> well, and<sup>195</sup> the Lord be praised for this blessing.

<sup>196</sup>The 29th,<sup>197</sup> remained at home and had great joy with my family. Sunday the 30th, was at home except going to hear Elder Rigdon preach<sup>198</sup>.

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192. JSj [1832-34], 66: omits “who ... route”

193. DHC 2:45: omits “and” and begins new sentence

194. Book A-2, 286: omits “all”

195. DHC 2:45: omits “and” and begins new sentence

196. *Source*: Closely follows JSj [1832-34], 66-67 (JS) (*PJS* 2:27; *JSP* 1:36; *APR*, 25).

197. DHC 2:45: incorrectly reads “March 27”

198. JSj [1832-34], 67: adds “the word of life &c.”



4.

# UNITED ORDER DISSOLVED

## March–April 1834

[*T&S* 6 (15 November 1845): 1024–28 (cont.)]

<sup>1</sup>Monday, March 31st, <sup>2</sup>I went to Chardon to attend the court, in the case against<sup>3</sup> Dr.<sup>4</sup> P[hilas-tus]. Hulbert<sup>5</sup>, &c.<sup>6</sup>

<sup>7</sup>This day, also, Ira I.<sup>8</sup> Willis, a young man who had been in the church for some time, and who was driven from Jackson county into Clay<sup>9</sup>, returned thither to look for a stray cow; and while at the House of Esquire Manship's<sup>10</sup>, a Justice of the Peace, (where he had <sup>11</sup>called with Bro. John Follet, to prove his title to the cow,) was caught by that unhung land pirate and inhuman monster, Moses Wilson, and whipped in a most cruel and<sup>12</sup> savage manner, while surrounded by some half dozen of the old mobbers. This was an unpardonable act; all that know Mr. Willis can bear testimony that he is a young man, honest, peaceable and unoffending, working righteousness and molesting no one. May God reward Moses Wilson according to his works.

[*T&S* 6 (1 December 1845): 1040–42]

<sup>13</sup>April 1st 1834<sup>14</sup>. This day at Brother Riders, in Chardon. The Court has not brought forward Hurlbert's<sup>15</sup> trial yet, and we were engaged in issuing subpoenas for witnesses. My soul delighteth in

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1. *Source*: Closely follows JSj [1832–34], 67 (JS) (*PJS* 2:27; *JSP* 1:37; *APR*, 25).
  2. DHC 2:46: moves remainder of sentence to end of paragraph.
  3. DHC 2:46: omits “against”
  4. Book A-2, 287: replaces “Dr.” with “D.”
  5. Book A-1, 448, Book A-2, 287: “Hurlburt”
  6. Book A-2, 287, DHC 2:46: omit “&c.”
  7. *Source*: Based on *E&MS* 2 (May 1834): 159, with some elaboration. Cf. *E&MS-R* 2 (May 1834; Sept. 1836): 319. See also *WWj*, vol. 8 [1860–65], 7 July 1862, 7 Dec. 1863 (*WWj* 6:65, 139).
  8. Book A-1, 448, DHC 2:46: “J.”
  9. DHC 2:46: adds “county”
  10. Book A-1, 448, DHC 2:46: “Manship”
  11. Book A-2, 287: adds “been”
  12. Book A-1, 449: adds “<&>”
  13. *Source*: Closely follows JSj [1832–34], 67–68 (JS) (*PJS* 2:28; *JSP* 1:37; *APR*, 25).
  14. DHC 2:46: omits year
  15. Book A-1, 449, DHC 2:46: spell “Hurlburt” throughout; Book A-2, 287: “H\u/rlbert”; “u” *u.o.* “e”

the law of the Lord, <sup>16</sup>for he forgiveth my sins, and will confound mine enemies. The Lord shall destroy him who has lifted his <sup>17</sup>heel against me, even that wicked man, Doct. P[hilastus]. Hurlbert; he will deliver him to the fowls of heaven, and his bones shall be cast to the blasts <sup>18</sup>of the wind, for he lifted his arm against the Almighty, therefore the Lord shall destroy him.

<sup>19</sup>Wednesday [April] <sup>20</sup>the 2nd and Thursday the <sup>21</sup>3d, attended the Court. Hurlbert was on trial for threatening my life. Friday morning I returned home. <sup>22</sup>And in the evening attended council of which the following are the minutes.

<sup>23</sup>Kirtland, April 4th 1834.

This evening a council of High Priests assembled at the house of President Joseph Smith <sup>24</sup>, Jun., to reconsider the case of Brother George F. James. Pres. Joseph Smith Jun. <sup>25</sup>, <sup>26</sup>presiding.

Bro. George said that he had often promised to take up his cross and magnify his calling, but had failed, and had ought to have written to the President <sup>27</sup>ere this time, and given him the information that his pecuniary affairs called his attention at home, which prevented his fulfilling the promise he made to president <sup>28</sup>Joseph <sup>29</sup>in going out to proclaim the gospel, and he sincerely asked pardon of the Lord, and of his brethren, and particularly of <sup>30</sup>Brother Joseph. He also said he was willing to ask the forgiveness of this church. He said that <sup>31</sup>relative to certain <sup>32</sup>charges, which were that he “had not attended meetings, and had treated lightly some of the weak” &c.; that he had attended meetings, generally; and as for <sup>33</sup>speaking or treating lightly any brother because of his weakness, <sup>34</sup>was foreign from his mind, and was that which he had never done, nor could ever find such principles in his bosom.

President Joseph <sup>35</sup>said he had no hardness; he only wished brother George to consider this as a chastisement, and that the council were bound to <sup>36</sup>notice his conduct heretofore; but now if Bro. George <sup>37</sup>was willing to walk according to the new covenant, he

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16. Book A-2, 287: adds ellipses over erasure

17. Book A-1, 449: omits “his”

18. Book A-1, 449, Book A-2, 287: “blast”

19. *Source*: Based on JSj [1832-34], 67-68 (OC) (*PJS* 2:28; *JSP* 1:37; *APR*, 25).

20. DHC 2:47: adds “April”

21. Book A-2, 287: omits “the”

22. Book A-1, 449: adds “~~On Saturday the 5th went to Chardon as a witness for father Johnson, and returned, in the evening. Mr Russell the States Attorney, for portage county called on me. He is a gentlemanly appearing man, and treated me with great respect.~~” This material is reintroduced below.

23. *Source*: Closely follows KHCM, 48 (OH) (*KCMB* [2002], 36-37).

24. Book A-1, 449: “Smith’s”

25. Book A-2, 287: omits “Jun.”

26. Book A-2, 287: adds “was”

27. KHCM, 48: replaces “the President” with “bro. Joseph”

28. KHCM, 48: replaces “president” with “Bro.”; Book A-1, 449: “~~brother~~ president”

29. Book A-2, 287: adds ellipses over erasure; DHC 2:47: adds “Smith”

30. KHCM, 48, Book A-1, 450, Book A-2, 287: omit “of”

31. DHC 2:47: omits “that”

32. Book A-1, 450: “certain” possibly overwrites “Six”

33. DHC 2:47: replaces “for” with “far as”

34. DHC 2:47: adds “that”

35. DHC 2:47: adds “Smith”

36. DHC 2:47: adds “take”

37. KHCM, 48: “he [bro. George]”

should have his hand of fellowship. The council then expressed their satisfaction at Bro. George's confession.

(Signed)<sup>38</sup> OLIVER COWDERY, Clerk<sup>39</sup>.

<sup>40</sup>Saturday, March [April] 5th<sup>41</sup>; I went to Chardon, as a witness for Father Johnson<sup>42</sup>, and returned in the evening. Mr. Russell<sup>43</sup>, the State's Attorney, for Portage county, called on me. He appeared in a gentlemanly manner, and treated me with great respect.

<sup>44</sup>April 7th. Bishop Whitney, Elders <sup>45</sup>Frederick G. Williams, Oliver Cowdery, <sup>46</sup>Heber C. Kimball, and myself met in the council room, and bowed down before the Lord, and prayed that he would furnish the means to deliver the Firm from debt, that they might be set at liberty; <sup>47</sup>also that I might prevail against the wicked man, Hurlbert<sup>48</sup>, and that he might be put to shame.

The Presidency wrote Elder Orson Hyde, who yet remained in the State of New York, as follows:

<sup>49</sup>Kirtland, April 7, 1834.

Dear Bro. Orson:—We received yours of the 31st ultimo, in due course of mail, and were much grieved on learning that you were not like<sup>50</sup> to succeed according to our expectations. Myself, Brothers Newel [K. Whitney], Frederic[k G. Williams] and Oliver [Cowdery], retired to the translating room, where prayer was wont to be made, and unbosomed our feelings before God, and cannot but exercise faith yet that you, in the miraculous providence<sup>51</sup> of God will succeed in obtaining help. The fact is, <sup>52</sup>unless we can obtain help, I myself cannot go to Zion, and if I do not go, it will be impossible to get my brethren in Kirtland, any of them, to go; and if we do not go, it is in vain for our eastern brethren to think of going up to better <sup>53</sup>themselves by obtaining so goodly a land, (which now can be obtained for one dollar and a<sup>54</sup> quarter per acre,) and stand against that wicked mob; for unless they do the will of God, God<sup>55</sup> will not help them, and if God does not help them, all is vain.

Now the fact is, this is the head of the church, and the life of the body, and those able men, as members of the body, God has appointed to be hands to administer to the necessities of the body. Now if a man's hand refuses<sup>56</sup> to administer to the necessities<sup>57</sup> of his body, it must

38. KHCM, 48, Book A-2, 287: omit "(Signed)"

39. KHCM, 48, Book A-1, 450, Book A-2, 287: add "of council"

40. This paragraph first written above in Book A-1, 449, then canceled (see above). *Source*: Closely follows JSj [1832-34], 69 (OC) (*PJS* 2:28; *JSP* 1:37; *APR*, 25).

41. Book A-2, 287, DHC 2:47: "April 5"

42. JSj [1832-34], 69: "<as witness for fath[er] Johnson>"

43. JSj [1832-34], 69: "Mr. Bussle", whom Dean C. Jessee identifies as Benjamin Bissel (*PJS* 2:28).

44. *Source*: Closely follows JSj [1832-34], 69-70 (FGW) (*PJS* 2:28; *JSP* 1:38; *APR*, 25).

45. Book A-1, 450: adds "~~Williams~~"

46. Book A-1, 450: adds "~~and~~"

47. JSj [1832-34], 70, Book A-2, 288: add "and"

48. Book A-1, 450, DHC 2:48: spell "Hurlburt"; Book A-2, 288: "H\u/rlbert"; "u" *w.o.* "e"

49. *Source*: JSLB 1:82-84 (FGW). Deleted material added here in bold type.

50. Book A-2, 288: "likely"

51. DHC 2:48: "providences"

52. KHCM, 82: adds "~~that~~"

53. Book A-1, 451: adds "~~their condition~~"

54. DHC 2:48: replaces "a" with "one"

55. Book A-2, 288: replaces "God" with "he"

56. KHCM, 82, Book A-1, 451, Book A-2, 288: "hands refuse"

57. KHCM, 82, Book A-2, 288: "necessity"; Book A-1, 451: "necessit\ies/"; "y" *w.o.* "ies"

perish of hunger; and if the body perish, all the members perish with it; and if the head fails<sup>58</sup>, the whole body is sickened, the heart faints, and the body dies, the spirit takes its exit, and the carcass remains to be devoured by worms.

Now Brother Orson, if this church, which is assaying to be the church of Christ, will not help us, when they can do it without sacrifice, with those blessings which God has bestowed upon them. I prophesy, I speak the truth, I lie not, God shall take away their talent and give it to those who have no talent, and shall prevent them from ever obtaining a place of refuge, or an inheritance upon the land of Zion: therefore they may tarry, for they might as well be overtaken where they are, as to incur the displeasure of God and fall under his wrath by the way side, as<sup>59</sup> to fall into the hands of a merciless mob, where there is no God to deliver, as salt that has lost its savor, and <sup>60</sup>thenceforth good for nothing, but to be trodden under foot of men.

I<sup>61</sup> therefore adjure you to beseech<sup>62</sup> them, in the name of the Lord, by the Son<sup>63</sup> of God, to lend us a helping hand; and if all this will not soften their hearts, to administer to <sup>64</sup>our necessity for Zion's sake, turn your back upon them and return speedily to Kirtland, and the blood of Zion be upon their heads, even as upon the heads of her enemies, and let their recompense be as the recompense of her enemies, for thus shall it come to pass saith the Lord of Hosts, who has the cattle upon a thousand hills, who has put forth his Almighty hand to bring to pass his strange act; and what man shall put forth his hand to steady the ark of God or be found turning a deaf ear to the voice of his servant, God shall speak in due time, and all will be declared, Amen.

Your Brethren in the New Covenant,

**Joseph**

**P.S. I am much disappointed on learning about my horse but if you cannot obtain him, bring the mare; and please do not [run] her very fast in a day, and be very careful that I may not loose her and perhaps may dispose of her to good advantage for the benefit of Zion. I am yours by every sacred and holy tie that can bind up souls.**

JOSEPH SMITH, Jun.,  
F. G. WILLIAMS,  
OLIVER COWDERY.

<sup>65</sup>April 9th. After an impartial trial, the court decided that Doct. P[hilastus]. Hurlbu[r]t<sup>66</sup>, be bound over under two hundred dollar bonds, to keep the peace for six months, and pay the cost, which amounted to near three hundred dollars, all of which was in answer to our prayers, for which I thank my Heavenly Father.

<sup>67</sup>On the 10th, had a council of the United Order, in which it was agreed that the Order should be dissolved, and each one have his<sup>68</sup> stewardship set off to him<sup>69</sup>.

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58. DHC 2:48: "fail"

59. KHCM, 83: replaces "as" with "or"

60. Book A-1, 451, Book A-2, 288, DHC 2:48: add "is"

61. DHC 2:48: replaces "I" with "We"

62. KHCM, 83: "beseech you to ~~con~~<ad>jure"

63. KHCM, 83: replaces "Son" with "Love"

64. Book A-1, 452: adds "~~their~~"

65. *Source*: Closely follows JSj [1832-34], 70-71 (FGW) (*PJS* 2:28-29; *JSP* 1:38; *APR*, 25-26).

66. Book A-1, 452: "Hurlbu<r>t"; incorporated in Book A-2, 289.

67. *Source*: Closely follows JSj [1832-34], 71-72 (FGW) (*PJS* 2:29; *JSP* 1:38; *APR*, 26).

68. Book A-1, 452: "their" overwrites "his"; incorporated in Book A-2, 289.

69. Book A-1, 452, Book A-2, 289: replace "him" with "them"

The same day, the brethren in Clay county, Missouri, executed the following letters and petitions according to the revelation:

<sup>70</sup>Liberty, Clay co., Mo., April 10, 1834.

To <sup>71</sup>the President of the United States of America:

We, the undersigned, your petitioners, citizens of the United States of America, and residents of the county of Clay, in the state of Mo., being members of the Church of Christ, reproachfully called Mormons<sup>72</sup>, beg leave to refer<sup>73</sup> the President to our former petition, dated in October last, and also to lay before him the accompanying hand-bill, dated Dec. 12th, 1833, with assurances that the said hand-bill exhibits but a faint sketch of the sufferings of your petitioners and their brethren up to the period of its publication.

The said hand-bill shows, that at the time of the<sup>74</sup> dispersion a number of our families fled into the new and unsettled county of Van Buren, but being unable to procure provisions in that county, through the winter, many of them were compelled to return to their homes in Jackson county or perish with<sup>75</sup> hunger. But they had<sup>76</sup> no sooner <sup>77</sup>set foot upon the<sup>78</sup> soil, which a few months before we<sup>79</sup> had purchased of the United States, than they were again met by the citizens of Jackson county, and a renewal of savage barbarities<sup>80</sup> inflicted upon these families, by beating with clubs and sticks, presenting knives and fire arms, and threatening with<sup>81</sup> death, if they did not flee from the county—these inhuman assaults, upon a number<sup>82</sup> of these families, were repeated at two or three different times through the past winter, till they were compelled at last to abandon their possessions in Jackson county, and flee with their mangled<sup>83</sup> bodies into this county, here to mingle their tears and unite their supplications, with hundreds of their brethren, to our Heavenly Father, and the chief ruler of our nation.

Between one and two thousand of the<sup>84</sup> people called Mormons, have been driven by force of arms from Jackson county<sup>85</sup>, in this state, since the first of November last, being compelled to leave their highly cultivated fields, the great<sup>86</sup> part of which had<sup>87</sup> been bought of the United States, and all this on account<sup>88</sup> of our belief in direct revelation<sup>89</sup> from God, to the children of men, according to the Holy Scriptures. We know that such illegal violence has not

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70. Source: MS copy in WWPC, fd 3. Cf. JWHi, 113-18, for another early copy. BHR moved this petition to vol. 1, chap. 35, under the heading "SECOND PETITION TO THE PRESIDENT OF THE UNITED STATES" (cf. DHC 1:483-87).

71. Book A-2, 289 (pencil): "~~the~~ <Andrew Jackson>" (CWW)

72. DHC 1:483: "Mormon"

73. MS Letter, 1: "~~lay before~~ <refer>"

74. Book A-1, 453, Book A-2, 289, DHC 1:483: omit "the"

75. DHC 1:483: replaces "with" with "of"

76. Book A-2, 289: omits "they had"

77. Book A-2, 289: adds ellipses over erasure of about four words

78. Book A-1, 453, Book A-2, 289, DHC 1:483: replace "the" with "that"

79. DHC 1:483: replaces "we" with "they"

80. Book A-2, 289, DHC 1:483: add "was"

81. DHC 1:483: replaces "with" with "of"

82. MS Letter, 1: "~~most~~ <a number>"

83. DHC 1:483: replaces "mangled" with "wounded"

84. Book A-1, 453: "these"

85. Book A-1, 453, Book A-2, 289, DHC 1:484: "the county of Jackson"

86. Book A-1, 453, Book A-2, 289, DHC 1:484: "greater"

87. Book A-2, 289: "have"; DHC 1:484: replaces "which had" with "their lands having"

88. MS Letter, 2: replaces "on account" with "because"

89. MS Letter, 2: "revelations"

been inflicted upon any sect or community of people by the citizens of the United States, since the declaration of independence.

That this is a religious persecution, is notorious throughout our county<sup>90</sup>; for while the officers of the county both civil and military, were accomplices in these unparalleled outrages, engaged in the destruction of the printing office, dwelling houses, &c.; yet the records of the judicial tribunals of that county are not stained with a<sup>91</sup> crime against<sup>92</sup> our people. Our numbers being greatly inferior to the enemy, we were unable to stand up<sup>93</sup> in self defense; and our lives, at this day, are continually threatened by that infuriated people, so that our personal safety forbids one of our number going into that county on business.

We beg leave to state that no impartial investigation into this criminal matter can be made, because the offenders must be tried in the<sup>94</sup> county where the offense was committed, and the inhabitants of the county, both magistrates and people were<sup>95</sup> combined, with the exception of a few; justice cannot be expected. At this day your petitioners do not know of a solitary family belonging to our church<sup>96</sup>, but what have<sup>97</sup> been violently expelled from Jackson<sup>98</sup> county by the inhabitants thereof.

Your petitioners have not gone into detail with an account of their individual sufferings from death and<sup>99</sup> bruised bodies, and the universal distress which<sup>100</sup> prevails at this day, in a greater or less degree throughout our<sup>101</sup> body<sup>102</sup>. Not only because<sup>103</sup> those sacred rights guaranteed to every religious sect<sup>104</sup> been publicly invaded, in open hostility to the spirit and<sup>105</sup> genius of<sup>106</sup> free government, but such of their houses as<sup>107</sup> have not been burnt,<sup>108</sup> their lands and most of the products of the labor of their hands for the last year, have been wrested from them by a band of outlaws, congregated in Jackson county on the western frontiers of the United States,<sup>109</sup> within about thirty miles of the United States military post at Fort Leavenworth, on the Missouri river.<sup>110</sup>

Your petitioners say that they do not enter [into]<sup>111</sup> a minute detail of the sufferings in this petition lest they should weary the patience of the<sup>112</sup> venerable chief<sup>113</sup>, whose ardu-

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90. Book A-1, 454, Book A-2, 289: "country"

91. Book A-2, 289: replaces "with" with "by"; DHC 1:484: replaces "with a" with "by any record of"

92. DHC 1:484: replaces "against" with "committed by"

93. Book A-1, 454, Book A-2, 289: omit "up"

94. Book A-2, 290: replaces "the" with "that"

95. MS Letter, 2, Book A-1, 454, Book A-2, 290, DHC 1:484: replace "were" with "being"; DHC 1:484: moves "being combined" to follow "few"

96. DHC 1:484: adds "Jackson county"

97. DHC 1:484: "has"

98. DHC 1:484: replaces "Jackson" with "that"

99. MS Letter, 3: "[~~the~~able] <death and>"

100. Book A-2, 290: replaces "which" with "that"

101. MS Letter, 3, Book A-1, 454, Book A-2, 290: add "whole"

102. DHC 1:484: replaces "body" with "community"

103. DHC 1:484: replaces "because" with "have"

104. Book A-1, 454, Book A-2, 290: add "have"

105. Book A-2, 290: "<and>" (TB)

106. Book A-1, 454, Book A-2, 290, DHC 1:484: add "our"

107. Book A-2, 290: replaces "as" with "that"

108. DHC 1:484: adds "and"

109. DHC 1:484: adds "and this"

110. MS Letter, 3: "<within about ... River>"

111. Book A-1, 455, Book A-2, 290, DHC 1:484: add "into"

112. Book A-1, 455, Book A-2, 290, DHC 1:484: "their"

113. MS Letter, 3: adds "<magistrate>"



ous duties<sup>114</sup> they know are great, and daily accumulating. We only hope to show him that this<sup>115</sup>unprecedented emergency in the history of our country,—that the magistracy thereof is set at defiance, and justice checked in<sup>116</sup>open violation of its laws, and that we, your petitioners, who are almost wholly native born citizens of these United States, of whom they<sup>117</sup> purchased their<sup>118</sup> lands in Jackson county, Missouri, with intent to cultivate the same as peaceable citizens, are now forced from them, and<sup>119</sup>dwelling in the counties of Clay, Ray, and Lafayette in the state of Missouri, without permanent homes, and suffering all the privations which must necessarily result from such inhuman treatment. Under these sufferings, your petitioners petitioned the governor of this state, in December last, in answer to which, we<sup>120</sup> received the following letter:

[T&S 6 (15 December 1845): 1056-63]

<sup>121</sup>Gov. Dunklin wrote the brethren as follows:

<sup>122</sup>City of Jefferson, Feb. 4, 1834.

Gentlemen—Your communication of the 6th Dec. was regularly received and duly considered, and had I not expected to have received the evidence brought out on the enquiry ordered into the military conduct of Colonel Pitcher; in a short time after I received your petition; I should have replied to it long since.

Last evening I was informed that the further enquiry of the court was postponed until the 20th instant. Then, before I could hear anything from this court, the court of civil jurisdiction will hold its session in Jackson county, consequently cannot receive anything from one, preparatory to arrangements for the other. I am very sensible indeed of the injuries your people complain of, and should consider myself very remiss in the discharge of my duties were I not to do every thing in my power consistent with the legal exercise of them, to afford your society to redress to which they seem entitled. One of your requests needs no evidence to support the right to have it granted; it is that your people be put in possession of their homes from which they have been expelled. But what may be the duty of the executive after that, will depend upon contingencies.

If upon enquiry it is found your people were wrongfully dispossessed of their arms by Col. Pitcher, then an order will be issued to have them returned; and should your men organize according to law, which they have a right to do, (indeed it is their duty to do so, unless exempted by religious scruples) and apply for public arms, the executive could not distinguish between their right to have them, and the right of every other description of people, similarly situated.

As to the request for keeping up a military force to protect your people and prevent the commission of crimes and injuries, were I to comply, it would transcend the

114. Book A-2, 290: “<duties>” (TB)

115. Book A-1, 455: adds “\is/ an” (TB); incorporated in Book A-2, 290, and DHC 1:484.

116. Book A-2, 290: adds “the”

117. DHC 1:485: replaces “they” with “we”

118. DHC 1:485: replaces “their” with “our”

119. DHC 1:485: adds “are now”

120. Book A-1, 455, Book A-2, 290, DHC 1:485: replace “we” with “they”

121. This introduction appears only in T&S.

122. Source: MS copy in WWPC, fd 2. Cf. JWHi, 116-18, for another early copy. Because this letter appears previously (cf. T&S 6:976-78), Book A-1, 455, and Book A-2, 290, do not repeat the letter here, but have the following note: “(see page 421 [A-2, 271], &c. ‘City of Jefferson. February 4th 1834.’ ‘Gentlemen, Your communication of the 6th of December’ &c).” MS Letter, 3, copies a few words of the letter and then instructs the scribe to “here copy the Gov’s letter”. Although repeated in T&S, BHR omitted it (cf. DHC 1:485), and moved the first copy to vol. 1, chap. 35 (cf. DHC 1:476-78).

powers with which the executive of this state is clothed.—The federal constitution has given to congress the power to provide for calling forth the militia, to execute the laws of the union, suppress insurrection, or repel invasion; and for these purposes, the President of the United States is authorized to make the call upon the executives of the respective states; and the laws of this state empower the “commander-in-chief in case of actual or threatened invasion, insurrection or war, or public danger, or other emergency, to call forth into actual service, such portion of the militia as he may deem expedient.” These, together with the general provision in our state constitution that “the Governor shall take care that the laws are faithfully executed,” are all upon this branch of executive powers. None of these, as I consider, embrace this part of your request.—The words “or other emergency” in our militia law seem quite broad, but the emergency to come within the object of that provision should be of a public nature.

Your case is certainly a very emergent one, and the consequences as important to your society as if the war had been waged against the whole state, yet the public has no other interest in it, than that the laws be faithfully executed; this far, I presume the whole community feel a deep interest, for that which is the case of the Mormon today, may be the case of the Catholics tomorrow, and after them any other sect that may become obnoxious to a majority of the people of any section of the state. So far as a faithful execution of the laws is concerned, the executive is disposed to do everything consistent with the means furnished him by the legislature, and I think I may safely say the same of the judiciary.

As now advised I am of the opinion that a military guard will be necessary to protect the state witnesses and officers of the court, and to assist in the execution of its orders, while sitting in Jackson county.

By this mail I write to Mr. Reese, inclosing him an order on the captain of the “Liberty Blues” requiring the captain to comply with the requisition of the circuit attorney in protecting the court and officers, and executing their precepts and orders during the progress of these trials. Under the protection of this guard, your people can, if they think proper return to their homes in Jackson county, and be protected in them during the progress of the trial in question, by which time facts will be developed upon which I can act more definitely. The attorney general will be required to assist the circuit attorney, if the latter deems it necessary.

On the subject of civil injuries, I must refer you to the courts; such questions rest with them exclusively. The laws are sufficient to afford a remedy for every injury of this kind, and whenever you make out a case entitling you to damages, there can be no doubt entertained of their ample award. Justice is sometimes slow in its progress, but is not less sure on that account.

Very respectfully,

Your ob’t serv’t,

DANIEL DUNKLIN.

To Messrs. W. W. Phelps, Isaac Morley, John Whitmer, Edward Partridge, John Correll & A. S. Gilbert.

<sup>123</sup>By the foregoing letter from the Governor, the President will perceive a disposition manifested by him to enforce the laws as far as means have been furnished him<sup>124</sup> by the legislature of this State. But the powers vested in the Executive of this State appear to be inadequate for relief—

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123. This paragraph and the one that follows conclude the 10 Apr. 1834 petition to the President of the United States.

124. Book A-2, 290: “<him>” (TB)

ing the distresses of your petitioners in their present emergency. He is willing to send a guide<sup>125</sup> to conduct our families back to their possessions, but is not authorized to direct a military force to be stationed any length of time for the protection of your petitioners.—This step would be laying the foundation for a more fatal tragedy than the first, as our numbers, at present are too small to contend single handed, with the mob of said county,— and as the federal Constitution has given to Congress the power to provide for <sup>126</sup>calling forth the militia to execute the laws of the Union, suppress insurrections, or repel invasions,—“and for these purposes the President of the United States is authorized to make the call upon the Executives<sup>127</sup> of the respective States.” [...] <sup>128</sup> Therefore, we your petitioners, in behalf of our society, which is so scattered and suffering, most humbly pray that we may be restored to our lands, houses and property in Jackson county, and protected in them by an armed force, till peace can be restored, <sup>129</sup>and as in duty bound, will ever pray.

<sup>130</sup>Here followed one hundred and fourteen signatures, viz<sup>131</sup>: “Edward Partridge, John Corrill, John Whitmer, Isaac Morley, A. S. Gilbert, W. W. Phelps,” &c. &c.<sup>132</sup>

<sup>133</sup>The following letter, accompanied the foregoing Petition:

<sup>134</sup>Liberty, Clay county, Mo., April 10th 1845 [1834]<sup>135</sup>.

To the President of the United States:

We the undersigned, whose names are subscribed to the accompanying petition, some of the leading members of the church of Christ<sup>136</sup>, beg leave to refer the President to the petition and hand-bill<sup>137</sup> herewith, (See *Times and Seasons*, Vol. VI: Page 881.)<sup>138</sup> We are not insensible of<sup>139</sup> the multiplicity of business and numerous petitions, by which the cares and perplexities of our chief ruler are daily increased; and it is with diffidence <sup>140</sup>we venture to lay before the executive at this emergent period, these two documents, wherein is briefly portrayed the most unparalleled persecution, and flagrant outrage of law that has disgraced the<sup>141</sup> country, since <sup>142</sup>the Declaration of Independence;—But knowing the independent fortitude, and vigorous

125. Book A-1, 455, Book A-2, 290, DHC 1:485: replace “guide” with “guard”

126. Book A-1, 455: adds “the”; Book A-2, 290: adds “the”

127. DHC 1:485: “executive”

128. Book A-1, 456: adds ellipsis; Book A-2, 290: adds a long dash

129. MS Letter, 4: adds “~~or our strength become sufficient to defend ourselves against the Ruffians and Out-laws of our Country~~”

130. MS Letter, 4: adds “N.B.”

131. DHC 1:485: replaces “viz” with “among whom were”; Book A-2, 291: “namely”

132. Book A-1, 456: “&c. &c. &c.”

133. DHC 1:485: replaces this introduction with the following heading: “LETTER OF ALGERNON S. GILBERT *et al.* TO THE PRESIDENT ACCOMPANYING FOREGOING PETITION.”

134. *Source*: MS copy in WWPc, fd 3. Cf. JWHi, 119–21, for another early copy. BHR moved this letter to vol. 1, chap. 35 (cf. DHC 1:485–87).

135. Book A-1, 456: “10th April 1834”; Book A-2, 291: “April 10th 1834”

136. DHC 1:485–86: moves “some of ... of Christ” to follow “undersigned”

137. MS Letter, 1: “hand bill and petition”

138. Book A-1, 456, Book A-2, 291: replace this parenthetical reference with: “(see page 366 [A-2, 240] &c. ‘Thursday night the 31st Oct [1833]’ &c).” These internal references, as well as *T&S* 6:881, correspond to a section in MSHiJS that begins an account of Mormon persecutions in Jackson County, MO, from 31 Oct. to 8 Nov. 1833 (cf. DHC 1:426–38, chap. 31), which very closely follows PPP’s *HiLP*, 13–24.

139. DHC 1:486: replaces “of” with “to”

140. Book A-1, 456, Book A-2, 291, DHC 1:486: add “that”

141. MS Letter, 1: replaces “the” with “our”

142. DHC 1:486: adds “the adoption of”

energy for preserving the rights of the citizens of this Republic, which has hitherto marked the course of our chief magistrate, we are encouraged to hope, that this communication will not pass unnoticed, but that the President will consider our location on the extreme western frontier of the United States, exposed to many ignorant and lawless ruffians, who are already congregated, and determined to nullify all law that will secure to your petitioners the peaceable possession of their lands in Jackson county. We again repeat, that our society are<sup>143</sup> wandering in<sup>144</sup> adjoining counties at this day, bereft of their houses and lands, and threatened with death by the aforesaid outlaws of Jackson county.

And lest the President should have been deceived in regard to our true situation, by the misrepresentations of certain individuals, who are disposed to cover the gross outrages of the mob, from *religious*, *political*, and *speculative* motives<sup>145</sup>, we beg leave to refer him to the Governor of this State, at the same time informing<sup>146</sup>, that the number of men composing the mob of Jackson county, may be estimated at from three to five hundred, most of them prepared<sup>147</sup> with fire-arms.

After noting the statements here made, if it should be the disposition of the President to grant aid, we must<sup>148</sup> humbly entreat, that *early* relief may be extended to suffering families, who are now expelled from their possessions by force of arms, our lands in Jackson county, are about thirty miles distant from Fort Leavenworth, on the Missouri river.

With due respect, we are Sir,

Your obed. serv'ts,

A. S. GILBERT,

W. W. PHELPS,

EDWARD PARTRIDGE.

P.S. In February last a number of our people, were marched under<sup>149</sup> guard furnished by the Governor of the State, into Jackson county, for the purpose of prosecuting the mob criminally; but the Attorney-General of the State, and the District Attorney, knowing the force and power of the mob, advised us to relinquish all hope of criminal prosecution to effect anything against the<sup>150</sup> band of outlaws, and we returned under guard, without the least prospect of ever obtaining our rights and possessions in Jackson county, with<sup>151</sup> any other means than a few companies of the United States' regular troops to guard and assist us till we are safely settled.

**A.S.G.**

**W.W.P.**

**E.P.**<sup>152</sup>

(The foregoing letter and petition were forwarded by mail<sup>153</sup> some days<sup>154</sup>; also the following.)

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143. Book A-2, 291 (pencil): "are <is>" (US)

144. Book A-2, 291: adds "the"

145. DHC 1:486: moves "from religious ... motives" to follow "who"

146. Book A-2, 291, DHC 1:486: add "him"

147. DHC 1:486: replaces "prepared" with "equipped"

148. Book A-1, 457, Book A-2, 291: replace "must" with "most"

149. Book A-2, 291: adds "a"

150. Book A-2, 291: replaces "the" with "that"

151. DHC 1:486: replaces "with" with "by"

152. Initials added in DHC 1:487.

153. Book A-2, 292: "<by mail>" (TB)

154. Book A-2, 292: replaces "some days" with "the same day as"; DHC 1:487: replaces "some days" with "the same day, April 10th"

<sup>155</sup>Liberty, Clay county, Mo., April 10, 1834.

To His Excellency, Daniel Dunklin, Governor of Missouri:

Dear Sir: Notwithstanding you may have become somewhat tired of receiving communications from us, yet we beg of your Excellency to pardon us for this, as we have this day forwarded<sup>156</sup> a petition to the President of the United States, Setting forth our distressed condition, together with your Excellency's views of it, as well as the limited powers with which you are clothed, to afford that protection, which we need to enjoy our rights and lands in Jackson county, a few lines from the Governor of the State, in connection with our humble entreaties for our possessions and privileges, we think, would be of considerable consequence towards bringing about the desired effect<sup>157</sup>, and would be gratefully acknowledged by us, and our society, and we<sup>158</sup> may add, by all honorable men.

We therefore, as humble petitioners, ask the<sup>159</sup> favor of your Excellency to write to the President of the United States, that he may assist us, or our society, in obtaining our rights in Jackson county, and help protect us when<sup>160</sup> there, till we are safe, as in duty bound, we will ever pray<sup>161</sup>.

(Signed)<sup>162</sup>

W. W. PHELPS,  
JOHN WHITMER,  
A. G.<sup>163</sup> GILBERT,  
E. PARTRIDGE,  
JOHN CORRILL.<sup>164</sup>

<sup>165</sup>Also the following was sent by the same mail, to the Senator from Missouri, then in the Congress of the United States, at Washington:

<sup>166</sup>Liberty, Clay county, Mo., April 10,<sup>167</sup> 1834.

Dear Sir: As our society has just sent a petition and hand-bill to the President of the United States, setting forth their distressed condition since expelled from their homes by the Jackson county mob; and as you may remember that I was about to establish, last summer, previous to the destruction of my office by the mob<sup>168</sup>, a weekly newspaper, in favor of the present administration, I have thought best to address this communication to your honor, and refer you to said petition and hand-bill, and assure you at the same time, that my determination is to publish a weekly paper, in favor of the present administration, in Jackson county<sup>169</sup>, as soon as our society is restored to its legal rights and possessions.

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155. Source: MS copy in WWPc, fd 3. Cf. JWHi, 112, for another early copy. BHR moved this letter to vol. 1, chap. 35 (cf. DHC 1:487).

156. MS Letter, 1: replaces "day forwarded" with "week enclosed"

157. MS Letter, 1, Book A-1, 458, Book A-2, 292: replace "effect" with "object"; DHC 1:487: replaces "effect" with "result"

158. MS Letter, 1: "I <we>"

159. DHC 1:487: replaces "the" with "as a"

160. Book A-2, 292: "<when>" (TB)

161. MS Letter, 1: omits "will ever pray"

162. Book A-2, 292: omits "(Signed)"

163. Book A-1, 458, Book A-2, 292: "Algernon S."

164. MS Letter, 1, orders names as follows: WWP, EP, JW, JC, ASG.

165. This introductory paragraph omitted in DHC 1:487.

166. Source: MS copy in WWPc, fd 3. BHR moved this letter to vol. 1, chap. 35 (cf. DHC 1:487-88).

167. MS Letter, 1: replaces "10" with "20"

168. MS Letter, 1: "<by the mob>"

169. DHC 1:488: moves "in Jackson county" to follow "paper"

As a people we are bound to support our republican government, and its institutions<sup>170</sup>: and more than all, my press, which was<sup>171</sup> wrested from me, is now printing a mean opposition paper, by “Kelly & Davis.” Any communication from you will be received<sup>172</sup> by

Your obed’t serv’t,

W.<sup>173</sup> W. PHELPS.

<sup>174</sup>Hon T.<sup>175</sup> H. Benton.

<sup>176</sup>Friday, April 11th, I attended meeting, and Father Tyler was restored to the fellowship of the church.

<sup>177</sup>On the 12th I went to the<sup>178</sup> Lake<sup>179</sup>, and spent the day in fishing, and visiting the brethren in that place<sup>180</sup> **and took my horse from Father [John] Johnson and let Brother Frederick [G. Williams] have him to keep.**

<sup>181</sup>Sunday the<sup>182</sup> 13th, [I] was sick and unable to attend meeting.

<sup>183</sup>On<sup>184</sup> Monday <sup>185</sup>14th, I purchased some hay and oats and got them home.

<sup>186</sup>Tuesday 15th, drew<sup>187</sup> a load of <sup>188</sup>hay; and on Wednesday plowed and sowed oats for brother Frederick [G. Williams].

<sup>189</sup>Thursday the 17th, of April<sup>190</sup>, I attended a meeting agreeably<sup>191</sup> to appointment, at which time the important subject<sup>192</sup> of the deliverance of Zion, and the building of the Lord’s House in Kirtland, was discussed by Elder Rigdon. After the lecture I requested the brethren and sisters to contribute all the money they could, for the deliverance of Zion, and received twenty-nine dollars and sixty-eight cents.

<sup>193</sup>April 18th, I left Kirtland<sup>194</sup> in company with Elder[s]<sup>195</sup> Sidney Rigdon, Oliver Cowdery and

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170. MS Letter, 1: “<and its institutions>”

171. MS Letter, 1: “<was>”

172. MS Letter, 1: “~~greatfully~~ <well received>”; Book A-1, 459, DHC 1:488: add “well”; Book A-2, 292: “<well>” (pos. CWW)

173. Book A-2, 292: “William”

174. Book A-2, 292: adds “To the”

175. Book A-1, 459: “T/homas\” (US); Book A-2, 292: “Thomas”

176. *Source*: Based on JSj [1832–34], 72 (FGW) (*PJS* 2:29; *JSP* 1:40; *APR*, 26).

177. *Source*: Closely follows JSj [1832–34], 72 (FGW) (*PJS* 2:29; *JSP* 1:40; *APR*, 26). Deleted portion supplied here in bold type.

178. DHC 2:50: replaces “the” with “a place near”

179. DHC 2:50: adds “Erie”

180. DHC 2:50: omits “in that place”

181. *Source*: Closely follows JSj [1832–34], 72 (FGW) (*PJS* 2:29; *JSP* 1:40; *APR*, 26).

182. DHC 2:50: omits “the”

183. *Source*: Closely follows JSj [1832–34], 72 (FGW) (*PJS* 2:29; *JSP* 1:40; *APR*, 26).

184. DHC 2:50: omits “On”

185. Book A-1, 459, Book A-2, 292: add “the”

186. *Source*: Closely follows JSj [1832–34], 73 (FGW) (*PJS* 2:30; *JSP* 1:40; *APR*, 26).

187. DHC 2:50: replaces “drewd” with “hauled”

188. Book A-1, 459: adds “~~wood~~”

189. *Source*: Closely follows JSj [1832–34], 73–74 (FGW) (*PJS* 2:30; *JSP* 1:40; *APR*, 26).

190. DHC 2:50: “Thursday, April 17”

191. DHC 2:50: “agreeable”

192. JSj [1832–34], 73, DHC 2:50: “subjects”

193. *Source*: Closely follows JSj [1832–34], 74–75 (OC) (*PJS* 2:30; *JSP* 1:40–41; *APR*, 26–27).

194. DHC 2:50: moves “I left Kirtland” to follow “Coltrin”

195. Book A-1, 459, Book A-2, 293, DHC 2:50: “Elders”



Zebedee Coltrin for New Portage, to attend a conference; dined at W. W. Williams, in Newburgh, and continuing our journey, after dark we were hailed by a man who desired to ride. We were checked by the spirit, and refused. He professed to be sick, but in a few minutes was joined by two others, who followed us hard, cursing and swearing, but we were successful in escaping their hands, through the providence of the Lord<sup>196</sup>, and stayed that night at a tavern where we were treated with civility.

<sup>197</sup>On the<sup>198</sup> 19th continuing our journey, dined at brother Joseph Bosworth's, in Copley, Medina county. Brother Bosworth was strong in the faith; **he is a good man** and if faithful may do much good. **After resting awhile, we left.** We arrived the same day at brother Jonathan Taylor's, in Norton, where we were received with kindness. We soon retired to the wilderness, where we united in prayer and supplication for the blessings of the Lord to be given unto<sup>199</sup> his church. We called upon the Father in the name of Jesus to go with the brethren who were going to the land of Zion, and that I might have strength and<sup>200</sup> wisdom and understanding<sup>201</sup> sufficient to lead the people of the Lord, and to gather back and establish the saints upon the land of their inheritances, and organize them according to the will of heaven, that they <sup>202</sup>be no more cast down forever. We then united in the laying on of hands.

Elder[s]<sup>203</sup> Rigdon, Cowdery and Coltrin, laid their hands on my head and conferred<sup>204</sup> upon me all the blessings necessary to qualify me to stand<sup>205</sup> before the Lord, in my<sup>206</sup> calling, and be returned<sup>207</sup> again in peace, and triumph, to enjoy the society of my brethren.

Those present then laid their hands upon<sup>208</sup> <sup>209</sup>Elder Rigdon, and confirmed upon him the blessings of wisdom and knowledge to preside over the church in my absence; <sup>210</sup>to have the spirit to assist Elder Cowdery in conducting the *Star*, and<sup>211</sup> arrange the <sup>212</sup>covenants, and the blessings of old age and peace<sup>213</sup> <sup>214</sup>till Zion is built up and Kirtland established, till all his enemies are under his feet, and <sup>215</sup>a crown of eternal life in the<sup>216</sup> kingdom of God with us.

Previously<sup>217</sup> to blessing Elder Rigdon, we laid <sup>218</sup>hands on Elder<sup>219</sup> [Oliver] Cowdery, and con-

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196. Book A-2, 293: replaces "the Lord" with "God"

197. *Source*: This day's entry closely follows JSj [1832-34], 75-80 (OC) (*PJS* 2:30-32; *JSP* 1:41-42; *APR*, 27-28). Deleted material added here in bold type.

198. DHC 2:50: replaces "On the" with "April"

199. Book A-2, 293: "to"

200. Book A-2, 293: omits "and"

201. Book A-1, 460: adds "<and understanding>" (WR)

202. DHC 2:51: adds "may"

203. Book A-1, 460, Book A-2, 293, DHC 2:51: "Elders"

204. JSj [1832-34], 77: "confirmed"

205. JSj [1832-34], 77: "~~do~~ <stand>"

206. JSj [1832-34], 77: replaces "my" with "his high"

207. DHC 2:51: replaces "be returned" with "return"

208. Book A-1, 460, Book A-2, 293: "on"

209. Book A-1, 460, Book A-2, 293, DHC 2:51: add "the head of"

210. JSj [1832-34], 79: adds "and"; Book A-1, 460: adds "~~and~~"

211. DHC 2:51: replaces "and" with "in"

212. JSj [1832-34], 79, Book A-1, 460: add "church"; DHC 2:51: adds "Book of"

213. Book A-2, 293: "of peace and old age"

214. DHC 2:51: adds "upon him"

215. DHC 2:51: adds "he receive"

216. JSj [1832-34], 79: "~~at the~~ <in the>"

217. Book A-1, 460, Book A-2, 293: "Previous"

218. Book A-2, 293: adds "our"

219. Book A-2, 293: omits "Elder"

firmed upon him the blessings of wisdom and understanding sufficient for his station, that he be qualified to assist Elder Rigdon in arranging the church <sup>220</sup>covenants, which are<sup>221</sup> soon to be published; and have intelligence in all things to do the work of printing.

After blessing Elder Rigdon we laid our hands upon<sup>222</sup> Brother Zebedee [Coltrin], and confirmed the blessings<sup>223</sup> of wisdom to preach the gospel even till it spreads to the Islands of the seas, and to be spared to see three score years and ten, and see Zion built up and Kirtland established forever, and even at last to receive a crown of life. Our hearts rejoiced and we were comforted with the holy spirit.

<sup>224</sup>Sunday, April 20th, Elder Rigdon entertained a large congregation of saints with an interesting discourse upon the dispensation of<sup>225</sup> the fullness of times, &c.<sup>226</sup>

<sup>227</sup>The Governor of Missouri wrote to<sup>228</sup> the brethren as follows, in reply to their last letter.

<sup>229</sup>City of Jefferson, April 20th, 1834.

To Messrs. W. W. Phelps, E[dward]. Partridge, John Corrill, John Whitmer, and A. S. Gilbert.

Gentlemen, yours of the 10th inst. was received yesterday, in which you request me, as Executive of this State, to join <sup>230</sup>in an appeal to the President of the Untied States for the<sup>231</sup> protection in the enjoyment of your rights in Jackson county. It will readily occur to you, no doubt, the possibility of your having asked of the President, protection in a way that he, no more than the Executive of this State, can render. If you have [asked]<sup>232</sup> for that which I may be of opinion he has power to grant, I should have no objection to join in urging it upon him<sup>233</sup>; but I could no more ask the President, however willing I am to see your society restored and protected in their rights, to do<sup>234</sup> that which I may believe he has no power to do, than I could do<sup>235</sup> such an act myself. If you will send me a copy of your petition to the president, I will judge of his rights<sup>236</sup> to grant it, and if of opinion he possesses the power, I will write in favor of its exercise.

I am now in correspondence with the federal government, on the subject of deposits of munitions of war on our Northern and Western borders, and have no doubt but <sup>237</sup>shall succeed in procuring one, which will be located, if left to me, (and the Secretary at<sup>238</sup> war seems willing

220. DHC 2:51: adds "Book of"

221. DHC 2:51: "is"

222. Book A-2, 293: "on"

223. Book A-2, 293: "blessing"

224. *Source*: Closely follows JSj [1832-34], 81 (OC) (*PJS* 2:32; *JSP* 1:42; *APR*, 28).

225. DHC 2:52: omits "the dispensation of"

226. DHC 2:52: omits "&c."

227. DHC 1:488: replaces this introductory paragraph with "Letter from Governor Dunklin to the Brethren, Answering the One Inviting Him to Write the President on the Subject of the Saints' Petition."

228. Book A-1, 461, Book A-2, 293: omit "to"

229. *Source*: MS copy in WWPc, fd 3, where there are two copies. Cf. JWHi, 126, for another early copy. BHR moved this letter to vol. 1, chap. 35 (cf. DHC 1:488-89).

230. Book A-1, 461, Book A-2, 294, DHC 1:488: add "you"

231. Book A-1, 461, Book A-2, 294, DHC 1:488: omit "the"

232. Brackets this editor's. MS Letter, 1: replaces "have [asked]" with "have petitioned"; DHC 1:488: replaces "have [asked]" with "ask"

233. MS Letter, 1: "<him>"

234. MS Letter, 1: "<do>"

235. MS Letter, 1: "<do>"

236. Book A-1, 461, Book A-2, 294, DHC 1:488: "right"

237. Book A-2, 294: adds "I"

238. Book A-2, 294, DHC 1:488: replace "at" with "of"



to be governed by the opinion of the Executive of this State,) somewhere near the State line, either in Jackson or Clay counties. The establishment will be an “Arsenal” and will probably be placed under the command of a Lieutenant of the army. This will afford you the best means of military protection, the nature of your case will admit, although I can see no direct impropriety in making the subject of this paragraph public, yet I should prefer it not to be so considered for the present, as the erection<sup>239</sup> of an Arsenal is only in expectancy.

Permit me to suggest to you that as you now have greatly the advantage of your adversaries in public estimation, that<sup>240</sup> there is a great propriety in retaining that advantage, which you can easily do by keeping your adversaries in the wrong. The laws, both civil and military seem deficient in affording your society proper protection, nevertheless public sentiment is a powerful corrector of error, and you should make it your policy to continue to deserve it.

With much respect, and great regard,

I am your obed’t serv’t,

DANIEL DUNKLIN.

<sup>241</sup>On the 21st<sup>242</sup> I attended conference, and had a glorious time. Some <sup>243</sup>volunteered to go to Zion, and others donated sixty-six [dollars]<sup>244</sup> and thirty-seven cents, for the benefit of the scattered brethren in Zion. The following are extracts<sup>245</sup> from the minutes of the conference:

<sup>246</sup>**Norton, Medina County Ohio, April 21, 1834.**<sup>247</sup>

This day a conference of Elders<sup>248</sup> assembled at the dwelling<sup>249</sup> house of brother Carpenter<sup>250</sup>.

**Opened by singing, “How firm a foundation,” &c.**

President Joseph Smith Jun., read the 2nd chap. of Joel’s prophecy<sup>251</sup>, prayed<sup>252</sup> and addressed the conference<sup>253</sup> as follows:

[“]It is very difficult for us to communicate to the churches all that God has <sup>254</sup>revealed to us, in consequence of tradition; for we are differently situated from any other people that ever existed upon this earth; consequently those former revelations cannot be suited to our conditions<sup>255</sup>; <sup>256</sup>they were given to other people, who were before us; but in the last days, God was

239. Book A-2, 294: replaces “erection” with “creation”

240. DHC 1:489: omits “that”

241. Source: Closely follows JSJ [1832–34], 81 (OC) (*PJS* 2:32; *JSP* 1:42; *APR*, 28).

242. DHC 2:52: “April 21”

243. Book A-1, 462, Book A-2, 294, DHC 2:52: add “few”

244. Book A-1, 462: “<dollars>” (TB); Book A-2, 294, DHC 2:52: add “dollars”

245. DHC 2:52: “is an extract”

246. Source: KHCM, 43–47 (OH) (*KCMB* [2002], 37–40). Heavily edited. Deleted portions supplied here in bold type.

247. This line not in *T&S*, but added in KHCM, 43, Book A-1, 462, Book A-2, 294, and DHC 2:52.

248. KHCM, 43: “the elders of the Church of Christ”

249. Book A-2, 294: omits “dwelling”

250. KHCM, 43: “Carpenters at 10 o’clock A.M.”

251. KHCM, 43: “the prophecy of Joel”

252. KHCM, 43: replaces “prayed” with “& took the lead in prayer”; Book A-1, 462: adds “<prayed>” (WR)

253. KHCM, 43: replaces “and addressed the congregation” with “after which, he commenced addressing the congregation”

254. Book A-1, 462: adds “communicated”

255. Book A-1, 462: “conditions”; KHCM, 44, Book A-2, 294: “condition”

256. KHCM, 44: adds “because”

to call a remnant, in which was to be deliverance, as well as in Jerusalem and Zion. Now if God should give no more revelations, where will we find Zion and this remnant? <sup>257</sup>The time is near when desolation is <sup>258</sup>to cover the earth, and then God will <sup>259</sup>have a place of deliverance in his remnant, and in Zion,” &c. <sup>260</sup>

The President then gave a relation of obtaining and translating the Book of Mormon, the revelation of the Priesthood of Aaron, the organization of the church in <sup>261</sup>1830, the revelation of the High Priesthood, and the gift of the Holy Spirit <sup>262</sup>poured out upon the church, &c. <sup>263</sup>, and said <sup>264</sup>:

“Take away the Book of Mormon, and the revelations, and where is our religion? We have none; for without a <sup>265</sup>Zion, and a place of deliverance, we must fall; because the time is near when the sun will be darkened, and the moon turn to blood, and the stars fall from heaven, and the earth reel to and fro. Then, if this is the case, and if we are not sanctified and gathered to the places where God has appointed, with all <sup>266</sup>our former professions and our great love for the Bible, we must fall, we cannot stand, we cannot be saved; for God will gather his saints out <sup>267</sup>from the Gentiles, and then comes desolation <sup>268</sup>or <sup>269</sup>destruction <sup>270</sup>and none can escape, except the pure in heart who are gathered,” &c. <sup>271</sup>

Elder Rigdon addressed the Conference **upon certain items lying immediately before the brethren** and said <sup>272</sup>, “on two points hang all the revelations, which <sup>273</sup>have ever <sup>274</sup>been given, which <sup>275</sup>are the two advents of the Messiah. The first is past, and the second <sup>276</sup>is now just before us, and consequently those who desire a part in this era which the angels desired to look into, have to be assembled with the saints; for if they are not gathered, they must wail because of his coming. There is no part of his creation which will not feel a shock at this grand display of his power, for the ancient saints <sup>277</sup>will reign with Christ a thousand years. The gathered saints will dwell under that reign; and those who are not gathered may expect to endure his wrath that length of time, for the rest of the dead are not to live <sup>278</sup>till the thousand years are ended.”

**“He said that he could deliver a prophecy to the brethren and sisters, not that he stood before them in the attitude of a prophet any farther than he was warranted by**

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257. KHCM, 44: adds “He said that”

258. KHCM, 44: replaces “is” with “was”

259. KHCM, 44: replaces “will” with “would”

260. DHC 2:52: omits “&c.”

261. KHCM, 44: adds “the year”

262. DHC 2:52: replaces “Spirit” with “Ghost”

263. DHC 2:52: omits “&c.”

264. KHCM, 44: omits “and said”

265. DHC 2:52: omits “a”

266. KHCM, 44: omits “with all”; Book A-1, 463: adds “<with all>” (WR)

267. KHCM, 44, Book A-1, 463, Book A-2, 295, DHC 2:52: move “out” to follow “gather”

268. Book A-2, 295: “desolations”

269. Book A-2, 295, DHC 2:52: replace “or” with “and”

270. Book A-2, 295: “destructions”

271. DHC 2:52: omits “&c.”

272. KHCM, 44: omits “and” and adds “that” after “said”

273. DHC 2:52: replaces “which” with “that”

274. Book A-2, 295: “ever have”

275. DHC 2:53: replaces “which” with “and these”

276. KHCM, 44: adds “one”

277. Book A-2, 295: adds ellipses over erasure

278. KHCM, 44: adds “again”

**the written revelations of God. He said** it is in vain for men, in<sup>279</sup> this generation to think of laying up and providing inheritances for their children, except they lay it up in the place<sup>280</sup> where deliverance is appointed by the voice of God, for these are the days of vengeance as were in the days of Jeremiah; because before his eyes were closed<sup>281</sup> in death the Jews were led captive<sup>282</sup>, and the land possessed by another people; and so in this day, while the father is laying up gold for his son and<sup>283</sup> the *destroyer* may lay him lifeless at his<sup>284</sup> feet, and where then is all his treasure? Therefore if we, the islands of the sea<sup>285</sup>, and all the ends of the earth, desire an inheritance for ourselves, themselves, and their children and our children<sup>286</sup> it must be obtained where God has appointed the places of deliverance.”

Elder Rigdon adverted to<sup>287</sup> the former covenants to Abraham, Isaac and Jacob, and others of the ancients which were to be realized in the last days, &c.<sup>288</sup>; and spoke at some length upon<sup>289</sup> the deliverance of Zion; the endowment of the elders with power from on high, according to the<sup>290</sup> former promises; and the spreading of the word of the Lord to the four winds.—He first<sup>291</sup> **gave a hint upon the great weight and importance resting upon the saints in the last days, and then** referred to<sup>292</sup> the situation of the brethren in Missouri, <sup>293</sup>and urged the importance of those who could, giving heed to the revelations by going up to their assistance; and those who could not go to help those who are going to means for their expenses, &c.<sup>294</sup>

Elder Cowdery gave a brief relation of the mobbing in Missouri &c.<sup>295</sup>, and called for a contribution.<sup>296</sup>

Elders Ambrose Palmer, and Salmon Warner followed on the same subject.—<sup>297</sup>

Brother Joseph Bosworth spoke<sup>298</sup> of<sup>299</sup> the deliverance of Zion; and said, he had no

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279. DHC 2:53: replaces “in” with “of”

280. Book A-1, 463: moves “<in the place>” (WR) to follow “where”

281. Book A-2, 295: “he closed his eyes”

282. KHCM, 45: “captives”

283. KHCM, 45, Book A-1, 464, Book A-2, 295, DHC 2:53: omit “and”

284. KHCM, 45: adds “own”

285. KHCM, 45, Book A-1, 464: “seas”

286. DHC 2:53: “for ourselves and our children, and themselves and their children”

287. KHCM, 45: replaces first part of sentence with “He then noticed”

288. DHC 2:53: omits “&c.”

289. KHCM, 45: replaces first part of sentence with “After which he said there were now three great items which he would proceed to speak upon”

290. KHCM, 45, Book A-1, 464, Book A-2, 295, DHC 2:53: omit “the”

291. KHCM, 45: replaces “He first” with “He then took up the first and”; Book A-1, 464: “~~adverted~~ <first>” (WR)

292. KHCM, 46: replaces “referred to” with “gave a statement of”

293. In KHCM, 46, the remainder of the paragraph reads: “and then took up the revelation given, requiring the saints to go up for the deliverance of those who had been driven from their inheritances, and urged the importance of an obedience to the same by those who could go, & those who could not go, should help those who are going to means for their expenses.”

294. DHC 2:53: omits “&c.”

295. DHC 2:53: omits “&c.”

296. In KHCM, 46, this paragraph reads: “Bro. O. Cowdery then occupied a few minutes in giving a relation of the brethren being driven out from their homes, and called upon the brethren and Sisters to open their hearts and contribute to their necessity.”

297. In KHCM, 46, this paragraph reads: “Bro. Ambrose Palmer then made some remarks upon contributions, followed by brother Salmon Warner upon the same subject.”

298. KHCM, 46: replaces “spoke” with “occupied a short time in exhortation and instructed the brethren into the propriety”

299. Book A-2, 296: replaces “of” with “on”

property, but if necessary for her deliverance<sup>300</sup> he would sell his clothes at auction, if he might<sup>301</sup> have left him as good a garment as the Savior had in the manger.

Others spoke on the same<sup>302</sup> subject<sup>303, 304</sup>

President Joseph Smith, Jun., prophesied<sup>305</sup>[,] “If Zion is not delivered, the time is near when all of<sup>306</sup> this church, wherever they may be found, will<sup>307</sup> be persecuted and destroyed in like manner.”

Elder Rigdon in speaking on<sup>308</sup> the second item,<sup>309</sup> **viz: The endowment of the Elders with power from on high**, gave an account of the endowment of the ancient apostles, and laid before the conference the dimensions of the House to be built in Kirtland, and rehearsed the promise to the Elders in the last days, which they were to realize, after the House of the Lord was built. Brother<sup>310</sup> Bosworth then related a few items of a vision, which he gave<sup>311</sup> as a testimony of those things contained in the revelations<sup>312</sup> read by Elder Rigdon<sup>313</sup>, and his remarks thereon<sup>314</sup>.

President Smith explained the revelation concerning the building of the Lord’s House.<sup>315</sup>

Elder Rigdon then spoke on<sup>316</sup> the third item<sup>317, 318</sup>, the spreading of the word of the Lord;<sup>319</sup> followed by several of the brethren.

<sup>320</sup>**Brother Thomas Tripp’s case<sup>321</sup> was then presented.** **Brother David Evans said that Brother<sup>323</sup> Tripp’s<sup>324</sup> took a sister by the hand while going home from meeting;<sup>325</sup>**

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300. KHCM, 46: “for the deliverance of Zion”

301. KHCM, 46: replaces “might” with “could”

302. Book A-1, 464: replaces “the same” with “this”

303. DHC 2:53: replaces “same subject” with “deliverance of Zion”

304. This paragraph in KHCM, 46, reads: “The time was occupied for a few minutes by two or three others upon the same subject.”

305. KHCM, 46: replaces “prophesied” with “then delivered a short prophecy, that”

306. Book A-2, 296: “\of/” (CWW)

307. KHCM, 46: replaces “will” with “would”

308. KHCM, 46: replaces first part of sentence with “Bro. Sidney Rigdon then took up”

309. DHC 2:54: omits “in speaking ... item”

310. KHCM, 46: adds “J.”

311. DHC 2:54: omits “which he gave”

312. Book A-1, 465, Book A-2, 296, DHC 2:54: “revelation”

313. KHCM, 46: replaces “Elder Rigdon” with “Bro. Sidney”

314. KHCM, 47: replaces “thereon” with “upon that point relative to the endowment of the Elders with power from on high”

315. In KHCM, 47, this paragraph reads: “Bro. Joseph then occupied a few minutes by way of explanation of the revelation concerning the building of the house of the Lord.”

316. In KHCM, 47, first part of sentence reads: “Bro. S. Rigdon then took up”

317. DHC 2:54: omits “the third item”

318. KHCM, 47, adds “viz.”

319. Remainder of paragraph in KHCM, 47, reads: “After which several brethren spoke.”

320. Although printed in *T&S*, this paragraph was canceled with a diagonal line in Book A-1, 465, and omitted in Book A-2, 296, and DHC 2:54. Some editing was done before cancellation.

321. Book A-1, 465: adds “<case>” (WR)

322. In KHCM, 47, the preceding sentence reads: “The case of bro. Thomas Tripp who had been found in transgression, was then called in question.”

323. Book A-1, 465: “~~Bro David Evans said that Bro~~”

324. Book A-1, 465: “Tripp”

325. In KHCM, 47, preceding sentence reads: “Br. David Evans was called upon to state what he knew concerning the case, who said that he had been guilty of improprieties with a sister when going home from a meeting by taking her by the hand.”

**and also, was guilty of<sup>326</sup> other improprieties with another sister<sup>327</sup>: and had sought witness against a sister in good standing from a wicked woman in the world.**

The conference voted that Thomas Tripp be excluded<sup>328</sup> from this<sup>329</sup> church,<sup>330</sup> with the privilege of an appeal to<sup>331</sup> the Bishop's council in Kirtland.

President Smith<sup>332</sup> then laid hands on certain children and blessed them in the name of the Lord.

Elder Rigdon administered the sacrament.<sup>333</sup>

There were present seven High Priests and thirteen Elders.<sup>334</sup>

Adjourned to the Monday preceding the second Sunday in September.

<sup>335</sup>Closed by singing "Now my remnant of days," &c.

(Signed.)<sup>336</sup>

OLIVER COWDERY,  
Clerk of the Conference.

<sup>337</sup>April 22nd I returned to Kirtland.

<sup>338</sup>[April] 23rd assembled in council with Elder[s]<sup>339</sup> [Sidney] Rigdon, F[rederick]. G. Williams, N[ewel]. K. Whitney, John Johnson, and O[liver]. Cowdery, and united in asking the Lord to give Elder Zebedee Coltrin influence over Brother Jacob Myres, to<sup>340</sup> obtain the money which he has gone to borrow for us, or cause him to come to this place and bring it himself. I also received the following:

*Revelation given to Enoch<sup>341</sup> concerning the order of the church for  
the benefit of the poor, April 23rd, 1834<sup>342</sup>.*

[D&C 104; 1835:98]

[1.] Verily I say unto you my friends, I give unto you a commandment, concerning all the properties which belong to the order, which I commanded to be organized and established, to be an united order, and an everlasting order for the benefit of my church, and for the salvation of men until I come, with promise immutable and unchangeable, that inasmuch as those whom I commanded were faithful, they should be blessed with a multiplicity of blessings; but inasmuch as they were not faithful, they were nigh unto cursing. Therefore inasmuch as some of my servants have not kept the commandment, but have broken the covenant by covetousness and with feigned words, I have cursed them with a very sore and grievous curse: for I the

326. KHCM, 47: replaces "was guilty of" with "committed some"

327. KHCM, 47, Book A-1, 465: add "by drawing her breasts"

328. Book A-2, 296: replaces "excluded" with "excommunicated"

329. DHC 2:54: replaces "this" with "the"

330. Book A-1, 465: "<in consequence of his imprudent> <for improper conduct>"; first insertion by TB, second by WR. Incorporated in Book A-2, 296, and DHC 2:54.

331. Book A-1, 465: "to" overwrites "for"

332. KHCM, 47: replaces "President Smith" with "Bro. Joseph"; Book A-2, 296: replaces "Smith" with "Joseph"

333. KHCM, 47: "The sacrament was then administered by bro. S. Rigdon."

334. KHCM, 47: "The number of high priests was 7. [The number of] Elders [was] 13."

335. KHCM, 47: adds "The conference then"

336. KHCM, 47, Book A-2, 296: omit "(Signed.)"

337. Source: JSj [1832-34], 81 (OC) (PJS 2:32; JSP 1:42; APR, 28).

338. Source: Closely follows JSj [1832-34], 82 (OC) (PJS 2:32-33; JSP 1:42-43; APR, 28).

339. Book A-1, 465, Book A-2, 296: "Elders"

340. JSj [1832-34], 82: replaces "to" with "and"; Book A-1, 465: "\to/ <to>" (TB); first "to" w.o. "and" (WR)

341. DHC 2:54: adds "[Joseph Smith, Jun.,]"

342. DHC 2:54: moves date to follow "given"

Lord have decreed in my heart, that inasmuch as any man, belonging to the order shall be found a transgressor; or, in other words, shall break the covenant with which ye are bound, he shall be cursed in his life, and shall be trodden down by whom I will, for I the Lord am not to be mocked in these things: and all this that the innocent among you, may not be condemned with the unjust; and the guilty among you may not escape, because I the Lord have promised unto you a crown of glory at my right hand. Therefore inasmuch as you are found transgressors, ye cannot escape the buffetings of Satan until the day of redemption.

[2.] And I now give unto you power from this very hour, that if any man among you, of the order, is found a transgressor, and repenteth not of the evil, that ye shall deliver him over unto the buffetings of satan; and he shall not have power to bring evil upon you. It is wisdom in me: therefore a commandment I give unto you, that ye shall organize yourselves, and appoint every man his stewardship, that every man may give an account unto me of the stewardship which is appointed unto him: for it is expedient that I the Lord should make every man accountable, as stewards over earthly blessings, which I have made and prepared for my creatures. I the Lord stretched out the heavens, and builded the earth as a very handy work; and all things therein are mine; and it is my purpose to provide for my saints, for all things are mine; but it must needs be done in mine own way: and behold this is the way, that I the Lord have decreed to provide for my saints: that the poor shall be exalted, in that the rich are made low; for the earth is full, and there is enough and to spare, yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy he shall, with the wicked, lift up his eyes in hell, being in torment.

[3.] And now, verily I say unto you, concerning the properties of the order: let my servant Pelagoram have appointed unto him the place where he now resides, and the lot of Tahhanes, for his stewardship, for his support while he is laboring in my vineyard, even as I will when I shall command him; and let all things be done according to counsel of the order, and united consent, or voice of the order which dwell in the land of Shinehah. And this stewardship and blessing I the Lord confer upon my servant Pelagoram, for a blessing upon him, and his seed after him: and I will multiply blessings upon him, inasmuch as he shall be humble before me.

[4.] And again, let my servant Mahemson have appointed unto him, for his stewardship, the lot of land which my servant Zombre obtained in exchange for his former inheritance, for him and his seed after him; and inasmuch as he is faithful I will multiply blessings upon him and his seed after him. And let my servant Mahemson devote his moneys for the proclaiming of my words, according as my servant Gazelam shall direct.

[5.] And again, let my servant Shederlaomach have the place upon which he now dwells.—And let my servant Olihah have the lot which is set off joining the house which is to be for the Lane-shine-house, which is lot number one: and also the lot upon which his father resides. And let my servant Shederlaomach and Olihah have the Lane-shine-house and all things that pertain unto it; and this shall be their stewardship which shall be appointed unto them; and inasmuch as they are faithful, I will bless, and multiply blessings upon them: and this is the beginning of the stewardship which I have appointed them, for them and their seed after them; and inasmuch as they are faithful, I will multiply blessings upon them and their seed after them; even a multiplicity of blessings.

[6.] And again, let my servant Zombre have the house in which he lives, and the inheritance, all save the ground which has been reserved for the building of my houses, which pertains to that inheritance: and those lots which have been named for my servant Olihah. And inasmuch as he is faithful, I will multiply blessings upon him. And it is my will that he should sell the lots that are laid off for the building up of the city of my saints, inasmuch as it shall be made known to him by the voice of the Spirit, and according to the counsel of the order; and



by the voice of the order. And this is the beginning of the stewardship which I have appointed unto him, for a blessing unto him and his seed after him; and inasmuch as he is faithful, I will multiply a multiplicity of blessings upon him.

[7.] And again, let my servant Ahashdah have appointed unto him, the houses and lot where he now resides, and the lot and building on which the Ozondah stands; and also the lot which is on the corner south of the Ozondah; and also the lot on which the Shule is situated: And all this I have appointed unto my servant Ahashdah, for his stewardship, for a blessing upon him and his seed after him, for the benefit of the Ozondah of my order, which I have established for my stake in the land of shinehah; yea, verily this is the stewardship which I have appointed unto my servant Ahashdah; even this whole Ozondah establishment, him and his agent, and his seed after him; and inasmuch as he is faithful in keeping my commandments, which I have given unto him, I will multiply blessings upon him, and his seed after him, even a multiplicity of blessings.

[8.] And again, let my servant Gazelam have appointed unto him, the lot which is laid off for the building of my house, which is forty rods long, and twelve wide, and also the inheritance upon which his father now resides; and this is the beginning of the stewardship which I have appointed unto him, for a blessing upon him, and upon his father; for behold I have reserved an inheritance for his father, for his support: therefore he shall be reckoned in the house of my servant Gazelam; and I will multiply blessings upon the house of my servant Gazelam, inasmuch as he is faithful, even a multiplicity of blessings.

[9.] And now a commandment I give unto you concerning Zion, that you shall no longer be bound as an united order to your brethren of Zion, only on this wise: after you are organized, you shall be called the united order of the stake of Zion, the city of Shinehah. And your brethren, after they are organized, shall be called the united order of the city of Zion; and they shall be organized in their own names, and in their own name; and they shall do their business in their own name, and in their own names; and you shall do your business in your own name and in your own names. And this I have commanded to be done for your salvation, and also for their salvation, in consequence of their being driven out, and that which is to come. The covenants being broken through transgression, by covetousness and feigned words: therefore, you are dissolved as a united order with your brethren, that you are not bound only up to this hour, unto them, only on this wise, as I said, by loan, as shall be agreed by this order, in council, as your circumstances will admit, and the voice of the council direct.

[10.] And again, a commandment I give unto you concerning your stewardship which I have appointed unto you: behold all these properties are mine, or else your faith is vain, and ye are found hypocrites, and the covenants which ye have made unto me are broken: and if the properties are mine then ye are stewards, otherwise ye are no stewards. But verily I say unto you, I have appointed unto you to be stewards over mine house, even stewards indeed: and for this purpose I have commanded you to organize yourselves, even to shinelah my words, the fullness of my scriptures, the revelations which I have given unto you, and which I shall hereafter, from time to time, give unto you, for the purpose of building up my church and kingdom on the earth, and to prepare my people for the time when I shall dwell with them, which is nigh at hand.

[11.] And ye shall prepare for yourselves a place for a treasury, & consecrate it unto my name; & ye shall appoint one among you to keep the treasury, and he shall be ordained unto his blessing; and there shall be a seal upon the treasury, and all the sacred things shall be delivered into the treasury, and no man among you shall call it his own, or any part of it, for it shall belong to you all with one accord; and I give it unto you from this very hour: and now see to it, that ye go to and make use of the stewardship which I have appointed unto you, exclusive of these sacred things, for the purpose of shinlane these sacred things, as I have said: and the

avails of the sacred things shall be had in the treasury, and a seal shall be upon it, and it shall not be used or taken out of the treasury by any one, neither shall the seal be loosed which shall be placed upon it, only by the voice of the order, or by commandment. And thus shall ye preserve the avails of the sacred things in the treasury, for sacred and holy purposes: and this shall be called the sacred treasury of the Lord: and a seal shall be kept upon it, that it may be holy and consecrated unto the Lord.

[12.] And again, there shall be another treasury prepared and a treasurer appointed to keep the treasury, and a seal shall be placed upon it; and all moneys that you receive in your stewardships, by improving upon the properties which I have appointed unto you, in houses or in lands, or in cattle, or in all things save it be the holy and sacred writings, which I have reserved unto myself for holy and sacred purposes, shall be cast into the treasury as fast as you receive moneys, by hundreds or by fifties, or by twenties, or by tens, or by fives, or in other words, if any man among you obtain five talents let him cast them into the treasury; or if he obtain, ten, or twenty, or fifty, or an hundred, let him do likewise; and let not any man among you say that it is his own, for it shall not be called his, nor any part of it; and there shall not any part of it be used, or taken out of the treasury, only by the voice and common consent of the order. And this shall be the voice and common consent of the order: that any man among you, say unto the treasurer, I have need of this to help me in my stewardship: if it be five talents, or if it be ten talents, or twenty, or fifty, or an hundred, the treasurer shall give unto him the sum which he requires, to help him in his stewardship, until he be found a transgressor, and it is manifested before the council of the order plainly, that he is an unfaithful, and an unwise steward; but so long as he is in full fellowship, and is faithful, and wise in his stewardship, this shall be his token unto the treasurer that the treasurer shall not withhold. But in case of transgression the treasurer shall be subject unto the council and voice of the order. And in case the treasurer is found an unfaithful, and an unwise steward, he shall be subject to the counsel and voice of the order, and shall be removed out of his place, and another shall be appointed in his stead.

[13.] And again, verily I say unto you, concerning your debts, behold it is my will that you should humble yourselves before me, and obtain this blessing by your diligence and humility, and the prayer of faith: and inasmuch as you are diligent and humble, and exercise the prayer of faith, behold I will soften the hearts of those to whom you are in debt, until I shall send means unto you for your deliverance. Therefore write speedily unto Cainhanhannoch, and write according to that which shall be dictated by my Spirit, and I will soften the hearts of those to whom you are in debt, that it shall be taken away out of their minds to ring affliction upon you. And inasmuch as ye are humble and faithful and call upon my name, behold I will give you the victory: I give unto you a promise, that you shall be delivered this once, out of your bondage; inasmuch as you obtain a chance to loan money by hundreds, or thousands, even until you shall loan enough to deliver yourselves from bondage, it is your privilege, and pledge the properties which I have put into your hands, this once, by giving your names, by common consent, or otherwise, as it shall seem good unto you: I give unto you this privilege, this once, and behold, if you proceed to do the things which I have laid before you, according to my commandments, all these things are mine, and ye are my stewards, and the master will not suffer his house to be broken up: even so; Amen.

[T&S 6 (1 January 1846): 1072-79]

<sup>343</sup>The brethren in Missouri again wrote the Governor as follows,

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343. This introductory paragraph replaced in DHC 1:489 with the following heading: "THE BRETHREN IN MISSOURI TO GOVERNOR DUNKLIN, INFORMING HIM THAT THEY EXPECT THE ARRIVAL OF REINFORCEMENTS FROM THEIR BRETHREN IN THE EAST."



<sup>344</sup>Liberty, Clay county, Mo.,  
April 24th,<sup>345</sup> 1834.

Dear Sir,—In our last communication of the 10th inst., we omitted to make inquiry concerning the evidence brought up<sup>346</sup> before the Court of Inquiry in the case of Col. Pitcher.—The Court met pursuant to adjournment on the 20th<sup>347</sup> <sup>348</sup>February last, and, for some reasons<sup>349</sup> unknown to us, we have not been able to obtain information, concerning the opinion or decision of that court; we had<sup>350</sup> hoped that<sup>351</sup> the testimony would have been transmitted to your Excellency before this, that an order might be issued for the return of our arms, of which we have been wrongfully dispossessed, as we believe will clearly appear to the Commander-in-Chief, when the evidence is laid before him.

As suggested in your communication of the 4th of February we have<sup>352</sup> concluded to organize according to law, and apply for public arms, but we feared that such a step, which must be attended with public ceremonies, might produce some excitement, and we have thus far delayed any movement of that nature, hoping to regain our arms from Jackson<sup>353</sup>, that we might independently equip ourselves and be prepared to assist in the maintenance of our constitutional rights and liberties as guaranteed to us by our country, and also<sup>354</sup> to defend our persons and property from a lawless mob, when it shall please the Executive, at some future day, to put us in possession of our homes, from which we have been most wickedly expelled. We are happy to make an expression of our thanks for the willingness manifested by the Executive to enforce the laws,<sup>355</sup> as he can consistently “with the means furnished him by the Legislature,” and we are firmly persuaded that a future day will verify to him<sup>356</sup> whatever aid we may receive from the Executive, has not been lavished upon a band of traitors, but upon a people whose respect and veneration for the laws of our country, and its pure republican principles, are as great<sup>357</sup> as that of any other society in the<sup>358</sup> United States.

As our Jackson foes and their correspondents are busy in circulating slanderous and wicked reports concerning our people, their views &c., we have deemed it expedient to inform your Excellency that we have received communications from our friends in the East, informing us that a number of our brethren, perhaps two or three hundred, would remove to Jackson county in the course of the ensuing summer, and we are satisfied that when the Jackson mob get the intelligence that a large number of our people are about to remove<sup>359</sup>, into that county, they will raise a great hue-and-cry, and circulate many bugbears through the medium of their

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344. Source: MS copy in WWPc, fd 3. Cf. JWHi, 122-23, for another early copy. BHR moved this letter to vol. 1, chap. 35 (cf. DHC 1:489-91).

345. Book A-1, 472, Book A-2, 300,: “24th April”

346. MS Letter, 1: replaces “up” with “out”

347. Book A-1, 472 (darker ink): “{\20/}th”; Book A-2, 300 (lighter ink): “\20th/”, with marginal note in pencil: “date wanted”. On 17 May 1845, revision committee made a note to find date, then later added in pencil “20” (see vol. 7, IV.3).

348. Book A-2, 300, DHC 1:489: add “of”

349. Book A-2, 300: “reason”

350. DHC 1:489: omits “had”

351. MS Letter, 1: “<that>”

352. MS Letter, 1, Book A-2, 300: replace “have” with “had”

353. DHC 1:489: adds “county”

354. Book A-2, 300: omits “also”

355. MS Letter, 1: adds “as far”; DHC 1:490: adds “so far”

356. Book A-1, 473, Book A-2, 301, DHC 1:490: add “that”

357. MS Letter, 1: “~~is~~ <are> as ~~strong~~ <great>”

358. Book A-2, 301: “these”

359. MS Letter, 2: “~~removing~~ <about to remove>”

favorite press, but we think your Excellency is well aware that our object is purely<sup>360</sup> to defend ourselves and possessions against another unparalleled<sup>361</sup> attack from the<sup>362</sup> mob, inasmuch as the Executive of this State cannot keep up a military force “to protect our people in that country<sup>363</sup> without transcending his power<sup>364</sup>.” We want, therefore, the privilege of defending ourselves and the Constitution of our country<sup>365</sup>, while God <sup>366</sup>is willing we should have a being on his footstool.

We do not know at what time our friends will arrive, but expect more certain intelligence in a few weeks. Whenever they do arrive, it would be the wish of our people in this county, to return to our homes, in company with our friends under guard, and when once in legal possession of our homes in Jackson county, we shall endeavor to take care of them, without further wearying the patience of our worthy Chief Magistrate. We will write hereafter, or send an express. During the intermediate time, we would be glad to hear of the prospect<sup>367</sup> of recovering our arms.

With due respect, we are, sir,

Your obedient serv'ts,

(Signed,)<sup>368</sup>

A.<sup>369</sup> S. GILBERT,<sup>370</sup>

EDWARD PARTRIDGE,

JOHN WHITMER,

W. W. PHELPS,

JOHN CORRILL.

P.S. Many of our<sup>371</sup> brethren who are expected on<sup>372</sup>, had made arrangements to emigrate to this State, before the outrages of the mob last fall. We hope the painful emergency of our case, will plead an excuse for our frequent communications.

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360. MS Letter, 2: “<purely>”

361. MS Letter, 2: “threatened <unparalleled>”; DHC 1:490: replaces “unparalleled” with “outrageous”

362. MS Letter, 2, Book A-1, 473, Book A-2, 301: “that”

363. Book A-1, 473, Book A-2, 301, DHC 1:490: “county”

364. Book A-1, 473, Book A-2, 301, DHC 1:490: “powers”

365. MS Letter, 2: “<& the constitution of our country>”

366. MS Letter, 2: adds “~~gives us a being on this earth~~”

367. DHC 1:490: “prospects”

368. Book A-2, 301: omits “(Signed,)”

369. Book A-1, 474, Book A-2, 301: “Algernon.”

370. Book A-1, 474, Book A-2, 301, order names as follows: ASG, WWP, EP, JC, and JW; MS Letter, 2, reverses EP and WWP; DHC 1:490: moves JW to end of list

371. DHC 1:490: replaces “our” with “the”

372. DHC 1:490: replaces “on” with “here soon”

5.

ZION'S CAMP

April-June 1834

[*T&S* 6 (1 January 1846): 1072-79 (cont.)]

<sup>1</sup>About the last of the<sup>2</sup> month [of April]<sup>3</sup> I received, by letters from friends in the East, and of brethren in Kirtland &c.<sup>4</sup>, the sum of two hundred and fifty-one dollars and sixty cents towards the deliverance of Zion.

<sup>5</sup>May 1st 1834<sup>6</sup>. More than twenty of the brethren left Kirtland for Missouri, according to previous appointment, accompanied by four baggage wagons. They traveled to New Portage and there tarried with the church, until the remainder of the Kirtland company arrived<sup>7</sup>, who were not in readiness to start with them.

The following letter from Elder Phelps to <sup>8</sup>us clearly shows the necessity there was of the saints in Missouri receiving assistance from afar<sup>9</sup>:

<sup>10</sup>Liberty, May 1st 1834.

Dear Brethren.—There are great moves in the west. Last week an alarm was spread in Jackson county, the seat of iniquity and bloodshed, that the “Mormons” were crossing the Missouri, to take possession of their lands, and nearly all the county turned out, “prepared for war;” on Saturday and on Sunday took the field, near old McGee’s, above Blue [River]; but no Mormons came; neither did [Mr.] Arthur go over to see about his *spilt whiskey*, so that the scene closed by burning our houses, or many of them. Our people had about one hundred and seventy buildings in Jackson, and a bonfire of nearly all of them at once, must have<sup>11</sup>

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1. *Source*: Based on JSj [1832–34], 83–84 (FGW, US) (*PJS* 2:33; *JSP* 1:43; *APR*, 28–29).

2. Book A-1, 474, Book A-2, 301: “this”

3. DHC 2:61: replaces “the month” with “April”

4. DHC 2:61: omits “&c.”

5. *Source*: Possibly WWj, vol. 1a [1833–37], 1 May 1834 (*WWj* 1:9).

6. DHC 2:61: omits year

7. DHC 2:61: moves “arrived” to end of sentence

8. Book A-1, 474: adds “~~the~~”

9. DHC 2:61: omits “from afar”

10. *Source*: *E&MS-R* 2 (May 1834; Sept. 1836): 320. Cf. *E&MS* 2 (May 1834): 160.

11. DHC 2:62: omits “must have”

made a light large enough to have glared<sup>12</sup> on the<sup>13</sup> dark deed and cup of iniquity running over, at midnight.

The crisis has come, all who<sup>14</sup> will not take up arms with the mob and prepare to fight the “Mormons,” have to leave Jackson county. I understand some have left the county because they refused to fight an innocent people. It is said the mob will hold a “general muster” this week for the purpose of learning who is who. They begin to slip over the Missouri and commit small depredations upon our brethren settled near the river, as we have reason to believe<sup>15</sup>.

It is said to be enough to shock the stoutest heart to witness the drinking, swearing, and ravings of the<sup>16</sup> most of the mob: nothing but the power of God can stop them in their latter-day crusade against the Church of Christ.

Our brethren are very industrious in putting in spring crops; and they<sup>17</sup> are generally in good health, and the faithful<sup>18</sup> in strong faith<sup>19</sup> of a glorious hereafter.

I remain yours, &c.,

W.<sup>20</sup> W. PHELPS.

All hopes<sup>21</sup> of<sup>22</sup> relief from the General Government was destroyed on receipt of the following communication from the city of Washington:

<sup>23</sup>War Department, May 2nd 1834.

Gentlemen:—The President has referred to this department the memorial and letter addressed to him by yourselves and other citizens of Missouri, requesting his interposition in order to protect your persons and property.

In answer, I am instructed to inform you that the offenses of which you complain, are violations of the laws of the State of Missouri, and not of the laws of the United States. The powers of the President under the constitution and laws, to direct the employment of a military force in cases where the ordinary civil authorities<sup>24</sup> are<sup>25</sup> found insufficient, extend only to proceedings under the laws of the United States.

Where an insurrection in any State exists, against the government thereof, the President is required on the application of such State, or of the Executive, (when the Legislature cannot be convened,) to call forth such a<sup>26</sup> number of the Militia, as he may judge sufficient to suppress such insurrection.

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12. DHC 2:62: “to glare”

13. DHC 2:62: “their”

14. *E&MS-R*, 320: replaces “who” with “that”

15. DHC 2:62: replaces “as we ... believe” with “We have reason to believe that” and moves it to beginning of sentence

16. Book A-1, 475, Book A-2, 302, DHC 2:62: omit “the”

17. Book A-2, 302: omits “they”

18. DHC 2:62: adds “are”

19. DHC 2:62: replaces “faith” with “hope”

20. Book A-2, 302: “William”

21. DHC 1:493: “hope”

22. DHC 1:493: replaces “of” with “for”

23. *Source*: MS copy in WWPC, fd 4. BHR moved this letter and preceding introductory paragraph to vol. 1, chap. 35 (cf. DHC 1:493).

24. Book A-1, 475: “authority” overwrites “authorities”; Book A-2, 302, DHC 1:493: “authority”

25. Book A-1, 475, Book A-2, 302, DHC 1:493: “is”

26. Book A-1, 476, Book A-2, 302, DHC 1:493: omit “a”

But this state of things does not exist in <sup>27</sup>Missouri or if it does, the fact is not shown in the mode pointed out by law. The <sup>28</sup>President cannot call out a military force to aid in the execution of the State Laws, until the proper requisition is made upon him by the constituted authorities.

Very respectfully, your <sup>29</sup>obed't serv't.,  
(Signed,) <sup>30</sup>LEWIS CASS.

To <sup>31</sup>Messrs. A. S. Gilbert, W. W. Phelps, E. Partridge, and others, Liberty, Clay County, Missouri.

<sup>32</sup>City of Jefferson, May 2nd 1834.

To Messrs. W. W. Phelps and others:

Gentlemen:—Yours of the 24th ult., is before me, in reply to which I <sup>33</sup>can inform you that becoming impatient at the delay of the Court of Inquiry in making their report in the case of Lieut. Col. Pitcher; on the 11th ult. I wrote to Gen. Thompson for the reasons of such delay; last night I received his reply, and with it the report of the Court of Inquiry, from the tenor of which, I find no difficulty in deciding that the arms your people were required to surrender on the 5th of <sup>34</sup>last November should be returned; and have issued his <sup>35</sup>order to Col. Lucas to deliver them to you or your order, which order is here enclosed.

Respectfully, your obed't serv't,  
(Signed) <sup>36</sup>DANIEL DUNKLIN.

The following is the order referred to above:

<sup>37</sup>City of Jefferson, May 2nd 1834.

To Samuel D. Lucas, Col. 33rd Regiment:

Sir,—The Court ordered to inquire into the <sup>38</sup>conduct of Lieut. Col. Pitcher, in the movement he made on the 5th <sup>39</sup>November last, report it as their unanimous opinion that there was no insurrection on that day, and that <sup>40</sup>Col. Pitcher was not authorized to call out his troops on the 5th Nov. 1833. It was then unnecessary to require the Mormons to give up their arms. Therefore, you will deliver to W. W. Phelps, E[dward]. Partridge, John Corrill, John Whitmer and

27. Book A-2, 302: adds "the state of"

28. Book A-1, 476: "T/he\" (US)

29. Book A-2, 302: adds "most"

30. MS Letter, 2, Book A-2, 302: omit "(Signed,)"

31. MS Letter, 2, Book A-1, 476: omit "To"

32. *Source*: MS copy in WWPC, fd 4. Cf. JWHi, 127, for another early copy. BHR moved this letter to vol. 1, chap. 35 (cf. DHC 1:491).

33. MS Letter, 1, Book A-1, 476: omit "I"

34. MS Letter, 1: omits "of"

35. Book A-1, 476, Book A-2, 302, DHC 1:491: replace "his" with "an"

36. Book A-2, 303: omits "(Signed)"

37. *Source*: MS copy in WWPC, fd 4. Cf. JWHi, 128, for another early copy. BHR moved this letter and preceding introductory paragraph to vol. 1, chap. 35 (cf. DHC 1:491).

38. MS Letter, 1: adds "military"

39. DHC 1:491: adds "of"

40. MS Letter, 1: adds "Lt."

A. S. Gilbert, or <sup>41</sup>their order, the fifty-two guns, and one pistol reported by Lt.-Col. Pitcher to you on the 3rd <sup>42</sup>December last, as having been received by him from the Mormons on the 5th of the preceding October, [November.]<sup>43</sup>

Respectfully,  
DANIEL DUNKLIN,  
Commander-in-Chief.

<sup>44</sup>Kirtland Ohio, May 3rd 1834.<sup>45</sup>

Minutes of a Conference of the Elders of the Church of Christ, which Church was <sup>46</sup>organized in the township of Fayette, Seneca county, New York, on the 6th of April A.D. 1830.

<sup>47</sup>President Joseph Smith Jun., was chosen moderator, and Frederick G. Williams and Oliver Cowdery, were appointed clerks.

After prayer the Conference proceeded to discuss the subject of names and appellations, when a motion was made by Sidney Rigdon, and seconded by Newel K. Whitney, that this church be known hereafter by the name of The Church of Jesus Christ of<sup>48</sup> Latter Day Saints. <sup>49</sup>Remarks were made<sup>50</sup> by <sup>51</sup>the members, after which the motion <sup>52</sup>passed by unanimous voice<sup>53</sup>,

*Resolved*, That this Conference recommend to the conferences and churches abroad, that in making out and transmitting minutes of their proceedings, such minutes and proceedings to<sup>54</sup> be made out under the above title.

*Resolved*, That these minutes be signed by the moderator and clerks, and published in the *Evening and Morning Star*. (Page 352.)<sup>55</sup>

JOSEPH SMITH, JUN., Moderator,  
F.<sup>56</sup> G. Williams and  
Oliver Cowdery,       } Clerks.

<sup>57</sup>May 5th. Having gathered and prepared clothing and other necessities to carry to<sup>58</sup> our brethren and sisters who had been robbed and plundered of nearly all their effects; and having provided

41. MS Letter, 1, Book A-1, 477, Book A-2, 303: add "to"

42. Book A-2, 303, DHC 1:491: add "of"

43. Brackets in *T&S*, Book A-1, 477, and DHC 1:491; Book A-2, 303: "preceding [eoe] November"

44. *Source*: *E&MS-R* 2 (July 1834; Oct. 1836): 352. Cf. *E&MS* 2 (May 1834): 160.

45. DHC 2:62: "May 3.—Kirtland"

46. Book A-1, 477: "sent to"

47. *E&MS-R*, 352: adds "The Conference came to order, and"

48. *E&MS-R*, 352, Book A-1, 477, Book A-2, 303, DHC 2:63: omit "Church of Jesus Christ of". On 17 May 1845, the revision committee questioned the "name of Church" without altering the MS, although the change was made when printed in *T&S*.

49. *E&MS-R*, 352: adds "Appropriate"

50. *E&MS-R*, 352: replaces "made" with "delivered"

51. *E&MS-R*, 352: adds "some of"

52. *E&MS-R*, 352: adds "was put by the Moderator, and"

53. DHC 2:62: replaces "voice" with "vote"

54. *E&MS-R*, 352, Book A-1, 477, Book A-2, 303: omit "to"

55. I.e., *E&MS-R* 2 (July 1834; Oct. 1836): 352. Reference omitted in *E&MS-R*, 352, and DHC 2:63.

56. *E&MS-R*, 352, Book A-1, 477, Book A-2, 303: "Frederick"

57. *Source*: Based on HCKj [1845] 6:771.

58. Book A-2, 303: "\to/" (US)

for ourselves<sup>59</sup> horses and wagons, and firearms, and all sorts of munitions of war of the most portable kind for self-defense, as our enemies were<sup>60</sup> thick on every hand, I started with the remainder of the company, from Kirtland, for Missouri.

<sup>61/62</sup>**This day we went as far as<sup>63</sup> the town of Streetsborough, twenty-seven miles from Kirtland. We stayed in Mr. Ford's barn, where Uncle John Smith and Brigham Young had been preaching<sup>64</sup> three months before. This day Brothers Brigham<sup>65</sup> and Joseph Young went to Israel Barlow's, about three-quarters of a mile, and tarried over night. Brother Barlow returned with them in the morning and joined the camp.<sup>66</sup> Brother Brigham Young had taken<sup>67</sup> the families of Solomon Angel and Lorenzo Booth into his house, that they might accompany us to Missouri.**

<sup>68</sup>And<sup>69</sup> on the 6th we arrived, and joined our brethren who had gone before,<sup>70</sup> at New Portage, about fifty miles distance<sup>71</sup>.

My company from Kirtland consisted of about one hundred<sup>72</sup>, mostly young men, and nearly all Elders, Priests, Teachers or Deacons, and<sup>73</sup> as our wagons were nearly filled with baggage we had mostly to travel on foot.

<sup>74</sup>On the 7th we made preparations for traveling, gathered all the monies of every individual of the company, and appointed F[rederick]. G. Williams Paymaster of the company<sup>75</sup> from<sup>76</sup> the funds thus

59. Book A-1, 477: "~~ourselves~~ <ourselves>" (TB)

60. DHC 2:63: "are"

61. This paragraph did not appear in *T&S*, but was first printed in DHC 2:63-64. Book A-1, 477: adds "<(note 20 page 16)>" (TB). Book A-1, Addenda, 16, Note 20, was added by TB about 21-31 Aug. 1845 (see MSHi Chronology). At the same point in Book A-2, 303, a note reads: "<see page 311>" (TB). This directs the scribe to skip intervening material, which is canceled with diagonal lines through each page, and commence copying on page 311, where another version of the canceled material begins in the hand of WB. This means that in A-2, there are two versions of the material covering 5 May-7 June 1834 (cf. DHC 2:63-87), or the history of Zion's Camp, with the first version crossed out and rewritten in the second. Notations that follow will consider variant readings in both versions in Book A-2. The revision of Zion's Camp was first written on separate sheets, mostly in TB's hand, which are presently located in JSHD, Bx 2, and then copied into Book A-2. The present paragraph appears only in the second version. The text here is from DHC. Cf. early draft in vol. 7, III.1, George A. Smith Addenda for Book A-1. *Source*: Probably added in Aug. 1845 under the direction of GAS (cf. GASHi, 11; GASM, 14), and possibly BY.

62. Handwriting of FDR ends and WB begins in Book A-2, 311, and continues to Book B-2, 651 (chap. 30).

63. Book A-1, Addenda, 16, Note 20, Book A-2, 311: replace first part of sentence with "This night being in"

64. Book A-1, Addenda, 16, Note 20, Book A-2, 311: add "&c."

65. Book A-1, Addenda, 16, Note 20, Book A-2, 311: add "Young"

66. Book A-1, Addenda, 16, Note 20, Book A-2, 311: add "~~here let it be remarked that~~"

67. Book A-1, Addenda, 16, Note 20 (darker ink): "~~took~~ <had taken>" (TB); Book A-2, 311 (darker ink): "<had> \taken/"; "taken" *u.o.* "took" (WB)

68. *Source*: This and next paragraph based on HCKj [1845] 6:771; perhaps also minor contribution from WWj, vol. 1a [1833-37], 6 May 1834 (WWj 1:9).

69. DHC 2:64: omits "and"

70. DHC 2:64: moves remainder of paragraph to follow "arrived"

71. DHC 2:64: adds "from Kirtland"

72. DHC 2:64: adds "men"

73. DHC 2:64: omits "and" and begins new sentence

74. *Source*: Based on HCKj [1845] 6:771 and WWj, vol. 1a [1833-37], 7 May 1834 (WWj 1:9).

75. Book A-1, 478: "<of the company>" (WR); Book A-2, 311: "~~of the Company~~"; DHC 2:64: omits "of the company"

76. Book A-1, 478, Book A-2, 311 (darker ink): "~~from~~ <to disburse>" (TB/WB); DHC 2:64: replaces "from" with "to disburse"



collected<sup>77</sup>. <sup>78</sup>We then proceeded on our journey, (after I requested the use of Bro[ther] Woodruff's sword for the campaign which he readily granted me,) and we arrived the same evening at Chippe-way [Ohio] and pitched our tents in a pine grove. The whole company now consisted of more than one hundred and fifty<sup>79</sup> men, accompanied by twenty baggage wagons; and we were more than sixty miles on our journey,<sup>80</sup> having<sup>81</sup> left but few men in Kirtland, viz<sup>82</sup>: Elder<sup>83</sup> Sidney Rigdon, and<sup>84</sup> Oliver Cowdery, and<sup>85</sup> a few working on the Temple,—except<sup>86</sup> the aged. <sup>87</sup>Zerubbable Snow was appointed Commissary General at the time Williams was appointed Paymaster.

<sup>88</sup>This day also the brethren in Missouri wrote the Governor, of which the following is a copy:

<sup>89</sup>Liberty, Clay county, May 7th 1834.

Dear Sir: Your favor of the 20th ult., came to hand the 1st inst., which gives us a gleam of hope that the time will come when we may experience a partial mitigation of our sufferings. The salutary advice at the conclusion of your letter is received with great deference.

Since our last of the 24th ult., the mob of Jackson county have burned our dwellings<sup>90</sup> as near as we can <sup>91</sup>ascertain, between one hundred and one hundred and fifty were consumed by fire in about one week; our arms were also taken from <sup>92</sup>depository (the jail) about ten days since and distributed among the mob. Great efforts are now making by said mob to stir up the citizens of <sup>93</sup>this county <sup>94</sup>and Lafayette<sup>95</sup>, to similar outrages against us, but we think they will fail of accomplishing their wicked designs<sup>96</sup> in this county. We here annex a copy of the petition to the President, signed by about one hundred and twenty. [...]<sup>97</sup>

77. Book A-1, 478 (darker ink): “~~created~~ <collected> <and Zerubbabel Snow, commissary general>” (TB); Book A-2, 303: “created”; Book A-2, 311 (darker ink): “{\collect/}ed <and Zerubbabel Snow {~~was appointed~~} commissary general>” (WB)

78. Next sentence canceled in Book A-1, 478; omitted in Book A-2, 303, 311, T&S, and DHC 2:64.

79. Book A-1, 478 (darker ink), Book A-2, 311 (darker ink): “~~fifty~~ <thirty>” (TB/WB); DHC 2:64: replaces “fifty” with “thirty”

80. Book A-1, 478, Book A-2, 311: “~~and we ... our journey~~”

81. DHC 2:64: omits first part of sentence except “we”

82. Book A-2, 303: “namely”

83. Book A-2, 303: “Elders”

84. Book A-1, 478: “~~and~~”; Book A-2, 311, DHC 2:64: omit “and”

85. DHC 2:64: omits “and”

86. Book A-1, 478 (darker ink): “~~except~~ <and>” (TB); Book A-2, 311 (darker ink): “and” overwrites “{~~except~~}” (WB); DHC 2:64: replaces “except” with “and”

87. Book A-1, 478, Book A-2, 311: cancel remainder of paragraph (inserting this information above in this paragraph); omitted in DHC 2:64.

88. This introductory paragraph is replaced in DHC 1:491 with: “Letter to Governor Dunklin Answering His of April the 20th Wherein He Cautioned the Saints to Keep Their Enemies in the Wrong.”

89. Source: MS copy in WWPC, fd 4. Cf. JWHi, 128, for another early copy. BHR moved this letter to vol. 1, chap. 35 (cf. DHC 1:491-92).

90. Book A-2, 304: “<our dwellings>” (TB)

91. Book A-1, 478: adds “learn”

92. Book A-2, 304 and 311: add “the”

93. Book A-1, 478: adds “~~Jackson county~~”

94. DHC 1:492: adds “(Clay)”

95. Book A-2, 304: “<La>Fayette”

96. Book A-2, 311: “design{s}”

97. Book A-1, 479: adds “(See petition Page 453)”; Book A-2, 304, and 311: add “(see Petition Page 289)”. MS Letter, 1, concludes with following note: “(here follows a copy of Pet[ition]. to the Pres[iden]t)”. None of the published sources included the petition with this letter since it appeared earlier (see DHC 1:483-85; chap. 4).



With great respect &c.,  
**Your obt Servants,**<sup>98</sup>  
 (Signed)<sup>99</sup> A. S. GILBERT,<sup>100</sup>  
 W. W. PHELPS.

Daniel Dunklin, Gov. of Missouri.

<sup>101</sup>Through the remainder of this day and a part of the 8th<sup>102</sup>, I continued to organize the company, appoint such other general<sup>103</sup> officers as the case<sup>104</sup> required, and gave such instructions<sup>105</sup> as were<sup>106</sup> necessary for the discipline, order, comfort, and safety of all concerned. I also<sup>107</sup> divided the whole band into companies of twelve,<sup>108</sup> each company electing their<sup>109</sup> own Captain, who severally<sup>110</sup> assigned each man, in their<sup>111</sup> respective companies<sup>112</sup>, his part<sup>113</sup> and duty, which was<sup>114</sup> generally in the following order: Two cooks, two firemen, two tent makers<sup>115</sup>, two watermen, one runner, two waggoners and horsemen, and one commissary. We purchased flour<sup>116</sup>, baked our own bread, and cooked our own provisions<sup>117</sup>, generally, which was<sup>118</sup> good though sometimes scanty; and sometimes we had johnny-cake, or corn-dodger, instead of flour bread. Every night before retiring to rest, at the sound of the trumpet, we bowed before the Lord in the several tents, and presented our thank-offerings<sup>119</sup> with prayer and supplication; and at the sound of the morning trumpet<sup>120</sup> every man was again on his knees before the Lord, imploring his blessing<sup>121</sup> for the day.

<sup>122</sup>After completing the organization of the companies of<sup>123</sup> the 8th,<sup>124</sup> we recommenced our

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98. This line only in MS Letter, 1.

99. Book A-2, 304: omits "(Signed)"

100. Book A-2, 311: adds "&."

101. *Source*: Based on HCKj [1845] 6:771.

102. Book A-1, 479: "~~and a part of the 8th~~"; omitted in Book A-2, 304, 311, and DHC 2:64.

103. Book A-1, 479, Book A-2, 311: "~~general~~"; DHC 2:64: omits "general"

104. DHC 2:64: replaces "the case" with "were"

105. Book A-2, 304: "instruction"

106. Book A-1, 479 (darker ink): "were" overwrites "was"; Book A-2, 304: "was"

107. Book A-1, 479, Book A-2, 311: "~~also~~"

108. DHC 2:64: adds "leaving"

109. DHC 2:64: "to elect its"

110. DHC 2:64: omits "severally"

111. DHC 2:64: replaces "their" with "his"

112. DHC 2:64: "company"

113. Book A-2, 311, DHC 2:64: replace "part" with "post"

114. DHC 2:64: omits "which was"

115. Book A-1, 479, Book A-2, 311: "Two <for pitching the> tent[s] ~~makers~~" (prob. TB/WB); DHC 2:64: replaces "makers" with "men"

116. Book A-1, 479 (darker ink), Book A-2, 311 (darker ink): "<and meal>" (prob. TB/WB); DHC 2:64: adds "and meal"

117. DHC 2:64: replaces "provisions" with "food"

118. Book A-1, 479 (darker ink), Book A-2, 311 (darker ink): "were" overwrites "was"

119. Book A-1, 479: adds "~~before~~"

120. Book A-1, 479: "<about four o'clock>" (TB); Book A-2, 312, DHC 2:65: add "about four o'clock"

121. Book A-1, 479: adds "~~through~~"

122. *Source*: Based on HCKj [1845] 6:771.

123. DHC 2:65: replaces "After ... companies of" with "On". This deleted material is reflected in next paragraph.

124. Book A-1, 479: "~~After completing ... on the 8th~~"; omitted in Book A-2, 304, and 312.

march towards Zion, and pitched our tents in a beautiful grove, at Chippeway twelve miles from New Portage, for the night<sup>125</sup>.

<sup>126</sup>On the 9th we proceeded<sup>127</sup> onward, <sup>128</sup>and on Saturday the 10th passing through Mansfield, <sup>129</sup>encamped for the Sabbath in Richfield<sup>130</sup>.

<sup>131</sup>**About one hour after we had encamped, Elders Lyman E.<sup>132</sup> Johnson, Willard Snow and a number of others joined the camp from the north part of Vermont.**

<sup>133</sup>Sunday <sup>134</sup>11th, Elder Sylvester Smith preached, and the company received the sacrament<sup>135</sup> of bread and wine.

<sup>136</sup>**Here we were increased in number by eight brethren<sup>137</sup>, in company of Elder<sup>138</sup> Elias Benner, from Richland and Stark counties, most of whom were Germans<sup>139</sup>.**

Monday the<sup>140</sup> 12th, we left Richfield, <sup>141</sup>for the Miami River, where we arrived, after daily marches, on the 16th<sup>142</sup>.

<sup>143</sup>**Monday, May 12.—We left Richfield,<sup>144</sup> traveled about thirty-five miles, passed the Bucyrus,<sup>145</sup> and encamped on the Sandusky plains, at a short distance from the place where the Indians roasted General Crawford, and near the Indian settlements.**

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125. Book A-1, 479: "~~for the night~~"; these words inserted interlinearly following "our tents"; incorporated in Book A-2, 312, and DHC 2:65.

126. Source: Based on HCKj [1845] 6:771.

127. Book A-1, 479: "On the <morning of the 9th we completed our organization by the companies and> 9th we pro=~~pro~~>ceeded" (TB); incorporated in Book A-2, 304, 312, and DHC 2:65.

128. Book A-1, 479, Book A-2, 312: add "encamped near Wooster"; DHC 2:65: "and encamped near Wooster"

129. Book A-2, 304: adds "and"

130. Book A-1, 479: "\Township/" (TB); Book A-2, 312: adds "Township"; DHC 2:65: adds "township"

131. This paragraph did not appear in *T&S*, but was added interlinearly by TB in Book A-1, 479, and incorporated in Book A-2, 312, and DHC 2:65. Not found in first copy in Book A-2, 304. Text here is from DHC. Cf. early draft in vol. 7, III.1. Source: Possibly added in Aug. 1845 under direction of GAS (cf. GASHi, 12; GASM, 15).

132. Book A-1, 479: "<E>" (US); Book A-2, 312: "\E./" (RLC)

133. Source: Based on HCKj [1845] 6:771-72.

134. Book A-1, 479, Book A-2, 312: "~~the~~"; Book A-2, 304: adds "the"

135. Book A-2, 304: "sacraments"

136. This paragraph did not appear in *T&S*, but was added at *coln* and interlinearly by TB in Book A-1, 479, and incorporated in Book A-2, 312, and DHC 2:65. Not found in first copy in Book A-2, 304. Text here is from DHC. Cf. early draft in vol. 7, III.1. Source: Probably added in Aug. 1845 under direction of GAS (cf. GASHi, 12; GASM, 15).

137. Book A-1, 479, Book A-2, 312: "~~some 8 or ten~~ brethren"

138. Book A-1, 479: "<Elder>" (TB)

139. Book A-1, 479 (darker ink), Book A-2, 312 (darker ink): "~~Dutch~~ \Germans/" (RLC/RLC)

140. Book A-1, 479, Book A-2, 312: "~~the~~"

141. Book A-1, 479, cancels remainder of paragraph. This was evidently done at the time the following addendum was added.

142. Book A-1, 479: "<at Dayton whence>" (WR)

143. The following eight paragraphs (for 12-16 May) did not appear in *T&S*. Book A-1, 479: adds "<See Addenda No. 1 page 6>" (TB). Book A-1, Addenda, 6-7, Note 1, which is an expansion of the preceding paragraph, was added by TB about 21-31 Aug. 1845 (see MSHi Chronology). It was not included in the first version in Book A-2, 304-5, but was incorporated in the second version in Book A-2, 312-13, by WB between 13 Oct.-20 Nov. 1845 (see MSHi Chronology). Text here is from DHC 2:65-67. Note that this addendum subsequently received further emendation. Cf. early draft of first two paragraphs of 16 May in vol. 7, III.1. Source: Based on HCKj 6:772, with expansions by GAS (cf. GASHi, 12-13, 12 [back], 36; GASM, 15-17).

144. First part of sentence omitted in Book A-1, Addenda, 6, Note 1.

145. Book A-1, Addenda, 6, Note 1 (darker ink), Book A-2, 312 (darker ink): "<passed thro[ugh] Bucyrus>" (TB/RLC)

On the 13th<sup>146</sup> we passed through a long range of beech woods, where the roads were very bad. In many instances we had to fasten ropes to the wagons to haul them out of the sloughs and mud holes. Brother Parley P. Pratt broke his harness;<sup>147</sup> the brethren fastened their ropes to his wagon, and drew it about three miles to the place of encampment on the Scioto river, while he rode<sup>148</sup> singing and whistling.

Wednesday, May<sup>149</sup> 14.—We passed on to Belle Fontaine, where we discovered refractory feelings in Sylvester Smith, who expressed great dissatisfaction because we were short of bread, although we had used all diligence to procure a supply, and Captain Brigham Young had previously sent two men ahead to provide supplies for his company.

Thursday, May<sup>150</sup> 15.—We forded Mad river, and passing through a beautiful country, encamped a little west of Springfield. This night Moses Martin fell asleep on sentry duty<sup>151</sup>, and I<sup>152</sup> went and took his sword, and left him asleep.

Friday<sup>153</sup>, May<sup>154</sup> 16.—About nine o'clock, while I was riding in a wagon with Brother Hyrum [Smith], Ezra Thayer and George A. Smith, we came into a piece of thick woods of recent growth<sup>155</sup>, where I told them that I felt<sup>156</sup> much depressed in spirit and lonesome, and that there had been a great deal of bloodshed in that<sup>157</sup> place, remarking that<sup>158</sup> whenever a man of God is in a place where many have been killed, he will feel lonesome and unpleasant, and his spirits will sink.

In about forty rods from where I made this observation we came through the woods, and<sup>159</sup> saw a large farm, and there near the road on our<sup>160</sup> left, was<sup>161</sup> a mound sixty feet high,<sup>162</sup> containing human bones<sup>163</sup>. This mound was<sup>164</sup> covered with apple trees, and surrounded with oat fields<sup>165</sup>, the ground being level for some<sup>166</sup> distance around.

At dinner time some of the brethren expressed considerable fear on account of milk sickness, with which the people were troubled along our route. Many were afraid to use milk

146. Book A-1, Addenda, 6, Note 1 (darker ink), Book A-2, 312 (darker ink): "<On> The ~~next day~~ <13th>" (pos. TB/prob. RLC)

147. Book A-1, Addenda, 6, Note 1 (darker ink), Book A-2, 312 (darker ink): "and"

148. Book A-1, Addenda, 6, Note 1 (darker ink), Book A-2, 312 (darker ink): "on the top"

149. Book A-1, Addenda, 6, Note 1, Book A-2, 312: omit "May"

150. Book A-1, Addenda, 7, Note 1, Book A-2, 312: omit "May"

151. Book A-1, Addenda, 7, Note 1: "{\sentry/}" (TB); Book A-2, 312: omits "duty"

152. Book A-1, Addenda, 7, Note 1: "and ~~some of the brethren~~ <I>" (TB); Book A-2, 312: "<and> I" (TB)

153. Book A-1, Addenda, 7 (darker ink): adds "\Friday/" at *boln* (TB); Book A-2, 312 (darker ink): "<Friday>" (WB)

154. Book A-1, Addenda, 7, Note 1, Book A-2, 312: omit "May"

155. Book A-1, Addenda, 7, Note 1 (darker ink), Book A-2, 312 (darker ink): "<of recent growth>" (TB/WB)

156. Book A-2, 312 (darker ink): "fe\lt/"; "It" *w.o.* "el" (prob. TB)

157. Book A-2, 312 (darker ink): "th\at/"; "at" *w.o.* "is" (prob. TB)

158. Book A-2, 312: replaces "remarking that" with "and"

159. Book A-2, 312: replaces "and" with "we"

160. Book A-1, Addenda, 7, Note 1 (darker ink): "{\our/}" (prob. TB); Book A-2, 312 (darker ink): "the <our>" (pos. WB)

161. Book A-1, Addenda, 7, Note 1, Book A-2, 312: move "was" to follow "there"

162. Book A-1, Addenda, 7, Note 1: "occupying about half an acre of ground"

163. Book A-1, Addenda, 7, Note 1, Book A-2, 312: move "containing human bones" to follow "oat fields"

164. Book A-1, Addenda, 7, Note 1, Book A-2, 312: omit "This mound was"

165. Book A-1, Addenda, 7, Note 1, Book A-2, 312: replace "oat fields" with "oats"

166. Book A-1, Addenda, 7, Note 1 (darker ink), Book A-2, 312 (darker ink): "a ~~great~~ <some>" (TB/RLC)

or butter, and appealed to me to know if it was not dangerous. I told them to use all they could get, unless they were told it was “sick”. Some expressed fears that it might be sold to us by our enemies for the purpose of doing us injury. I told them not to fear; that if they would follow my counsel, and use all they could get from friend or enemy,<sup>167</sup> it should do them good, and none be sick in consequence of it; and although we passed through neighborhoods where many of the people and cattle were infected with the sickness, yet my words were fulfilled.

While passing through<sup>168</sup> Dayton, Ohio,<sup>169</sup> great curiosity was manifested, various reports of our numbers and designs<sup>170</sup> having gone before us.<sup>171</sup> Some of the inhabitants inquired of the company where they were from, when Captain<sup>172</sup> Young replied: “From every place but this, and we will<sup>173</sup> soon<sup>174</sup> be from this.” “Where are you going?” “To the West.”

<sup>175</sup>During this march the brethren in Missouri wrote Col. Lucas as follows:

<sup>176</sup>Liberty, Clay county<sup>177</sup>, <sup>178</sup>May 15th 1834.

Col. S. D. Lucas: Sir: We have this day received a communication from the Governor of this State, covering the order herewith, and we hasten to forward the said order to you, by the bearer, Mr. Richardson, who is instructed to receive your reply. We would further remark, that under existing circumstances, we hope to receive our arms on this side the river, and we would name a place near one of the ferries for your convenience; as the arms are few in number, we request that they may be delivered with as little delay as possible.

Respectfully, yours,

(Signed)<sup>179</sup> A. S. GILBERT,<sup>180</sup>  
JOHN CORRILL,<sup>181</sup>  
W. W. PHELPS,  
EDWARD PARTRIDGE,  
JOHN WHITMER.

P.S. We will thank you for a written communication, in answer to this letter, and the accompanying order.

167. Book A-1, Addenda, 7, Note 1 (darker ink), Book A-2, 312 (darker ink): “~~that~~”

168. Book A-1, Addenda, 7, Note 1 (darker ink): “~~We passed on to~~ <while passing thro[ugh]>” (TB); Book A-2, 313 (darker ink): “~~We~~ <While> pass\ing/ [“ing” w.o. “ed”] ~~on to~~ <through>” (RLC)

169. Book A-1, Addenda, 7, Note 1 (darker ink), Book A-2, 313 (darker ink): “~~where~~”

170. Book A-2, 313 (darker ink): “design\s/” (RLC)

171. Book A-1, Addenda, 7, Note 1 (darker ink), Book A-2, 313 (darker ink): “~~while we were passing thro[ugh]~~ Dayton”

172. Book A-1, Addenda, Note 1, 7 (darker ink), Book A-2, 313 (darker ink): “~~brother Brigham~~ <Captain>” (TB/RLC)

173. Book A-1, Addenda, Note 1, 7 (darker ink), Book A-2, 313 (darker ink): “~~they would~~ <we will>” (TB/RLC)

174. Book A-2, 313 (darker ink): “<soon>” (prob. TB)

175. This introductory sentence appears in MSHiJS and T&S, but omitted in DHC 1:492.

176. Source: MS copy in WWPC, fd 4. Cf. JWHi, 129, for another early copy. BHR moved this letter to vol. 1, chap. 35 (cf. DHC 1:492).

177. Book A-1, 479, Book A-2, 304, 313: omit “Clay county”

178. DHC 1:492: adds “Missouri”

179. Book A-2, 305: omits “(Signed)”

180. Book A-2, 305: omits Gilbert’s name

181. Book A-1, 480, Book A-2, 305, 313, DHC 1:492: reverse Corrill’s and Phelps’s names

We forded the Miami river with our baggage wagons, and<sup>182</sup> <sup>183</sup>the men waded<sup>184</sup> through the waters<sup>185</sup>, <sup>186</sup> <sup>187</sup>[when]<sup>188</sup> some ten or a dozen gentlemen came over from Dayton to <sup>189</sup>ascertain our numbers<sup>190</sup>, which they reported to be<sup>191</sup> at least six hundred. These gentlemen also<sup>192</sup> inquired of almost every man in the camp where he was from and where he was going, and what was his business. They<sup>193</sup> returned to Dayton and reported that every man in the company was a gentleman and gave a respectful answer to every question asked, but they could not ascertain where we<sup>194</sup> were going, or what was our<sup>195</sup> business.

This evening a court martial was held<sup>196</sup> in the<sup>197</sup> camp for the trial of Moses<sup>198</sup> Martin for falling asleep while on picket duty<sup>199</sup>. Brother Martin pleaded his own case, saying<sup>200</sup> that he was overcome with fatigue, and so overpowered that he could not keep awake, etc. I decided that he should be acquitted with a warning<sup>201</sup> never to go to sleep again on watch, which was sanctioned by the court, and I took occasion from this circumstance to give the brethren much useful instruction.

<sup>202</sup>[...] <sup>203</sup> On the 17th of May<sup>204</sup> we crossed the State line of Ohio, and encamped for the Sabbath just within the limits of Indiana, having traveled <sup>205</sup>forty miles that day. Our feet were very sore and blistered, our stockings wet with blood, the weather being very warm. This<sup>206</sup> night one of our enemies' spies<sup>207</sup> attempted to get into our camp, but was prevented by our guards<sup>208</sup>. We

182. DHC 2:68: omits "and"

183. Book A-1, 480: "<most of>" (TB); Book A-2, 313 (darker ink): "~~some~~ <most> of" (RLC); DHC 2:68: adds "most of"

184. DHC 2:68: "wading"

185. Book A-1, 480, Book A-2, 313, DHC 2:68: "water"

186. DHC 2:67-68: moves "We forded ... water[.]" to beginning of second paragraph below

187. Remainder of this and next paragraph did not appear in T&S. Book A-1, 480: adds "\"(No. 2 <Addenda> page 7)/\" (TB). Book A-1, Addenda, 7, Note 2, was added by TB about 21-31 Aug. 1845 (see MSHi Chronology). Not in first copy in Book A-2, 305, but incorporated in second version in Book A-2, 313, by WB between 13 Oct.-20 Nov. 1845 (see MSHi Chronology). Text here is from DHC 2:67-68. *Source*: Probably added under direction of GAS (cf. GASHi, 13; GASM, 16-17).

188. Book A-1, Addenda, 7, Note 2, Book A-2, 313: add "when"

189. Book A-1, Addenda, 7, Note 2, Book A-2, 313: add "count us, and"

190. Book A-2, 313 (darker ink): "number<s>" (RLC)

191. Book A-1, Addenda, 7, Note 2, Book A-2, 313: omit "to be"

192. Book A-1, Addenda, 7, Note 2, Book A-2, 313: omit "also"

193. Book A-1, Addenda, 7, Note 2, Book A-2, 313: replace "They" with "and"

194. Book A-1, Addenda, 7, Note 2, Book A-2, 313: replace "we" with "they"

195. Book A-1, Addenda, 7, Note 2, Book A-2, 313: replace "was our" with "their"

196. Book A-1, Addenda, 7, Note 2 (darker ink), Book A-2, 313 (darker ink): "~~instituted~~ <held>" (TB/RLC)

197. Book A-2, 313: omits "the"

198. Book A-1, Addenda, 7, Note 2: "<Moses>" (TB)

199. Book A-1, Addenda, 7, Note 2 (darker ink), Book A-2, 313 (darker ink): "on watch ~~the night previous~~"

200. Book A-1, Addenda, 7, Note 2: omits "saying"

201. Book A-1, Addenda, 7, Note 2, Book A-2, 313: replace "with a warning" with "and"

202. *Source*: Based on HCKj [1845] 6:772.

203. DHC 2:68: moves first part of second paragraph above to this location

204. Book A-1, 480: "~~On Saturday the 17th of May~~"; Book A-2, 305: "On Saturday the 17th of May"; Book A-2, 313: "~~On Saturday, 17th, May~~"

205. Book A-1, 480: "<about>" (TB); Book A-2, 313: adds "about"

206. Book A-1, 480, Book A-2, 313: "~~This~~ <at>" (TB/RLC); DHC 2:68: replaces "This" with "at"

207. Book A-1, 480: "~~one of our enemies' spies~~ <a spy>" (TB); Book A-2, 313: "~~one of our enemies'~~ \a/ sp\y/ [\"y\" w.o. \"{ies}\"]" (RLC); DHC 2:68: "a spy"

208. DHC 2:68: "guard"

had our sentinels <sup>209</sup>every night on account of spies, who were continually striving to harass us<sup>210</sup>.

<sup>211</sup>This evening there was <sup>212</sup>a difficulty between some of the brethren and Sylvester Smith, on occasion of which I was called to decide in<sup>213</sup> the matter. Finding <sup>214</sup>a rebellious spirit in Sylvester Smith, and to some extent in others, I told them they would meet with misfortunes, difficulties and hindrances, and said, “and you will know it before you leave this place,” exhorting them to humble themselves before the Lord and become united, that they might not be scourged. A very singular occurrence took place that night and the next day, concerning our teams. On Sunday<sup>215</sup> morning, when we arose, we found almost every horse in the camp so badly foundered that we could scarcely lead them a few rods to the water. The brethren then deeply realized the effects of discord. When I learned the fact, I exclaimed<sup>216</sup> to the brethren, that for a witness that God overruled and had His eye upon them, <sup>217</sup>all those who would humble themselves before the Lord should know that the hand of God was in this misfortune, and their horses should be restored to health immediately; and by twelve o’clock the same day the horses were as nimble as ever, with the exception of one of<sup>218</sup> Sylvester Smith’s, which soon afterwards died.

<sup>219</sup>About this time<sup>220</sup> the saints in Clay county, Missouri, established an armory, where they commenced manufacturing swords, dirks, <sup>221</sup>pistols, stocking rifles, and repairing arms in general for their own defense against mob violence; many arms were purchased, for the leading men in Clay county rendered every facility in their power, in order, as they said “to help the Mormons settle their own difficulties, and pay the Jackson <sup>222</sup>mob in their own way.”

<sup>223</sup>Sunday [May] 18th, <sup>224</sup>we had preaching as usual, and the administration of the sacrament.—

<sup>225</sup>Monday [May] 19th, although threatened by our enemies that we should not, we passed

209. Book A-1, 480, Book A-2, 313: “<posted>” (TB/RLC); DHC 2:68: adds “posted”

210. Book A-1, 480: “<by attempting to steal our horses, &c.>” (TB); incorporated in Book A-2, 313, and DHC 2:68.

211. This paragraph did not appear in *T&S*. Book A-1, 480: adds “\Note G Addenda page 4/” (TB). Book A-1, Addenda, 4, Note G, was added by TB after 17 May 1845, the date of preceding addenda, and before CWW incorporated it in Book A-2, 305, about 26–29 July 1845 (see MSHi Chronology). Text here is from DHC 2:68–69. *Source*: Based on HCKj [1845] 6:772.

212. Book A-1, Addenda, 4, Note G, Book A-2, 313: “quite”; Book A-2, 305: adds “quite”

213. Book A-1, Addenda, 4, Note G, Book A-2, 305, Book A-2, 313: omit “in”

214. Book A-1, Addenda, 4, Note G, Book A-2, 313: “quite”; Book A-2, 305: adds “quite”

215. Book A-1, Addenda, 4, Note G, Book A-2, 313: “the following <Sunday>” (TB/RLC); Book A-2, 305: “On the following”

216. Book A-2, 305: replaces “exclaimed” with blank space

217. Book A-1, Addenda, 4, Note G, Book A-2, 305, Book A-2, 314: add “that”

218. Book A-2, 314: “<one of>” (prob. WB)

219. DHC 2:69: reverses this and next paragraph. After publication in *T&S*, guidelines indicating this reversal were added to Book A-1, 480, and Book A-2, 314.

220. Book A-1, 480, Book A-2, 314: “About this time”

221. Book A-1, 480: adds “&.”; Book A-2, 314 (pencil): “<&>”

222. Book A-2, 305: adds “county”

223. *Source*: Based on HCKj [1845] 6:772.

224. Book A-1, 480: “Sunday 18th”; Book A-2, 305: “Sunday the 18th”; Book A-2, 314: “Sunday 18th”

225. Book A-2, 314, DHC 2:69: replace this paragraph with the one that follows; they also adapt the words of the present paragraph to events at Indianapolis, and insert them in the fourth paragraph below. *Source*: Based on HCKj [1845] 6:772.



through Vandalia quietly, and<sup>226</sup> unmolested; all the inhabitants were silent<sup>227</sup> and appeared as though possessed with fear<sup>228</sup>. At night we encamped on an eminence, where we lost one horse.<sup>229</sup>

<sup>230</sup>Monday, May 19.<sup>231</sup>—we<sup>232</sup> traveled thirty-one miles and<sup>233</sup> encamped in Franklin township, Henry county,<sup>234</sup> in the beech woods.

<sup>235</sup>Tuesday<sup>236</sup>, May<sup>237</sup> 20.—We encamped near Greenfield, having traveled about twenty-five miles, some part of the way being so bad I walked<sup>238</sup> over the tops of my boots in mud, helping<sup>239</sup> to pull through the wagons with ropes.

<sup>240</sup>While<sup>241</sup> we were eating dinner three gentlemen came riding up on very fine looking horses and commenced their inquiries of various ones concerning our traveling in so large a body, asking where we were from, and where we were going. The reply was as usual—some from the state of Maine; another would say, “I am from York state;” some from Massachusetts; some from Ohio; and some replied, “we are from the East, and as soon as we have done eating dinner we shall be going to the West again.” They then addressed themselves to Dr. Frederick G.<sup>242</sup> Williams to see if they could find out who the leader of the camp was. The doctor replied, “We have no one in particular.” They asked if we had not a general to take the lead of the company. The reply was, “No one in particular.” “But,” said they, “is there not<sup>243</sup> some

226. Book A-1, 480 (first insertion different ink; second darker ink): “Vandalia <Indianapolis> quietly, and <on the 21st>” (TB); Book A-2, 305: “Indianapolis quietly, and”; Book A-2, 314: “Indianapolis quietly, and <on the 21st>” (RLC)

227. Book A-1, 480: “silent <quiet>” (TB)

228. Book A-1, 480: “& appeared as though possessed with fear”

229. Book A-1, 480: “on an eminence, where we lost one horse”; Book A-2, 305 and 314: omit “where we lost one horse”; Book A-2, 314: “on an eminence”

230. This paragraph did not appear in *T&S*, but (except date) inserted interlinearly in darker ink by TB in Book A-1, 480. Not in first copy in Book A-2, 305, but incorporated with emendations in Book A-2, 314, by WB between 13 Oct.–20 Nov. 1845 (see MSHi Chronology). Text here is from DHC 2:69. *Source*: Probably inserted by GAS in Aug. 1845 (cf. GASHi, 14; GASM, 18).

231. Book A-1, 480: “Monday 19th”; Book A-2, 314: “Monday 19th <Monday 19th>” (prob. WB); insertion in pencil.

232. Book A-1, 480: omits “we”

233. Book A-2, 314: “we <Travelled 31 miles and>” (RLC)

234. Book A-1, 480: “<Travelled 31 miles ... county> \we encamped/ <in an open place>” (TB); Book A-2, 314: “in an open place <in Franklin township, Henry County>” (RLC)

235. This paragraph did not appear in *T&S*, but was inserted interlinearly by TB in Book A-1, 480, and incorporated in Book A-2, 314, by WB between 13 Oct.–20 Nov. 1845 (see MSHi Chronology). Not in first copy in Book A-2, 305. Text here is from DHC 2:69. *Source*: Based on MMj-2, 5. Probably inserted under the direction of GAS in Aug. 1845 (cf. GASHi, 14; GASM, 18; CHOj 3:24; 6:10).

236. Book A-1, 480: “{on} Tuesday”; Book A-2, 314: “on Tuesday”

237. Book A-1, 480, Book A-2, 314: omit “May”

238. Book A-1, 480, Book A-2, 314: replace “walked” with “waded”

239. Book A-1, 480, Book A-2, 314: replace “helping” with “and helped”

240. This paragraph did not appear in *T&S*. Book A-1, 480: adds “<(note 3 page 7)>” (TB). Book A-1, Addenda, 7–8, Note 3, was added by TB about 21–31 Aug. 1845 (see MSHi Chronology). This note did not appear in the first copy in Book A-2, 305, but was incorporated in Book A-2, 314, by WB between 13 Oct.–20 Nov. 1845 (see MSHi Chronology). Text here is from DHC 2:69–70. *Source*: Based on HCKj [1845] 6:787–88. Probably added under the direction of GAS (cf. GASHi, 14–15; GASM, 18–19), and possibly HCK.

241. Book A-1, Addenda, 7, Note 3, Book A-2, 314: “one day while”

242. Book A-1, Addenda, 7, Note 3, Book A-2, 314: omit “Frederick G.”

243. Book A-1, Addenda, 8, Note 3, Book A-2, 314: “not there”

one among you whom<sup>244</sup> you call your captain, or leader, or who is<sup>245</sup> superior to the rest?” He answered, “Sometimes one and sometimes another takes charge of the company, so as not to throw the burden upon any one in particular.” These<sup>246</sup> spies, who had come from the west, passed us several times<sup>247</sup> that same day and the next.

<sup>248</sup>Although threatened by our enemies that we should not pass through Indianapolis<sup>249</sup>, we passed through that city on the 21st<sup>250</sup> unmolested. All the inhabitants were quiet<sup>251</sup>. <sup>252</sup>At night we encamped <sup>253</sup>a few miles west of Indianapolis. [...] <sup>254</sup>There had previously been so many reports that we should never<sup>255</sup> be permitted to pass through this<sup>256</sup> place, and that the governor would have us dispersed<sup>257</sup>, that some of the brethren were afraid that<sup>258</sup> we might have difficulty there. But I had<sup>259</sup> told them, in the name of the Lord, we should not be disturbed and that <sup>260</sup>we would pass through<sup>261</sup> Indianapolis<sup>262</sup> without the people knowing it. When near the place many<sup>263</sup> got into the<sup>264</sup> wagons, and, separating some little distance, passed through the city<sup>265</sup>, while others walked down different streets<sup>266</sup>, leaving the inhabitants wondering “when that big<sup>267</sup> company would come along.”<sup>268</sup>

244. Book A-1, Addenda, 8, Note 3, Book A-2, 314: “who”

245. Book A-1, Addenda, 8, Note 3, Book A-2, 314: omit “who is”

246. Book A-1, Addenda, 8, Note 3, Book A-2, 314: adds “~~same~~”

247. Book A-1, Addenda, 8, Note 3 (darker ink), Book A-2, 314: “<several times>” (TB/RLC)

248. First part of this paragraph (“Although ... encamped”) from fourth paragraph above. Remainder of this and next paragraph, as well as the entries for 22, 23, and 24 May, not in *T&S*, but added at the bottom of Book A-1, 480, and Book A-1, Addenda, 8, Note 4, by TB about 21–31 Aug. 1845 (see MSHi Chronology). Not in first copy in Book A-2, 305, but incorporated in Book A-2, 314, by WB between 13 Oct.–20 Nov. 1845 (see MSHi Chronology). Text here is from DHC 2:70. *Source*: Based on MMj-2, 5–6. Probably added under GAS’s direction (cf. GASHi, 15; GASM, 19).

249. Book A-1, 480, Book A-2, 314: omit “pass through Indianapolis”

250. Book A-1, 480 (first insertion different ink): “~~Vandalia~~ <Indianapolis> ~~quietly and~~ <on the 21st>” (TB); Book A-2, 314: “through Indianapolis <on the 21st,> ~~quietly and~~” (RLC)

251. Book A-1, 480: “~~silent~~ <quiet>” (TB)

252. Book A-1, 480: adds “~~& appeared as though possessed with fear~~”

253. Book A-1, 480: adds “~~on an eminence, where we lost one horse~~”; Book A-2, 314: adds “~~on an eminence~~”

254. Book A-1, 480, and Book A-2, 314, mark the next paragraph, which is an interlinear and marginal addition, for insertion at this location. BHR ignored this instruction.

255. Book A-2, 314: “never should”

256. Book A-1, 480, Book A-2, 314: replace “this” with “that”

257. Book A-1, 480 (darker ink), Book A-2, 314: “~~broken up~~ <dispersed>” (TB/RLC)

258. Book A-1, 480, Book A-2, 314: omit “that”

259. Book A-1, 480 (darker ink), Book A-2, 314: “<had>” (TB/RLC)

260. At this point, Book A-1, 480: adds “/No. 4 addenda page 8\” (TB). Book A-1, Addenda, 8, Note 4, added by TB about 21–31 Aug. 1845 (see MSHi Chronology), contains the remainder of this paragraph, as well as entries for 22–24 May (see below). Incorporated in Book A-2, 314. Text here is from DHC 2:70.

261. Book A-1, Addenda, 8, Note 4, Book A-2, 314: omit “through”

262. Book A-1, Addenda, 8, Note 4 (darker ink), Book A-2, 314: “~~the place~~ <Indianapolis>” (TB/RLC)

263. Book A-1, Addenda, 8, Note 4 (darker ink), Book A-2, 314: “~~we all~~ <many>” (TB/RLC)

264. Book A-1, Addenda, 8, Note 4 (darker ink), Book A-2, 314: “~~our~~ <the>” (TB/RLC)

265. Book A-1, Addenda, 8, Note 4 (darker ink), Book A-2, 314: “~~Indianapolis~~ <the city>” (TB/RLC)

266. Book A-1, Addenda, 8, Note 4 (darker ink), Book A-2, 314: “<while others walked down different streets>” (TB/RLC)

267. Book A-1, Addenda, 8, Note 4 (darker ink), Book A-2, 314: “<big>” (TB/RLC)

268. Book A-1, Addenda, 8, Note 4, Book A-2, 314: add “~~no one having discovered us~~”.



<sup>269</sup>Since the 18th we had followed the national road where it was passable, but<sup>270</sup> frequently we had to take by-roads which were miry and led through thick woods.

<sup>271</sup>Wednesday 21st, we forded White river.—

<sup>272</sup>Thursday, May<sup>273</sup> 22.—We encamped on a small stream of water in a grove near Belleville.

Friday, May<sup>274</sup> 23.—We encamped about four miles from Greencastle, after a hard drive.

Saturday, May<sup>275</sup>, 24.—We crossed the Wabash river at Clinton in ferry boats<sup>276</sup>, in quick time, and<sup>277</sup> pushed on to the state line, where we arrived late in the evening, and encamped in an oak opening<sup>278</sup> in Edgar county, Illinois.

<sup>279</sup>Sunday 25th, arrived at the State line of Illinois.<sup>280</sup> We had no meeting but attended to washing, baking and preparing to resume<sup>281</sup> our journey, <sup>282</sup>which we did on Monday the<sup>283</sup> 26th and at night were aroused by the continual threats of our enemies.

<sup>284</sup>A man<sup>285</sup> in disguise, having on an old sealskin cap, came into our camp. He swore we were going up to Jackson county, and that we would<sup>286</sup> never get over the Mississippi river alive<sup>287</sup>. It was evident he was a spy, and I recollected having seen him in Jackson county, Missouri.

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269. This paragraph did not appear in *T&S*. Book A-1, 480, inserts this paragraph interlinearly in darker ink at point indicated in previous paragraph; Book A-2, 314, adds this paragraph in the left margin and marks it for insertion at the same point in the above paragraph. BHR ignored this instruction and placed the paragraph here (DHC 2:70).

270. Book A-1, 180, Book A-2, 314: omit “but”

271. This paragraph appeared in *T&S* and in first copy in Book A-2, 305, but it was subsequently canceled and omitted in Book A-2, 314, and DHC 2:70. Retained here in chronological sequence, although it interrupts Book A-1, Addenda, 8, Note 4, which continues with the next paragraph.

272. Entries for 22, 23, and 24 May did not appear in *T&S*; they continue Book A-1, Addenda, 8, Note 4, which were incorporated when copied into Book A-2, 314. Not in first copy in Book A-2, 305. Text here is from DHC 2:70. *Source*: Probably added under GAS's direction in Aug. 1845 (cf. GASHi, 15; GASM, 19).

273. Book A-1, Addenda, 8, Note 4, Book A-2, 314: omit “May”

274. Book A-1, Addenda, 8, Note 4, Book A-2, 314: omit “May”

275. Book A-1, Addenda, 8, Note 4, Book A-2, 314: omit “May”

276. Book A-1, Addenda, 8, Note 4 (darker ink), Book A-2, 314: “<in ferry boats>” (TB/RLC)

277. Book A-1, Addenda, 8, Note 4, Book A-2, 314: omit “and”

278. Remainder of paragraph added interlinearly in Book A-1, Addenda, 8, Note 4 (darker ink), and Book A-2, 314.

279. *Source*: Based on HCKj [1845] 6:772.

280. Book A-1, 481: “~~arrived at ... Illinois~~”; these words appeared in *T&S* and were copied into Book A-2, 305, but omitted in Book A-2, 314, and DHC 2:70.

281. Book A-1, 481: “~~for to continue~~ resume”

282. Remainder of sentence canceled in Book A-1, 481; these words appeared in *T&S* and were copied into Book A-2, 305, but omitted in Book A-2, 315, and DHC 2:70.

283. Book A-2, 305: “<the>” (US)

284. Following five paragraphs did not appear in *T&S*. Book A-1, 481: adds “<No. 5 addenda page 8>” (TB). Book A-1, Addenda, 8-9, Note 5, was added by TB about 21-31 Aug. 1845 (see MSHi Chronology). It is not in first copy in Book A-2, 305, but was incorporated in Book A-2, 315, by WB between 13 Oct.-20 Nov. 1845 (see MSHi Chronology). Text here is from DHC 2:70-72. Cf. early draft in vol. 7, III.1, for part of the entry for 26 May 1834. *Source*: Probably added in Aug. 1845 under GAS's direction (cf. GASHi, 15; GASM, 19-20).

285. Book A-1, Addenda, Note 5, 8 (darker ink), Book A-2, 315: “~~some time this day~~ a man”

286. Book A-1, Addenda, 8, Note 5, Book A-2, 315: “should”

287. Book A-1, Addenda, 8, Note 5 (darker ink): “get ~~back~~ <over the Mississippi alive> alive &c &e” (TB); Book A-2, 315: “get ~~there~~ <over the Mississippi> alive &c &e” (RLC). Both omit “river”

Monday, May<sup>288</sup> 26.—A<sup>289</sup> very hot day<sup>290</sup>. We traveled through Paris and<sup>291</sup> across a sixteen mile prairie; at noon we stopped to bait at a slough, about six miles from the timber, having no water to drink but such as was filled with living animals commonly called wigglers, and as we did not like to swallow them we strained the water before using it<sup>292</sup>. This was the first prairie of any extent<sup>293</sup> that we had come to on our journey, and was a great curiosity to many of the brethren. It was so very level that the deer miles off appeared but a short distance away<sup>294</sup>; some of the brethren started out<sup>295</sup> in pursuit before they were apprized of their mistake as to the distance<sup>296</sup>. We continued our march, pulling our wagons through a small creek with ropes, and came to the house of<sup>297</sup> Mr. Wayne, the only settler in the vicinity<sup>298</sup>, where we found a well of water, which was one of the greatest comforts<sup>299</sup> we could have received, as we were almost famished, and it was a long time before we could, or dared to satisfy our thirst. We crossed the<sup>300</sup> Embarras river and encamped on a small branch of the same about one mile west. In pitching my tent we found three massasauga or prairie rattlesnakes, which the brethren were about to kill, but I said, “Let them alone—don’t hurt them! How will the serpent ever lose his<sup>301</sup> venom, while the servants of God possess the same disposition, and continue to make war upon it<sup>302</sup>? Men must become harmless, before the brute creation; and when men lose their vicious dispositions and cease to destroy the animal race, the lion and the lamb can dwell together, and the sucking child can<sup>303</sup> play with the serpent in<sup>304</sup> safety.” The brethren took the serpents carefully on sticks and carried them across the creek. I exhorted the brethren not to kill a serpent, bird, or an<sup>305</sup> animal of any kind during our journey unless it became<sup>306</sup> necessary in order<sup>307</sup> to preserve ourselves from hunger.

I had frequently spoken on this subject, when on a certain occasion I came up to the brethren who were watching a squirrel on a tree, and to prove them and to<sup>308</sup> know if they would heed my counsel, I took one of their guns, shot the squirrel and passed on, leaving the

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288. Book A-2, 315: omits “May”

289. Book A-1, Addenda, 8, Note 5, Book A-2, 315: omit “A”

290. Book A-1, Addenda, 8, Note 5 (darker ink), Book A-2, 315: add “<very hot day>” (TB/RLC)

291. Book A-1, Addenda, 8, Note 5 (darker ink), Book A-2, 315: add “<thro[ugh] Paris and>” (TB/RLC)

292. Book A-1, Addenda, 8, Note 5, Book A-2, 315: replace “before using it” with “through our teeth, which saved the life of many a poor animal”

293. Book A-1, Addenda, 8, Note 5, Book A-2, 315: replace “extent” with “magnitude”

294. Book A-1, Addenda, 8, Note 5, Book A-2, 315: omit “away”

295. Book A-1, Addenda, 8, Note 5, Book A-2, 315: omit “out”

296. Book A-1, Addenda, 8, Note 5 (darker ink), Book A-2, 315: replace “as to the distance” with “~~in the~~ distance”

297. Book A-1, Addenda, 8, Note 5 (darker ink), Book A-2, 315: add “a”

298. Book A-1, Addenda, 8, Note 5 (darker ink), Book A-2, 315: “~~in that immediate neighborhood~~ <in the vicinity>” (TB/RLC)

299. Book A-1, Addenda, 8, Note 5, Book A-2, 315: add “that”

300. Book A-2, 315: “<the>” (RLC)

301. Book A-1, Addenda, 8, Note 5, Book A-2, 315: “its”

302. Book A-1, Addenda, 8, Note 5, Book A-2, 315: “them”

303. Book A-1, Addenda, 8, Note 5, Book A-2, 315: omit “can”

304. Book A-1, Addenda, 8, Note 5, Book A-2, 315: replace “in” with “with”

305. Book A-1, Addenda, 8, Note 5 (darker ink): “any”

306. Book A-1, Addenda, 8, Note 5, Book A-2, 315: replace “became” with “were”

307. Book A-1, Addenda, 8, Note 5: omits “in order”

308. Book A-1, Addenda, 8, Note 5, Book A-2, 315: omit “to”

squirrel on the ground. Brother Orson Hyde, who was just behind,<sup>309</sup> picked up the squirrel, and said, "We will cook this, that nothing may be lost." I perceived that the brethren understood what I did it for, and in their practice gave more heed to my precept than to<sup>310</sup> my example, which was right.

This evening Brothers Parley P. Pratt and Amasa Lyman returned from the Eugene branch, Indiana (where I had sent them), with a company of about a dozen men.

The reports of mobs which were continually saluting our ears caused the brethren to be constantly alive to the subject, and about eleven o'clock this evening our picket guards reported that they saw the fires of the mob on the southeast of us. I instantly arose and discovered the mistake; but wishing the brethren to enjoy the scene as well as myself, immediately discharged my gun, which was a signal to call all men to arms. When the companies were all paraded and ready for battle, I pointed them to the reflection of the rising<sup>311</sup> moon resting on points of timber in the east, which gave the appearance of the reflection of the light of a number of camp fires. The scenery was most delightful, and was well worth the trouble of any man rising from his couch to witness, who had never seen the like on the broad prairie before. This circumstance proved that nearly every man in the camp was ready for battle, except Dean Gould, who was not baptized, and Captain Jazeniah B. Smith, who was suddenly taken with the colic, and did not leave his tent. The whole incident<sup>312</sup> was very amusing.

<sup>313</sup>[Tuesday, May 27.]<sup>314</sup> Notwithstanding our enemies were continually breathing threats of violence, we did not fear, neither did we hesitate to prosecute our journey, for God was with us and his angels went before us, and the faith of our little band was unwavering. We know that angels were our companions, for we saw them.

On Tuesday the 27th<sup>315</sup> we arrived at the deep river<sup>316</sup> Kaskaskia, where we found two skiffs<sup>317</sup>, which we lashed together, and on which we<sup>318</sup> ferried our baggage across the stream. We then swam our horses and wagons, and when they<sup>319</sup> arrived at the opposite shore, the brethren attached<sup>320</sup> ropes to them<sup>321</sup> and helped them<sup>322</sup> out of the water and up the steep<sup>323</sup> bank<sup>324</sup>. Some of [the]<sup>325</sup> brethren

309. Book A-1, Addenda, 8, Note 5, Book A-2, 315: add "came up"

310. Book A-1, Addenda, 8, Note 5, Book A-2, 315: omit "to"

311. Book A-1, Addenda, 9, Note 5 (darker ink), Book A-2, 315: add "~~of the~~"

312. Book A-2, 316: "scenery"

313. *Source*: This and next paragraph based on HCKj [1845] 6:772.

314. Book A-1, 481: moves date from beginning of next paragraph to this location by guideline. Book A-2, 305, and 316, ignore this instruction. DHC 2:73 follows Book A-1.

315. Book A-1, 481: "~~On~~ Tuesday ~~the~~ 27th"; Book A-2, 316: "~~On~~ Tuesday 27th"; DHC 2:73: "Tuesday, May 27"

316. Book A-1, 481 (darker ink): "~~deep river~~ <Okaw branch of the>"; incorporated in DHC 2:73; Book A-2, 316: "<Okaw branch of the> River" (RLC)

317. Book A-1, 481 (lighter ink): "two ~~skiffs~~ <log canoes>" (WR); incorporated in Book A-2, 316, and DHC 2:73.

318. DHC 2:73: omits "on which we"

319. Book A-1, 481: "~~they~~"; Book A-2, 316: omits "they"

320. Book A-1, 481 (lighter ink): "~~attached~~ <fastened>" (TB); incorporated in Book A-2, 316, and DHC 2:73.

321. Book A-1, 481 (darker ink): "~~to them~~ <to the wagon tongues>" (TB); Book A-2, 316: "<to the wagon tongues>" (RLC); added in DHC 2:73.

322. Book A-1, 481 (darker ink), Book A-2, 316: "~~them~~ <teams>" (TB/RLC); incorporated in DHC 2:73.

323. Book A-1, 481 (darker ink), Book A-2, 316: "<miry> steep" (TB/RLC); DHC 2:73: "steep miry"

324. DHC 2:73: "banks"

325. Book A-1, 481, Book A-2, 306, Book A-2, 316, DHC 2:73: add "the"

fell trees<sup>326</sup> across the river, on which they passed over,<sup>327</sup> and carried some<sup>328</sup> of their baggage on their backs. While we were passing over, George A. Smith discovered a spring that<sup>329</sup> with a little digging furnished us with an abundant supply of excellent water, which afterwards<sup>330</sup> received the name of “the Mormon Spring.”<sup>331</sup> This afternoon, Elder Solomon Humphreys<sup>332</sup>, an aged brother of the camp, having become exceedingly weary, lay<sup>333</sup> down on the prairie to rest himself and fell asleep. When he awoke he<sup>334</sup> saw, coiled up within one foot of his head,<sup>335</sup> a<sup>336</sup> rattlesnake lying<sup>337</sup> between him and his hat, which he had in his hand when he fell asleep. The brethren gathered around him, saying “It is a rattlesnake, let us kill it;” but Brother Humphreys said, “No, I’ll protect him; you shan’t hurt him, for he and I had a good nap together.”

<sup>338</sup>Thus <sup>339</sup>we <sup>340</sup>all safely passed the river. And <sup>341</sup>the day following [Wednesday, May 28]<sup>342</sup> arrived at Decatur, where another horse died.

<sup>343</sup>Wednesday, May 28.—We passed on as usual, except suffering much from<sup>344</sup> want of water and provisions; and arrived at Decatur township<sup>345</sup>. We<sup>346</sup> encamped on a small stream of water, and here<sup>347</sup> one of Brother Tanner’s horses died.

Thursday, May<sup>348</sup> 29.—Having to buy a horse we were detained until near-noon. There was some murmuring among the brethren, many wishing to go on and not tarry with the

326. Book A-1, 481, Book A-2, 316: “fell\ed/ <a tall> trees” (TB/RLC); incorporated in DHC 2:73. First copy in Book A-2, 306: “felled trees”

327. Remainder of paragraph did not appear in T&S. Book A-1, 481 (lighter ink): adds “<(note 6 page 9)>” (TB). Book A-1, 9, Note 6, was added by TB about 21-31 Aug. 1845 (see MSHi Chronology). Not in the first version in Book A-2, 306, but incorporated in Book A-2, 316, by WB between 13 Oct.-20 Nov. 1845 (see MSHi Chronology). Text here is from DHC 2:73-74. *Source*: Probably added under GAS’s direction (cf. GASHi, 16; GASM, 20-21).

328. Book A-1, Addenda, 9, Note 6, Book A-2, 316: “~~most~~ <some>” (TB/RLC)

329. Book A-1, Addenda, 9, Note 6: replaces “that” with “which”; Book A-2, 316 (blue ink): “<of water> which” (pos. WW)

330. Book A-1, Addenda, 9, Note 6, Book A-2, 316: “and <which afterwards>” (TB/RLC)

331. Book A-1, Addenda, 9, Note 6, Book A-2, 316: add “some time”

332. Book A-1, Addenda, 9, Note 6, Book A-2, 316: “Humphrey”

333. Book A-1, Addenda, 9, Note 6, Book A-2, 316: “laid”

334. Book A-1, Addenda, 9, Note 6, Book A-2, 316: omit “he”

335. Book A-1, Addenda, 9, Note 6, and Book A-2, 316: move “coiled up ... his head” to follow “when he fell asleep”

336. Book A-2, 316: adds “large”

337. Book A-2, 316: “which lay”

338. This paragraph canceled in Book A-1, 481, and replaced with preceding and following bolded paragraphs. It appeared in the first copy in Book A-2, 306, without “where another horse died,” but omitted in Book A-2, 316, and DHC 2:73-74. *Source*: Based on HCKj [1845] 6:772.

339. Book A-1, 481 (lighter ink): “<when>” (TB)

340. Book A-1, 481 (lighter ink): “<had>” (TB)

341. Book A-1, 481 (lighter ink): “<on>” (prob. TB)

342. Book A-1, 481 (lighter ink): “<Wednesday 28th>” (TB)

343. Following five paragraphs did not appear in T&S, but continue Book A-1, Addenda, 9-10, Note 6, begun above. Not in first copy in Book A-2, 306, but incorporated in Book A-2, 316, and DHC 2:74-75. Text here is from DHC. *Source*: Probably added under GAS’s direction (cf. GASHi, 17; GASM, 21). Cf. first paragraph with HCKj [1845] 6:772.

344. Book A-2, 316: “for”

345. Book A-1, Addenda, 9, Note 6, Book A-2, 316: “<township>” (TB/RLC)

346. Book A-1, Addenda, 9, Note 6, Book A-2, 316: omit “We”

347. Book A-1, Addenda, 9, Note 6, Book A-2, 316: replace “and here” with “where”

348. Book A-1, Addenda, 9, Note 6, Book A-2, 316: omit “May”

rest of the company for the day, and some were<sup>349</sup> already started. I sent for them to return and collected the whole company together, and instructed them not to scatter. I told them if they went ahead of the camp in a scattered condition they would become weary, lie down on the ground when their blood was heated<sup>350</sup>, and <sup>351</sup>they would be liable to take diseases, such as fever and ague<sup>352</sup>, which are<sup>353</sup> prevalent in this climate. <sup>354</sup>They would also be in danger of being killed by an enemy, and none of us be the wiser for it.

I then proposed <sup>355</sup>for a diversion that<sup>356</sup> we divide the camp into three parts and have a sham battle, which was agreed to<sup>357</sup>. Brother Roger Orton led one division<sup>358</sup>, Frederick G. Williams another division, while<sup>359</sup> I remained in the camp with the third division. They retired to the woods with their divisions, and soon attacked the camp, which we defended by various maneuvers for some time. Many of our captains showed considerable tact and more acquaintance with military matters than I had expected. Everything passed off with good feelings, although Captain Heber C.<sup>360</sup> Kimball, in receiving a charge, grasped Captain Lewis<sup>361</sup> Zobriski's sword, and in endeavoring to take it from him, had the skin cut from the palm of his hand. After the sham battle was over, I called the camp together and cautioned the men<sup>362</sup> to be careful in the future<sup>363</sup> and control their spirits in such circumstances so as never to injure each other.

We traveled across the prairie and encamped in a strip of timber. When we stopped to dine<sup>364</sup>, I wrote a letter to the brethren in Missouri, dated "Camp of Israel," requesting some of them to meet us as soon as possible and give me<sup>365</sup> information of the state of things in Upper Missouri, and sent the letter to Springfield post office by Dr. Frederick G.<sup>366</sup> Williams.

At this place I discovered that a part of my company had been served with sour bread, while I had received good, sweet bread from the same cook. I reprov'd Brother Zebedee Coltrin for this partiality, for I wanted my brethren to fare as well as I did.

<sup>367</sup>Saturday evening, May 31st, we encamped one mile from Jacksonville, and made preparations for the Sabbath.

349. Book A-1, Addenda, 9, Note 6, Book A-2, 316: replace "were" with "had"

350. Book A-1, Addenda, 9, Note 6, Book A-2, 316: "hot"

351. Book A-1, Addenda, 9, Note 6, Book A-2, 316: add "very likely in the sun"

352. Book A-1, Addenda, 9, Note 6, Book A-2, 316: "ague and fever"

353. Book A-1, Addenda, 9, Note 6, Book A-2, 316: "is so"

354. Book A-1, Addenda, 9, Note 6, Book A-2, 316: add "as they ought never to lie on the ground (which is always damp) when their blood is hot"

355. Book A-1, Addenda, 9, Note 6, Book A-2, 316: add "that"

356. Book A-1, Addenda, 9, Note 6, Book A-2, 316: omit "that"

357. Book A-1, Addenda, 9, Note 6, Book A-2, 316: add "by all"

358. Book A-1, Addenda, 9, Note 6, Book A-2, 316: replace "division" with "part"

359. Book A-1, Addenda, 9, Note 6, Book A-2, 316: replace "while" with "and"

360. Book A-1, Addenda, 9, Note 6 (darker ink), Book A-2, 316: "<H. C.>" (prob. TB/RLC)

361. Book A-1, Addenda, 9, Note 6 (darker ink): "\Lewis/" at *coln* (TB); Book A-2, 316: "<Lewis>" (RLC)

362. Book A-1, Addenda, 9, Note 6, Book A-2, 316: replace "the men" with "them"

363. Book A-1, Addenda, 9, Note 6, Book A-2, 316: "in ~~all~~ future ~~time~~"

364. Book A-1, Addenda, 9, Note 6, Book A-2, 316: add "~~this day~~"

365. Book A-1, Addenda, 9, Note 6, Book A-2, 317: replace "me" with "us"

366. Book A-1, Addenda, 9, Note 6, Book A-2, 317: omit "Frederick G."

367. This paragraph appeared in T&S, but canceled in Book A-1, 481. Copied in first version in Book A-2, 306, but omitted in second in Book A-2, 317, and DHC 2:75. Source: Based on HCKj [1845] 6:772.



Two days previous<sup>368</sup> the brethren in Clay county wrote the following letter to his Excellency Daniel Dunklin.

<sup>369</sup>Liberty, Missouri, May 29th 1834.

Sir: Your communication to us of May 2nd containing or enclosing an order on Col. S. D. Lucas for the arms which were forcibly taken from us last November, was received the 15th inst., and the order forwarded to Col. Lucas, at Independence, on the 17th, giving him the privilege of returning our arms at either<sup>370</sup> of the several ferries in this county. His reply to the<sup>371</sup> order was, that he would write what he would<sup>372</sup> do the next mail (May 22nd). But as he has removed to Lexington without writing, we are at a loss to know whether he means to delay returning them for a season, or entirely refuse to restore them.

At any rate, the excitement, or rather spite of the mob, runs so high against our people, that we think best to request your Excellency to have said arms returned through the agency of Col. Allen or Captain Atchison. Report says the arms will not be returned, and much exertion is making by the mob to prevent our return to our possessions in Jackson county. We also understand that the mob is employing certain influential gentlemen to write to your Excellency, to persuade us to compromise our matters in difference with the Jackson mob, and probably divide Jackson county. We ask for our rights and no more.

Respectfully, your Excellency's serv'ts,

(Signed)<sup>373</sup>

W. W. PHELPS,

JOHN CORRILL,<sup>374</sup>

A[LGERNON]. S. GILBERT,

EDWARD PARTRIDGE.

<sup>375</sup>**Friday, May<sup>376</sup> 30.—Frederick G. Williams and Almon W.<sup>377</sup> Babbitt went ahead of the camp<sup>378</sup> into Springfield in disguise, to learn the feeling<sup>379</sup> of the<sup>380</sup> people and procure some powder. We passed through Springfield; our appearance excited considerable curiosity, and a great many questions were asked. The spies who<sup>381</sup> had followed us<sup>382</sup> so long pursued us very closely, changing their dress and horses several times a day.**

368. Book A-1, 481 (lighter ink): "~~Two days previous~~ <Thursday 29th>" (TB); Book A-2, 317: replaces "Two days previous" with "~~Thursday 29th~~"; DHC 2:75: replaces "Two days previous" with "The same day (May 29th)"

369. Source: MS copy in WWPC, fd 4.

370. DHC 2:75: replaces "either" with "one"

371. MS Letter, 1: adds "bearer of the"

372. Book A-2, 306: omits "write what he would"

373. Book A-2, 306: omits "(Signed)"

374. Book A-1, 482, Book A-2, 306, DHC 2:76: reverse Corrill's and Gilbert's names

375. The following seven paragraphs did not appear in T&S. Book A-1, 482: adds "<Friday 30 (addenda page 10, no. 7)>" (TB). Book A-1, Addenda, 10-12, Note 7, was added by TB about 21-31 Aug. 1845 (see MSHi Chronology). Not in first copy in Book A-2, 306, but incorporated in Book A-2, 317-18, by WB between 13 Oct.-20 Nov. 1845 (see MSHi Chronology). Text here from DHC 2:76-78. Source: Probably added under GAS's direction (cf. GASHi, 17-18; GASM, 22-23).

376. Book A-1, Addenda, 10, Note 7, Book A-2, 317: omit "May"

377. Book A-1, Addenda, 10, Note 7: "<W.>" (TB)

378. Book A-1, Addenda, 10, Note 7, Book A-2, 317: omit "of the camp"

379. Book A-1, Addenda, 10, Note 7, Book A-2, 317: "feelings"

380. Book A-1, Addenda, 10, Note 7: adds "~~brethren~~"

381. Book A-1, Addenda, 10, Note 7, Book A-2, 317: replace "who" with "that"

382. Book A-2, 317: "\us/"

Brother Eleazer Miller with <sup>383</sup>others joined the company with three horses about noon, a little east of Rochester. This reinforcement<sup>384</sup> was very seasonable, as many of our horses were afflicted as they very frequently are in changing country, climate and food. Many of the horses after eating the dry corn and prairie grass would be seized <sup>385</sup>with colic and bloat very badly<sup>386</sup>. Brother Ezra Thayre administered medicine<sup>387</sup> mixed in a quart stone bottle, prepared as follows: A threepenny paper of tobacco, half an ounce of copperas and two tablespoons full<sup>388</sup> of cayenne pepper, and the bottle filled with water when he could not procure whisky. One-half of a bottle constituted a dose, and would almost invariably cure a sick horse in a few minutes, and is worthy of remembrance. Brother Thayre called his medicine "18 by 24."

We encamped about three miles from Springfield on Spring Creek. Frederick<sup>389</sup> G. Williams and Almon<sup>390</sup> W. Babbitt returned to the camp with two kegs of powder, and reported that the people were somewhat excited, more however from a curiosity to know where we were going than from a desire to hinder us. A brother <sup>391</sup>came to see us with the<sup>392</sup> news that my brother Hyrum had passed on west the day before with a company, about fifty miles north of us, saying, "he has a fine company, and they all look mighty *pert*." I asked him to accompany us to Missouri, but he replied, "I cannot." He went and stayed at a tavern over night with the spies, who said they followed us three hundred miles on purpose to take some advantage of us.

Saturday, May<sup>393</sup> 31.—In the morning this brother came to me and said: "I would be mighty glad to go with you, but my business is such I cannot. Will a hundred dollars do you any good?" I replied, "Yes, it will, for we are short of money." He immediately remounted<sup>394</sup> his horse and rode to<sup>395</sup> Springfield, and within an hour after the camp had started he returned and said to me: "I am mighty sorry I cannot go with you. Here is a hundred dollars, and if I had had a few days' notice I could have got more."

At noon we halted for dinner. <sup>396</sup>A man, apparently drunk, came to the camp and said he had a large farm and<sup>397</sup> forty cows <sup>398</sup>a little way<sup>399</sup> ahead, and if we would go there, he would

383. Book A-1, Addenda, 10, Note 7: adds "~~some half a dozen~~"; Book A-2, 317: adds "~~some half dozen~~"

384. Book A-1, Addenda, 10, Note 7, Book A-2, 317: replace "reinforcement" with "recruit"

385. Book A-1, Addenda, 10, Note 7: adds "the"

386. Book A-1, Addenda, 10, Note 7, Book A-2, 317: adds "~~when~~"

387. Book A-1, Addenda, 10, Note 7, Book A-2, 317: "~~would administer\ed/ a dose of medicine~~" (TB/RLC)

388. Book A-1, Addenda, 10, Note 7, Book A-2, 317: "<full>" (TB/prob. RLC)

389. Book A-1, Addenda, 10, Note 7, Book A-2, 317: "F"

390. Book A-1, Addenda, 10, Note 7, Book A-2, 317: "A."

391. Book A-1, Addenda, 10, Note 7, and Book A-2, 317, have a blank space with note in lighter ink or pencil to "<fill in his name>" (TB/pos. WB). See also vol. 7, IV.3, Revisers' Notes for A-1, which also has a penciled note to "fill in name".

392. Book A-1, Addenda, 10, Note 7, Book A-2, 317: omit "the"

393. Book A-1, Addenda, 10, Note 7, Book A-2, 318: omit "May"

394. Book A-2, 318: "mounted"

395. Book A-2, 318: replaces "to" with "towards"

396. Book A-1, Addenda, 10, Note 7 (insertion in pencil), Book A-2, 318: add "~~just in the Edge of a <grove of> Timber. While~~" (TB/RLC)

397. Book A-1, Addenda, 10, Note 7, Book A-2, 318: omit "and"

398. Book A-1, Addenda, 10, Note 7, Book A-2, 318: add "&c."

399. Book A-1, Addenda, 10, Note 7, Book A-2, 318: "ways"

give us all we wanted to eat and drink, feed our horses, etc.<sup>400</sup> But I soon discovered that he was more sober than drunk, and that he was probably a spy.

Near night we arrived at a small stream of water about one mile from Jacksonville, where we found a pawpaw bush in the road, which had been dropped by Dr. Frederick G. Williams<sup>401</sup> as a signal for us to camp. <sup>402</sup>I had sent Dr. Williams<sup>403</sup> forward in the morning on horseback to select a camp ground and watch the movements of our enemies. <sup>404</sup>We pitched our tents <sup>405</sup>in the place he had selected.

Agreeable to my instructions<sup>406</sup>, about sunset Brother Roger Orton proclaimed aloud that there would be preaching under the trees within the camp at half-past ten o'clock on the morrow. There was only one stranger in the camp to hear the appointment. Dr. Williams had gone on to Jacksonville with his pill<sup>407</sup> bags to spend the night.

<sup>408</sup>Sunday, June 1st, 1834<sup>409</sup>, We had preaching, and many of the inhabitants of the town came to hear. Elder John Carter, who had formerly been a Baptist preacher, spoke in the morning, <sup>410</sup>and was followed by four other Elders in the course of the day all of whom had formerly been preachers for different denominations.—

<sup>411</sup>I then proposed that some of the brethren should set forth different portions of the gospel in their discourses, as held by the religious world. He called upon brother Joseph Young, to preach upon the principles of free salvation. He<sup>412</sup> then called upon brother Brigham Young to speak, who set forth baptism as essential to salvation. He was followed by brother Orson Hyde who proved by the scriptures that baptism was for the remission of sins. I next called upon brother Lyman Johnson, who spoke at some length upon the necessity of men being upright in their walk, and keeping the Sabbath day holy. I then called upon brother Orson Pratt, who delivered an excellent discourse on the principles of the final restoration of all things. The services of the day were concluded by a powerful exhortation from Eleazer Miller. His voice was said to be heard a mile and a half.

400. Book A-1, Addenda, 10, Note 7, Book A-2, 318: "&c. &c."

401. Book A-1, Addenda, 10, Note 7, Book A-2, 318: move "by Dr. Frederick G. Williams" to follow "camp"

402. Book A-1, Addenda, 10, Note 7, Book A-2, 318: add "whom"

403. Book A-1, Addenda, 10, Note 7, Book A-2, 318: omit "Dr. Williams"

404. Book A-1, Addenda, 10, Note 7, Book A-2, 318: add "Here"

405. Book A-1, Addenda, 10, Note 7, Book A-2, 318: omit remainder of paragraph

406. Book A-1, Addenda, 10, Note 7, Book A-2, 318: "instruction"

407. Book A-2, 318: "<Pill>" (pos. TB)

408. This paragraph appeared in *T&S*, but was subsequently canceled with a diagonal line in Book A-1, 482, along with the two unbolded paragraphs that follow, and replaced with Book A-1, Addenda, 11-12, Note 7 (see below); Book A-2, 318: omits this paragraph; DHC 2:78-79 retains this paragraph. Prior to cancellation, this paragraph was emended and Note H added. *Source*: Based on HCKj [1845] 6:772-73.

409. DHC 2:78: omits year

410. Book A-1, 482, cancels remainder of sentence and replaces it with Note H (see below)

411. This paragraph did not appear in *T&S*. Book A-1, 482: adds "<Note H addenda pages 4 and \4/ [\"4\" w.o. \"5\"]>" (TB). Book A-1, Addenda, 4-5, Note H, was added by TB after 17 May 1845, the date of preceding addenda, and before CWW incorporated it in Book A-2, 306, about 26-29 July 1845 (see MSHi Chronology). It was intended to replace the canceled material in the previous sentence before the entire paragraph above (along with Note H) was canceled in Aug. 1845 and replaced with Book A-1, Addenda, 11-12, Note 7 (see below). Note H was omitted in the second version in Book A-2, 318 (which incorporates Note 7 instead), and in DHC 2:78 (which quotes HCKj [1845] in a footnote). Text here is from Book A-1, Addenda, 5, Note H. *Source*: Based on HCKj [1845] 6:772-73.

412. Book A-2, 306: replaces "He" with "I"



<sup>413</sup>When the inhabitants heard these elders they appeared much interested, and were very desirous to know who we were, and we told them <sup>414</sup>one had been a Baptist preacher, and one a Campbellite; one a Reformed Methodist, and another a Restorationer, &c.<sup>415</sup> During the day many questions were asked but no one<sup>416</sup> could learn our names, profession<sup>417</sup>, <sup>418</sup>business or destination, and, although they suspected we were Mormons they were very civil.

Our enemies had threatened that we should not cross the Illinois river, but on Monday the 2nd we were ferried over without any<sup>419</sup> difficulty. The ferryman counted and declared there were five hundred of us; yet our true number was only about one hundred and fifty. Our company had been<sup>420</sup> increased since our departure from Kirtland, by volunteers from different branches of the church through which we had passed. We encamped on the bank of the river until Tuesday the 3rd.

<sup>421</sup>**Sunday June 1. This morning at half past ten our trumpet, a common brass French horn, sounded in the camp for preaching. There were some two or 300 of the people from Jacksonville and the surrounding country gathered under the trees within our camp, and a chest was brought out for the accommodation of the speaker, when <sup>422</sup>“Squire Cook [as I was called]<sup>423</sup> immediately<sup>424</sup> took the stand and professing to be a most liberal free thinker spoke to the people very freely about one hour on his particular views. His manner and style were very unassuming and affable. He was listened to with great attention, and those present remarked he was one of the greatest reasoners they ever heard.” The free thinker was followed by Elder John S.<sup>425</sup> Carter who delivered a very eloquent discourse “on practical piety.” Elder Joseph Young spoke on the principle of free salvation, followed by Elder Brigham Young who set forth baptism as necessary for salvation.**

After a few moments recess, at 2 o'clock p.m., the trumpet again sounded, and a large congregation from Jacksonville and the surrounding country appeared again in the grove, many of whom expressed a desire to hear “that Methodist man” again. So I called brother Joseph Young into my tent and requested him to preach an animated sermon on free grace, and told him he should have the spirit. I then sent for Elder Amasa Lyman and<sup>426</sup> said to him,

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413. Book A-1, 482, cancels this and following paragraph (along with the previous paragraph and Note H) and replaces them with Note 7 (see below); they appear in the first copy in Book A-2, 306-7, but are omitted in Book A-2, 318-19 (which incorporates Note 7 instead); DHC 2:78-79 ignores Note 7 and follows *T&S*. *Source*: This and next paragraph based on HCKj [1845] 6:773, 788.

414. Book A-1, 482, Book A-2, 306: add “that”

415. DHC 2:78: omits “&c.”

416. DHC 2:78: replaces “no one” with “none”

417. DHC 2:78: “professions”

418. Book A-1, 482: adds “~~or~~”

419. Book A-2, 307: “<any>” (pos. CWW)

420. Book A-1, 482: “<been>” (WR)

421. Following four paragraphs (entries for 1-2 June) did not appear in *T&S* (and DHC 2:78), but continue Book A-1, Addenda, 11-12, Note 7. They were intended to replace the canceled material in the three preceding unbolded paragraphs and Note H (see above). Note 7 was added by TB about 21-31 Aug. 1845, and incorporated in Book A-2, 318-19, by WB between 13 Oct.-20 Nov. 1845 (see MSHi Chronology). Text here is from Book A-1. *Source*: Probably GAS's expansion of the preceding canceled paragraphs, which were based on HCKj [1845] 6:772-73, 788 (cf. GASHi, 19-20; GASM, 24-26; see also vol. 7, III.1).

422. Book A-1, Addenda, 11, Note 7, Book A-2, 318: add “~~one~~”

423. Book A-1, Addenda, 11, Note 7 (darker ink), Book A-2, 318: “<[as I was called]>” (TB/RLC)

424. Book A-2, 318: “<immediately>” (TB)

425. Book A-1, Addenda, 11, Note 7 (darker ink), Book A-2, 318: “<S.>” (TB/RLC)

426. Book A-1, Addenda, 11, Note 7 (darker ink), Book A-2, 318: “to my tent, as he came in I <and>” (TB/RLC)

“I understand Mr. Lyman you are a restorationer.” “Yes,” said he. “I believe in that doctrine.” “Well,” said I, “I wish you would make a few remarks to the people on that subject after Mr. Young has done.” I also sent for Elder Orson Pratt <sup>427</sup> and said to him, “<sup>428</sup>when these brethren get through speaking to the people, I wish<sup>429</sup> you to make a few remarks, <sup>430</sup>reasoning on the importance of a union of all the different sects and denominations.” These brethren complied with my request, and the congregation was also addressed by Elder Orson Hyde on baptism for the remission of sins, by Hiram Stratton exhorting the people to obey the gospel, and Eleaszer Miller gave a powerful exhortation. After the services of the day were closed, many strangers made remarks on the preaching they had heard. They thought Joseph Young was a Methodist, and were anxious [that] he should stay in that country and preach. They supposed Brigham Young was a close communion Baptist, Orson Hyde a Campbellite or reformed Baptist, Lyman E. <sup>431</sup>Johnson a Presbyterian, Amasa Lyman a Restorationer, Orson Pratt a Unionist, and inquired, very earnestly if we all belonged to one denomination. The brethren replied, some of us were Methodists, some Baptists, Campbellites, Restorationers, &c. <sup>432</sup>At the close of the meeting, sacrament was administered, and all professing Christians of every denomination present were invited to partake.

Dr. [Frederick G.] Williams came down from Jacksonville with the people, attended [the] meeting, and returned with them in the evening. After supper he left Jacksonville, returned to the camp and reported that the people universally who had visited the camp, expressed the highest satisfaction with<sup>433</sup> their treatment and entertainment<sup>434</sup> and the good order that prevailed in our midst, that one gentleman said “he had visited the camp and presumed he had questioned about<sup>435</sup> one hundred of the men, and<sup>436</sup> had received<sup>437</sup> polite answers to all his questions<sup>438</sup>, but could not ascertain who they were, where they were going, or what was their business, and <sup>439</sup>believed them a fine set of fellows, or a pack of damned knaves, and I can’t tell for my life which.” Another intelligent gentleman remarked that he did not believe there was a college in the united states that could turn out such an eloquent set of preachers, as he had heard that day in the camp. Dr. Williams said he had heard hundreds of such like remarks at Jacksonville, and the most perfect good humor prevailed throughout the town.

Monday [June] 2nd. We passed through Jacksonville. They undertook to count us, and I heard one man say, who stood in the door of a cabinet shop, that he had counted a little rising of 500, but he could not tell how many there were. This thing was attempted many times in villages and towns as we passed through, but the people were never able to ascer-

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427. Book A-1, Addenda, 11, Note 7, Book A-2, 318: add “~~to come in my tent~~”

428. Book A-1, Addenda, 11, Note 7, Book A-2, 318: add “~~brother Orson~~”.

429. Book A-1, Addenda, 11, Note 7 (darker ink), Book A-2, 318: “~~want~~ <wish>” (TB/RLC)

430. Book A-2, 318: adds ellipses over erasure of about four words

431. Book A-2, 319: “<E.>” (WB)

432. Book A-1, Addenda, 11, Note 7, Book A-2, 319: “&c. &c.”

433. Book A-1, Addenda, 11, Note 7 (darker ink), Book A-2, 319: “~~of~~ <with>” (TB/RLC)

434. Book A-1, Addenda, 11, Note 7 (darker ink), Book A-2, 319: “<and entertainment>” (TB/RLC)

435. Book A-1, Addenda, 11, Note 7 (darker ink): “<about>” (TB)

436. Book A-1, Addenda, 11, Note 7 (darker ink), Book A-2, 319: “~~that he~~ <and>” (TB/RLC)

437. Book A-1, Addenda, 11, Note 7 (darker ink), Book A-2, 319: “<received>” (TB/RLC)

438. Book A-1, Addenda, 11, Note 7, Book A-2, 319: add “~~from every individual~~”

439. Book A-2, 319: “I”

tain our number. Traveled twenty-four miles, crossed the Illinois <sup>440</sup>River at Phillip's Ferry and encamped on the west bank. We this morning sent brother Luke Johnson to ascertain the feelings of the people and report to us. The country we passed through was one of great beauty, though little settled.

<sup>441</sup>[Tuesday the 3rd.]<sup>442</sup> During our travels we visited several of the mounds which had been thrown up by the ancient inhabitants of this county<sup>443</sup>, Nephites, Lamanites, &c.<sup>444</sup>, and this morning I went up on a high mound, near the river, accompanied by the<sup>445</sup> brethren. From this mound we could overlook the tops of the trees and view the prairie on each side of the river as far as our vision could extend, and the scenery was truly delightful.

On the top of the mound were stones which presented the appearance of three altars having been erected<sup>446</sup> one above the other, according to <sup>447</sup>ancient order; and human<sup>448</sup> bones were strewn over the surface of the ground. The brethren procured a shovel and <sup>449</sup>hoe, and removing the earth to the depth of about one foot discovered [the]<sup>450</sup> skeleton of a man, almost entire, and between his ribs was<sup>451</sup> a Lamanitish arrow, which evidently produced his death, Elder Brigham Young<sup>452</sup> retained the arrow <sup>453</sup>and the brethren carried some pieces<sup>454</sup> of the skeleton to Clay county. The contemplation of the scenery before<sup>455</sup> us produced peculiar sensations in our bosoms; and <sup>456</sup>the visions of the past being opened to my understanding by the spirit of the Almighty I discovered that the person whose skeleton was before us<sup>457</sup>, was a white Lamanite, a large thick-set man, and a man of God.<sup>458</sup> He was a warrior and chieftain<sup>459</sup> under the great prophet Omandagus<sup>460</sup>, who was known from the hill Cumorah, or<sup>461</sup> Eastern<sup>462</sup> sea, to the Rocky Mountains. His name was Zelph.<sup>463</sup> The curse

440. Book A-1, Addenda, 12, Note 7: adds "~~Ferry~~"

441. *Source*: This and next paragraph from HCKj [1845] 6:788 and WWj, vol. 1a [1833-37], 3 June 1834 (WWj 1:10).

442. Book A-2, 319: "Tuesday 3rd"

443. Book A-1, 483, Book A-2, 307, Book A-2, 319, DHC 2:79: replace "county" with "country"

444. Book A-1, 483, Book A-2, 319: "~~Nephites, Lamanites &c.~~"

445. Book A-1, 483, Book A-2, 319: "~~the~~ <several>" (TB/RLC)

446. Book A-1, 483, Book A-2, 319: "~~having been erected~~"

447. DHC 2:79: adds "the"

448. Book A-1, 483, Book A-2, 319: "<the remains of> ~~human~~" (TB/RLC); incorporated in DHC 2:79.

449. DHC 2:79: adds "a"

450. Book A-1, 483, Book A-2, 307, Book A-2, 319, DHC 2:79: add "the"

451. Book A-1, 483, Book A-2, 319: "~~was~~ <the stone point of>" (TB/RLC); incorporated in DHC 2:79.

452. Book A-1, 483 (lighter ink): "~~Brigham Young~~ <Burr Riggs>" (TB); incorporated in Book A-2, 319, and DHC 2:79.

453. Book A-1, 483, and Book A-2, 319, cancel and DHC 2:79 deletes remainder of sentence.

454. Book A-2, 307: omits "pieces"

455. Book A-1, 483, Book A-2, 319: "~~before~~ <around>" (TB/RLC); DHC 2:79: "around"

456. Book A-1, 483, Book A-2, 319: "<subsequently>" (TB/RLC); DHC 2:79: adds "subsequently"

457. Book A-1, 483, Book A-2, 319: "~~was before us~~ <we had seen>" (TB/RLC); this emendation does not appear in the first version in Book A-2, 307, or in DHC 2:79.

458. Book A-1, 483, Book A-2, 319: "<His name was Zelph>" (TB/RLC); DHC 2:79: adds these words

459. Book A-1, 483: "<and chieftain>" (WR); Book A-2, 319, DHC 2:79: add "and chieftain"

460. Book A-2, 319, Book A-2, 307, DHC 2:79: "Onandagus"

461. Book A-1, 483, Book A-2, 319: "~~hill Cumorah, or~~"; these words were not canceled in first version in Book A-2, 307; DHC 2:79 retains canceled words (see Introduction to this volume).

462. Book A-1, 483: "east\ern/" (prob. TB)

463. Book A-1, 483, Book A-2, 319-20: "~~His name was Zelph~~"; these words were moved to the beginning of the sentence (see above)

was taken from him<sup>464</sup>, or at least, in part; one of his thigh bones was broken, by a stone flung<sup>465</sup> from a sling, while in battle years before his death. He was killed in battle, by the arrow found among his ribs, during the last great struggle of the Lamanites and Nephites<sup>466</sup>. <sup>467</sup>**Elder Woodruff carried the thigh bone to Clay county.**

<sup>468</sup>**While we were refreshing ourselves and teams about the middle of the day [June 3rd]<sup>469</sup>, I got up on a wagon wheel<sup>470</sup>, called the people together<sup>471</sup>, and said that I would deliver a prophecy. After giving the brethren much good advice, exhorting them to faithfulness and humility, I said the Lord had revealed to<sup>472</sup> me that <sup>473</sup>a scourge would<sup>474</sup> come upon the camp in consequence of the fractious and unruly spirits that appeared among them, and <sup>475</sup>they should die like sheep with the rot; still, if they would repent and humble themselves before the Lord, the scourge, in a great measure, might be turned away; but, as the Lord lives, the members of<sup>476</sup> this camp will suffer for giving way to their unruly temper.<sup>477</sup>**

<sup>478</sup>**The same day when we got within one mile of the Snye [Island], we came to a very beautiful little town called Atlas. Here we found honey for the first time on our journey, that**

464. Book A-1, 483, Book A-2, 320: “~~him~~ <Zelph>” (TB/RLC); DHC 2:80: replaces “him” with “Zelph”

465. Book A-2, 320: “~~flung~~”

466. Book A-1, 483: “{\during a/} ~~last~~ {\great struggle with the Lamanites/} ~~and Nephites~~” (TB); Book A-2, 320: “{\during a/} ~~the last~~ {\great struggle with the Lamanites/} ~~and Nephites~~” (TB). Not emended in first copy in Book A-2, 307. BHR followed this emendation in the first edition of DHC, but the second restored this passage to the original reading (cf. DHC 2:80). Probably changed by Joseph Fielding Smith (see Introduction to this volume).

467. Remainder of paragraph did not appear in *T&S* (and DHC 2:80), but inserted interlinearly in Book A-1, 483 (TB), and at *coln* and interlinearly in Book A-2, 320 (RLC). Not in first copy in Book A-2, 307. *Source*: Probably inserted under WW’s direction.

468. Following eight paragraphs did not appear in *T&S*. Book A-1, 483: adds “\Note I addenda page 5/” (TB). Book A-1, Addenda, 5, Note I, was added by TB after 17 May 1845, the date of preceding notes, and before CWW incorporated it in Book A-2, 307–8, about 7–29 July 1845 (see MSHi Chronology). Note I subsequently received considerable emendation, and was also incorporated in the second version in Book A-2, 320–21, by WB between 13 Oct.–20 Nov. 1845. The first two paragraphs of this bolded block are Note I, while the remaining six paragraphs are the emended version of the second paragraph (see accompanying notations). Unless otherwise indicated, text here is from DHC 2:80–81. *Source*: Based on HCKj [1845] 6:788.

469. Brackets in DHC 2:80.

470. Book A-2, 307: omits “wheel”

471. Book A-1, Addenda, 5, Note I, Book A-2, 320 (pencil): “<wheel, called the people together>” (TB/TB)

472. Book A-1, Addenda, 5, Note I: “<revealed> ~~told~~” (TB); Book A-2, 320: “<revealed to> ~~told~~” (RLC); Book A-2, 307: replaces “revealed to” with “told”

473. Book A-1, Addenda, 5, Note I, Book A-2, 307, Book A-2, 320: add “there would”

474. Book A-2, 307, Book A-2, 320: omit “would”

475. Book A-2, 307: adds “that”

476. Book A-1, Addenda, 5, Note I, Book A-2, 307, Book A-2, 320: omit “the members of”

477. Regarding JS’s prophecy in this paragraph, a note in red ink in left margin of Book A-2, 320, reads: “The account on page 335 [of Book A-2] should be inserted here[.] W[ilford] Woodruff says there was not a dry Eye in Camp, all were bathed in tears[.] This Command to be fulfilled on the 21 of June[.] This was June 3” (WW). Possibly added in Dec. 1859 (see discussion in Introduction to this volume). BHR did not follow the instruction to move the paragraph, which appears on page 335 in Book A-2 (cf. DHC 2:106–7; chap. 7), to this location (cf. DHC 2:80).

478. This paragraph (of Note I) was heavily edited, probably by GAS in Aug. 1845, at which time the last five sentences were canceled and an interlinear insertion and Note 8 were added. It had been copied without emendation into Book A-2, 307–8, but when it was copied for the second version in Book A-2, 320–21, the emendations were incorporated. Later, other emendations were made. Due to the complexity of these emendations, it appears here as originally composed in Book A-1, Addenda, 5, Note I, prior to emendation; this is immediately followed by the emended version as it appears in DHC 2:80–82.

we could buy, we purchased about two thirds of a barrel.<sup>479</sup> We went down to the Snye, and crossed over that night in a ferry boat. We encamped for the night on the bank of the Snye. There was a great excitement in the country through which we had passed, and also ahead of us.<sup>480</sup> Guns were fired in almost all directions through the night. I did not sleep much, if any, but was through the camp, pretty much during the night.

<sup>481</sup>When we arrived at Atlas<sup>482</sup>, <sup>483</sup>I had a conversation with Colonel Ross, a wealthy gentleman of<sup>484</sup> the neighborhood who<sup>485</sup> gave us a flattering account of the country, and wished to employ one hundred men, for which he proposed to make ready payment. He wanted brick-makers, builders, etc.

Here our commissary purchased twenty-five gallons of honey at twenty-five cents per gallon<sup>486</sup>, <sup>487</sup>and<sup>488</sup> a dozen Missouri cured<sup>489</sup> hams, which proved to have been a little injured on the outside. There not being enough to supply one for every company, my company agreed to do without. Our supper consisted of mush and honey, as we had been unable to procure flour on account of the scarcity of mills. After the fatigues of the day it hardly satisfied<sup>490</sup> hunger; but when we had<sup>491</sup> finished, some six<sup>492</sup> of the hams were brought to our tent door and thrown down in anger, the remark being<sup>493</sup>, "We don't eat stinking meat." I called on Brother Zebedee

479. Remainder of paragraph canceled in Book A-1, Addenda, 5, Note I. These sentences appear in first version in Book A-2, 307-8, but omitted in Book A-2, 320.

480. Book A-2, 307: adds "the mob threatened to stop us"

481. This paragraph and first part of the next ("Here ... gallon") is the emended version of the above paragraph. *Source*: Probably emended under GAS's direction in Aug. 1845, who also added Addenda, Note 8, which continues Note I. For early draft of Note 8, see George A. Smith's addenda for Book A-1 (vol. 7, III.1).

482. Book A-1, Addenda, 5, Note I (different ink): "~~The same day When we had got within one mile of the Snye [Island], we came to a very beautiful little town called~~ <arrived at> Atlas" (TB). This emendation not in Book A-2, 307; Book A-2, 320: "~~The same day When we had got within one mile of the Snye [Island], we came to a very beautiful little town~~ <arrived at> <called Atlas>" (RLC). *Source*: This emendation likely made under GAS's direction at the time Note 8 was added (see below).

483. Remainder of paragraph added interlinearly in Book A-1, Addenda, 5, Note I. Not in first copy in Book A-2, 307, but incorporated when copied into Book A-2, 320.

484. Book A-2, 320: replaces "of" with "in"

485. Book A-2, 320: "~~he~~ <who>" (RLC)

486. Book A-1, Addenda, 5, Note I (darker ink): "~~Here we found honey for the first time on our journey, that we could buy <purchase at a reasonable rate>; we <our commissary> purchased about two thirds of a barrel <twenty five gallons of honey at twenty five cents per gallon>~~" (TB). Book A-2, 307: "Here we found honey for the first time on our journey, that we could buy; we purchased about two thirds of a barrel". Book A-2, 320: "~~Here we found honey for the first time on our journey that we could buy at a reasonable rate. we purchased about two thirds of a barrel <our commis[s]ary purchased twenty five gallons of honey at twenty five cents per gallon>~~" (RLC). These emendations were likely made under GAS's direction in Aug. 1845.

487. Book A-1, Addenda, 5, Note I (lighter ink): adds "<(Note 8 page 12)>" (TB). Remainder of paragraph and next four paragraphs taken from Book A-1, Addenda, 12-13, Note 8, which was added by TB about 21-31 Aug. 1845 (see MSHi Chronology). Not in first copy in Book A-2, 307-8, but incorporated in Book A-2, 320-21, by WB between 13 Oct.-20 Nov. 1845 (see MSHi Chronology). Text here is from DHC 2:80-82. Cf. early draft of Note 8 in George A. Smith's addenda for Book A-1 (vol. 7, III.1). *Source*: Probably added under GAS's direction (cf. GASHi, 21-24; GASM, 26-28).

488. Book A-1, Addenda, 12, Note 8 (darker ink), Book A-2, 320: "~~our commissary also purchased about~~ <and>" (TB/RLC)

489. Book A-1, Addenda, 12, Note 8 (darker ink), Book A-2, 320: "~~smoked~~ <Missouri cured>" (TB/RLC)

490. Book A-1, Addenda, 12, Note 8, Book A-2, 320: add "our"

491. Book A-2, 320: adds "just"

492. Book A-1, Addenda, 12, Note 8, Book A-2, 320: add "~~or eight~~"

493. Book A-1, Addenda, 12, Note 8, Book A-2, 320: replace "the remark being" with "saying"



Coltrin, our cook, and told him to be quick and fry some ham, as I had not had my hunger fairly allayed for forty-eight hours. He immediately commenced cooking the ham, and for once my<sup>494</sup> company feasted to their full satisfaction.

We had just retired to rest when the picket guard announced Luke S.<sup>495</sup> Johnson. He came into our camp<sup>496</sup> and made his report. He had visited a number of influential men, among the rest a Baptist minister, who expressed great anxiety that our company should be stopped, and went to a magistrate to inquire if there was not some law or pretext for stopping us. He, the priest, said to the magistrate, "That company march and have guns like an army. They pitch their tents by the side of the road; they set out guards, and let nobody pass into their camp in the night; and they are Mormons, and I believe they are going to kill the people up in Jackson county, Missouri, and retake their lands." The magistrate replied, "If you were<sup>497</sup> traveling, and did not wish to put up at public houses, or there were<sup>498</sup> none in the country, would you not camp by the road side in a tent? And if you were<sup>499</sup> afraid that your horses and<sup>500</sup> property would be stolen in a strange country, would you not watch and keep guards?" "Why, yes," said the priest; "but they are Mormons!" "Well, I can't hear but they mind their own business, and if you and this stranger [meaning Luke S. Johnson]<sup>501</sup> will mind your own business, everything will be right." This Baptist priest treated Brother Luke S.<sup>502</sup> Johnson with great politeness. He<sup>503</sup> gave him his dinner, his wife washed his stockings; he<sup>504</sup> gave him letters of introduction to men in Jackson county, and<sup>505</sup> delivered to his charge some letters which he had received from Jackson county, which Brother Luke brought into the camp. He<sup>506</sup> also stated that he had seen a man that morning who informed him that four hundred men were in readiness on the Missouri side, with<sup>507</sup> ten hours' notice, to use up all the camp, and he was on his<sup>508</sup> way to give them the notice.

A little before midnight we heard several guns fired to<sup>509</sup> the west of us, which appeared to be answered by one directly east. There was no settlement west of us nearer than the state of Missouri. This appearing so much like a signal, in addition to the many threats of our being attacked on crossing the Mississippi, I considered sufficient cause of alarm to put out a double picket guard and put<sup>510</sup> the camp in a state of defense, so that every man might be ready at a moment's notice. It however proved to be a false alarm.

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494. Book A-1, Addenda, 12, Note 8 (darker ink), Book A-2, 320: "~~all our~~ <my>" (TB/RLC)

495. Book A-1, Addenda, 12, Note 8, Book A-2, 320: omit "S."

496. Book A-1, Addenda, 12, Note 8, Book A-2, 320: replace "camp" with "tent"

497. Book A-1, Addenda, 12, Note 8, Book A-2, 320: "was"

498. Book A-1, Addenda, 12, Note 8, Book A-2, 320: "was"

499. Book A-1, Addenda, 12, Note 8, Book A-2, 320: "was"

500. Book A-1, Addenda, 12, Note 8, Book A-2, 320: "or"

501. Brackets in Book A-1, Addenda, 12, Note 8, Book A-2, 320, and DHC 2:81; Books A-1 and A-2: omit "S."

502. Book A-1, Addenda, 12, Note 8, Book A-2, 320: omit "S."

503. Book A-1, Addenda, 12, Note 8, Book A-2, 320: omit "He"

504. Book A-1, Addenda, 12, Note 8, Book A-2, 320: omit "he"

505. Book A-1, Addenda, 12, Note 8, Book A-2, 320: omit "and"

506. Book A-1, Addenda, 12, Note 8 (darker ink), Book A-2, 321: "~~Luke Johnson~~ <He>" (TB/RLC)

507. Book A-2, 321 (pencil): "~~with~~ <at>" (prob. RLC)

508. Book A-1, Addenda, 12, Note 8 (darker ink): "~~the~~ <his>" (TB)

509. Book A-2, 321: replaces "to" with "in"

510. Book A-1, Addenda, 12, Note 8, Book A-2, 321: replace "put" with "place"

<sup>511</sup>Wednesday 4. We crossed the Snye Island, which was about five miles wide, and encamped on the branch<sup>512</sup> of the Mississippi. We were short of provisions, having little else but Indian Meal, and no water except the river, only what we boated across the Mississippi. Many of the company have<sup>513</sup> a disposition to scatter through the woods for hunting but I advised them to the contrary. Some of the brethren went on to the sand bar, and got a quantity of Turtle's eggs as they supposed. I told them they were snake's eggs and they must not eat them; but some of them thought they knew more than I did about it, and still persisted <sup>514</sup>they were turtle eggs. I said they were snake's eggs—eat snakes eggs, will you? The man that eats them will be sorry for it; you will be sick. Notwithstanding all I said, several<sup>515</sup> brethren ate<sup>516</sup> them, and were sick all the day after it<sup>517</sup>.

Thursday 5. We crossed the Mississippi, which was a tedious job having but one small flat<sup>518</sup> boat.

<sup>519</sup>Continuing our journey on the 4th we encamped on the banks of the Mississippi river, at this place we were somewhat afflicted, and our enemies strongly threatened that we should not cross over into Missouri.<sup>520</sup> The river being nearly<sup>521</sup> one<sup>522</sup> mile and a half<sup>523</sup> wide <sup>524</sup>and having but one ferry boat, it took two days for us to pass over. While some were ferrying others were engaged in hunting, fishing, &c.; as we arrived we encamped on the bank, within the limits of Missouri.

While at this place Sylvester Smith rebelled against the order of the company, and gave vent to his feelings against myself in particular.<sup>525</sup> This was the first outbreak of importance which had occurred to mar our peace since we commenced the<sup>526</sup> journey.

<sup>527</sup>In consequence of a dog growling at him, while he was marching his company up to the camp, he being the last that came over the river. The next morning I told them that I would descend to the spirit that was manifested by some of the brethren, to let them see the folly of their wickedness. I rose up and commenced speaking by saying, "if any man insults me, or abuses me, I will stand in my own defense at the expense of my life; and if a dog growls at me, I will let him know that I am his master." At this moment Sylvester Smith, who had just

511. BHR did not include the last two paragraphs from Note 8 in the text in DHC 2:82-83, but instead partly quoted them in a footnote.

512. Book A-2, 321: "bank"

513. Book A-2, 321: "had"

514. Book A-2, 321 (pencil): adds "<in declaring that>" (prob. RLC)

515. Book A-1, Addenda, 13, Note 8, Book A-2, 321: "~~one or two of the~~ <several>" (TB/RLC)

516. Book A-1, Addenda, 13, Note 8: "eat <{ate}> of"; Book A-2, 321: "eat of"

517. Book A-2, 321: "it"

518. Book A-1, Addenda, 13, Note 8, Book A-2, 321: "<small flat>" (TB/RLC)

519. *Source*: This and next paragraph based on HCKj [1845], 788-89.

520. Preceding sentence was copied in first version in Book A-2, 308, but subsequently canceled in Book A-1, 483, and omitted in Book A-2, 321, to accommodate last two paragraphs of Note 8 above.

521. DHC 2:82: omits "nearly"

522. DHC 2:82: replaces "one" with "a"

523. Book A-1, 483, Book A-2, 308, Book A-2, 321: "one & an half miles"

524. Remainder of sentence canceled in Book A-1, 483, and replaced with a long dash in Book A-2, 321.

525. Next sentence canceled in Book A-1, 484, and omitted in Book A-2, 308, and 321.

526. DHC 2:83: replaces "the" with "our"

527. This paragraph did not appear in T&S. Book A-1, 484: adds "<Note J addenda page 5>" (TB). Book A-1, Addenda, 5-6, Note J, was added by TB after 17 May 1845, the date of preceding notes, and before CWW incorporated it in Book A-2, 307-8, about 7-29 July 1845 (see MSHi Chronology). DHC 1:83 ignores this note, but quotes HCKj in the footnote instead. Text here is from Book A-1. *Source*: Based on HCKj [1845], 788-89.

returned from where he had turned out his horses to feed, came up, and hearing me make those remarks, said, “if that dog bites me, I’ll kill him.” I turned to Sylvester and said, “if you kill that dog, I’ll whip you”; and <sup>528</sup>went on to show the brethren how wicked and unchristian-like such conduct appeared before the eyes of truth and justice.

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528. Book A-2, 308: adds “then”



6.

# ZION'S CAMP IN MISSOURI

## June 1834

[T&S 6 (1 January 1846): 1072-79 (cont.)]

While we were crossing the Mississippi river<sup>1</sup> the Elders<sup>2</sup> in Clay county wrote Gov. Dunklin as follows:

<sup>3/4</sup>Liberty, June 5th, 1834.

Dear Sir,—We think the time is just at hand when our Society will be glad to avail themselves of the protection of a military<sup>5</sup> guard, that they may return to Jackson county. We do not<sup>6</sup> know the precise day, but Mr. Reese gives his opinion that there would be no impropriety in petitioning your excellency for an order on the commanding officer<sup>7</sup> to be sent by return of<sup>8</sup> mail that we might have it in our hands to present when our people are<sup>9</sup> ready to start. If this should meet your approbation and the order sent by *return* of<sup>10</sup> mail,<sup>11</sup> we think it would be of<sup>12</sup> *great convenience* to our society.

We would also be obliged to your Excellency for information concerning the necessary expenses of ferriage &c.<sup>13</sup> Are our people bound to pay the<sup>14</sup> ferriage on their return?<sup>15</sup> As they

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1. Book A-1, 484, Book A-2, 321: cancel first part of sentence; DHC 2:84 omits it

2. Book A-1, 484: “~~brethren~~ <Elders>” (WR)

3. *Source*: MS copy in WWPC, fd 5.

4. Handwriting of CWW ends and FDR begins in Book A-2, 308, and continues to p. 311 (in this chapter). A note in left margin in pencil reads: “Ch[arles]. W. Wandel copied this book to here.” The following two letters were copied by FDR, but when the first version of Zion’s Camp was canceled in Book A-2, 303-11, FDR’s contribution was also canceled. The revised version begins with the introduction of WB’s handwriting on p. 311 (see chap. 5). The second copy of these letters begins on p. 321 of A-2.

5. MS Letter, 1: “<protection of a military>”

6. MS Letter, 1, Book A-2, 308: add “now”

7. MS Letter, 1: “<on the Commanding officer>”

8. Book A-2, 308, Book A-2, 321: omit “of”

9. MS Letter, 1, Book A-1, 484, Book A-2, 308, Book A-2, 321: “were”

10. Book A-2, 322, Book A-2, 308, DHC 2:84: omit “of”

11. MS Letter, 1: “<and the order ... mail,>”

12. Book A-2, 308: replaces “of” with “a”

13. MS Letter, 1: replaces “&c.” with “in which our people will be subject on their returns, must they also be subject to the expenses”

14. Book A-2, 308: “their”

15. MS Letter, 1: “<on their return?>”

have already sustained <sup>16</sup>heavy losses, and many of them <sup>17</sup>lost their all, a mitigation of expenses on their return at this time, where they could legally be <sup>18</sup>reduced, would afford great relief; not only ferriage across the Missouri river, but <sup>19</sup>other items of expense that could lawfully be reduced.

We remain your Excellency's

Most obedient servants

A. S. GILBERT,

W. W. PHELPS,

EDWD. PARTRIDGE, &c.<sup>20</sup>

<sup>21</sup>*From the Missouri Enquirer.*<sup>22</sup>

Copy of a letter from Daniel Dunklin Governor of the State of Missouri, to Col. J. Thornton, dated,

City of Jefferson, June 6th, 1834.

Dear Sir,—I was pleased at the reception<sup>23</sup> of your letter, concurred in by Messrs. Reese<sup>24</sup>, Atchison, and Doniphan, on the subject of the Mormon difficulties. I should be gratified indeed if the parties could compromise on the terms you suggest, or, indeed, upon any other terms satisfactory to themselves. But I should travel out of the line of my strict duty, as chief executive officer of the government, were I to take upon myself the task of effecting a compromise between the parties. Had I not supposed it possible, yes, probable, that I should, as executive of the State, have to act, I should before now, have interfered individually in the way you suggest, or in some other way, in order if possible to effect a compromise, uncommitted as I am <sup>25</sup>**to either party, I shall<sup>26</sup> feel no embarrassment in doing** my duty; though it may be done with the most extreme regret. My duty in the relation in<sup>27</sup> which I now stand to the parties, is plain and straightforward. By an official interposition, I might embarrass my course, and urge a measure for the purpose of effecting a compromise, and [if]<sup>28</sup> it should fail, and in the end, should I find it my duty to ACT contrary to the ADVICE I had given, it might be said, that I either advised wrong, or that I was partial to one side or the other, in giving advice that I would not, as an officer follow.

A more clear and indisputable right does not exist, [than]<sup>29</sup> that the Mormon people, who were expelled from their homes in Jackson county, to return and live on their lands, and if they cannot be persuaded as a matter of POLICY, to give up that right, or to qualify it, my course, as the chief executive officer<sup>30</sup> of the State is a plain one.—The constitution of the United States,

16. MS Letter, 1: adds "~~great~~"; Book A-2, 308: adds "a"

17. DHC 2:84: adds "have"

18. MS Letter, 1: "be legally"

19. MS Letter, 1: adds "any"

20. DHC 2:84: omits "&c."

21. *Source: E&MS-R 2* (July 1834; Oct. 1836): 349-50. Cf. *E&MS 2* (July 1834): 175-76.

22. *E&MS-R*, 349: adds "*of June 25*"; DHC 2:84: omits this heading

23. Book A-1, 484: "rece<i>ption"; *E&MS-R*, 349, Book A-2, 322: "receipt"

24. *E&MS-R*, 349, Book A-2, 308, Book A-2, 322: "Rees"

25. Bolded words appear in *E&MS-R*, 349, Book A-1, 485, Book A-2, 309, 322, and DHC 2:85, but not in *T&S*.

26. Book A-2, 309: "should"

27. DHC 2:85: omits "in"

28. Book A-1, 485: adds "~~in the end~~"; DHC 2:85: adds "[if]"

29. DHC 2:85: adds "than"

30. DHC 2:85: omits "officer"

declares, "that the citizens of each State shall be entitled to all privileges and immunities of citizens in the several States." Then we cannot interdict any people who have a political franchise in the United States from immigrating to this state, nor from choosing WHAT PART of the state they will settle in, provided they do not trespass on the property or rights of others.—Our State constitution declares that the people's "right to bear arms, *in defense of themselves*, and of <sup>31</sup>state, cannot be questioned."—Then it is their constitutional right to arm themselves. Indeed our military<sup>32</sup> law, makes it the duty of every man, not exempted by law, between the ages of eighteen and forty-five, to arm himself with a musket, rifle, or some firelock, with a certain quantity of ammunition &c.: and again, our constitution says, "that all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences."

I am fully persuaded that the eccentricity of the religious opinions and practices of the Mormons, is at the bottom of the outrages committed against them.

They have the right<sup>33</sup> constitutionally guaranteed to them, and it is indefeasible, to believe, and<sup>34</sup> worship JOE SMITH as a *man*, an *angel*,<sup>35</sup> or even as the only *true and living God*, and to call their habitation *Zion* the *Holy Land*, or even heaven itself. Indeed there is nothing so absurd or ridiculous, that they have not a right to adopt as their religion so that in its exercise they do not interfere with the rights of others.

It is not long since an imposter assumed the character of Jesus Christ, and attempted to minister as such; but I never heard of any combination to deprive him of his rights.

I consider it the duty of every good citizen of Jackson county<sup>36</sup> and the adjoining counties to exert themselves to effect a compromise of these difficulties, and were I assured <sup>37</sup>I would not have to act in my official capacity in the affair, I would visit the parties in person and exert myself to the utmost to settle it. My first advice would be to the Mormons to sell out their lands in Jackson county, and to settle somewhere else, where they could live in peace,<sup>38</sup> if they could get a fair price for them, and reasonable damages for injuries received. If this failed I would try the citizens and advise them to meet and rescind their illegal resolves of last summer; and agree to conform to the laws in every particular, in respect to the Mormons. If both these failed, I would then advise the plan you have suggested, for each party to take separate territory, and confine their numbers<sup>39</sup> within their respective limits, with the exception of the public right of ingress and egress<sup>40</sup> upon the highway. If all these failed then the simple question of legal right would have to settle it. It is this last that I am afraid I shall have to conform my action to in the end, and hence the necessity of keeping myself in the best situation to do my duty impartially.

Rumor says that each party<sup>41</sup> are preparing themselves with cannon. That would be illegal, it is not necessary to self-defense, as guaranteed by the constitution, and as there are no artillery companies organized in this state, nor field pieces provided by the public, any preservation of that kind will be considered as without right, and, in the present state of things, would be understood to be with a<sup>42</sup> criminal intent. I am told that the people of Jackson county expect

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31. DHC 2:85: adds "the"

32. *E&MS-R*, 349: replaces "military" with "militia"

33. Book A-2, 309: "<right>"

34. DHC 2:85: omits "believe, and"

35. Book A-2, 322: adds ellipses over erasure

36. *E&MS-R*, 349: omits "county"

37. *E&MS-R*, 349, Book A-1, 486, Book A-2, 309, 323, DHC 2:86: add "that"

38. Book A-2, 323: ellipses over erasure of about six words

39. Book A-1, 486, DHC 2:86: replace "numbers" with "members"

40. Book A-2, 323: "egress and regress"

41. DHC 2:86: replaces "each party" with "both parties"

42. DHC 2:86: omits "a"

assistance from the adjoining counties, to oppose the Mormons in taking or keeping possession of their lands. I should regret it extremely if any should be so imprudent as to do so; it would give a different aspect to the affair.

The citizens of Jackson county have a right to arm themselves and parade for military duty in their own county independent of the Commander-in-Chief; <sup>43</sup>**but if citizens march there in arms from other counties without order<sup>44</sup> from the commander-in-chief** or some other<sup>45</sup> authorized by him, it would produce a very different state of things. Indeed the Mormons have no right to march to Jackson county in arms, unless by <sup>46</sup>order or permission of the Commander-in-Chief, men must not “levy war” in taking possession of their rights, any more than others should in opposing them in taking possession<sup>47</sup>.

As you have manifested a deep interest in a peaceable compromise of this important affair, I presume you will not be unwilling to be placed in a situation, in which, perhaps, you can be more serviceable to these parties. I have therefore taken the liberty of appointing you an aid to the commander-in-chief, I<sup>48</sup> hope it will be agreeable to you to accept. In this situation you can give your propositions all the influence they would have, were they to emanate from the Executive without committing yourself, or the commander-in-chief, in the event of <sup>49</sup>failure. I should be glad, if you, or some of the other gentlemen who joined you in your communication, would keep a close correspondence with these parties, and by each mail write to<sup>50</sup> me.

The character of the State has been injured in consequence of this unfortunate affair; and I sincerely hope it may not be disgraced by it on<sup>51</sup> the end.

With high respect your obed't serv't,

(Signed) DANIEL DUNKLIN.

[T&S 6 (15 January 1846): 1088-92]

<sup>52</sup>The same day<sup>53</sup> June 6th, we resumed our journey, <sup>54</sup>**and at night<sup>55</sup> encamped in a yard in Maple Grove, near the creek. The men who had previously followed us passed <sup>56</sup>several times during the day, and were in search of<sup>57</sup> us this evening. The guard<sup>58</sup> heard them say, “They have**

43. Bolded words appear in *E&MS-R*, 350, Book A-1, 487, Book A-2, 310, 323, and DHC 2:86, but not in *T&S*.

44. Book A-2, 310: “orders”

45. *E&MS-R*, 350, Book A-1, 487, Book A-2, 310, 323, DHC 2:86: replace “other” with “one”

46. *E&MS-R*, 350: adds “the”

47. Book A-1, 487: adds “~~of them~~”

48. *E&MS-R*, 350, Book A-1, 487, Book A-2, 310, 323: replace “I” with “and”

49. *E&MS-R*, 350, Book A-2, 310, and 324: add “a”

50. Book A-1, 488: “<to>” (prob. WR)

51. *E&MS-R*, 350, Book A-1, 488, Book A-2, 310, 324, DHC 2:87: “in”

52. *Source*: The first part of this and the next paragraph based on HCKj [1845] 6:789.

53. Book A-1, 488: cancels first part of sentence; omitted in DHC 2:87; Book A-2, 324: “\June 6th/ ~~The same day~~” (RLC)

54. Remainder of this paragraph did not appear in *T&S*. Book A-1, 488: adds “<note 21 page 16>” (TB). Book A-1, 16, Note 21, was added by TB about 21-31 Aug. 1845 (see MSHi Chronology). This addition did not appear in first version in Book A-2, 311, but was incorporated in Book A-2, 324, by WB between 13 Oct.-20 Nov. 1845 (see MSHi Chronology). BHR added this material in a footnote in DHC 2:87, from which the text here was taken. *Source*: Probably added under GAS’s direction (cf. GASHi, 24; GASM, 30).

55. Book A-1, Addenda, 16, Note 21: “~~On the~~ <and at> night ~~of the 6th we~~” (TB); Book A-2, 311: “evening of the 7th”; Book A-2, 324: “<and> ~~On the~~ <at> night ~~of the 6th we~~” (RLC)

56. Book A-2, 324: adds “us”

57. Book A-1, Addenda, 16, Note 21, Book A-2, 324: “~~for~~ <of>” (TB/RLC)

58. Book A-1, Addenda, 16, Note 21, Book A-2, 324: “guards”

turned aside<sup>59</sup>, damn 'em, we can't find 'em." Elders Seth Johnson and Almon W. Babbitt<sup>60</sup>, who had been sent to the<sup>61</sup> Bowling Green branch to gather recruits, returned to the camp on the morning of the 7th with a small<sup>62</sup> company,<sup>63</sup> two wagons and several<sup>64</sup> horses.

And at<sup>65</sup> evening of the 7th encamped in a piece of woods, near a spring of water, at Salt river, where<sup>66</sup> was a branch of the church.

<sup>67</sup>And on Saturday the 7th one of the camp walked on ahead<sup>68</sup> <sup>69</sup>to procure<sup>70</sup> some milk. A number of men armed with guns met him and said: "Here's one damn<sup>71</sup> Mormon alone—let's kill him." But at the same instant they<sup>72</sup> discovered a number of others just coming over the hill, when they immediately rode off in great haste. In the<sup>73</sup> evening<sup>74</sup> encamped in a grove<sup>75</sup> near a spring, in Monroe county<sup>76</sup>. <sup>77</sup>A branch of the church, known as the Salt River branch, but frequently called the Allred settlement<sup>78</sup>, was located here<sup>79</sup>.

<sup>80</sup>We<sup>81</sup> remained at this place several days washing our clothes, and preparing to pursue our journey.

<sup>82</sup>Sunday the 8th we had preaching, and in the course of the day were joined by my brother

59. Book A-1, Addenda, 16, Note 21, Book A-2, 324: "~~on one~~ <a>side"

60. Book A-1, Addenda, 16, Note 21, Book A-2, 324: "Elder<s> <Seth Johnson & A. W.> Babbitt" (TB/RLC)

61. Book A-1, Addenda, 16, Note 21, Book A-2, 324: omit "the"

62. Book A-1, Addenda, 16, Note 21, Book A-2, 324: "<small>" (TB/RLC)

63. Book A-1, Addenda, 16, Note 21, Book A-2, 324: add "~~of fifteen~~"

64. Book A-1, Addenda, 16, Note 21, Book A-2, 324: add "spare"

65. DHC 2:87: replaces "at" with "on the"

66. DHC 2:87: replaces "where" with "here" and begins new sentence

67. This paragraph did not appear in *T&S*. It is the preceding paragraph as it was emended in Book A-1, 488, and Addenda, 13, Note 9 (TB), and incorporated in Book A-2, 324. BHR added this material in a footnote in DHC 2:87, from which the text here was taken (see below). *Source*: Probably emended by GAS in Aug. 1845 (cf. GASHi, 24; GASHi, 30).

68. Book A-1, 488 (lighter ink): "and <on Saturday <Saturday the> 7th one of the camp walked on a head ~~some distance~~>" (TB); secondary insertion in darker ink. Book A-2, 324: "on ~~Sunday~~ <Saturday> 7th one of the camp walked on a head ~~some distance~~" (RLC)

69. Book A-1, 488 (lighter ink): adds "<(addenda No. 9 page 13)>" (TB). Remainder of paragraph added in Book A-1, Addenda, 13, Note 9, by TB about 21-31 Aug. 1845, and incorporated in Book A-2, 324, by WB between 13 Oct.-20 Nov. 1845 (see MSHi Chronology). Text here is from a footnote in DHC 2:87. *Source*: Probably added under GAS's direction.

70. Book A-2, 324: "to ~~endeavor~~ <{to}> procure"

71. Book A-1, Addenda, 13, Note 9: "damned"; Book A-2, 324: "damd"

72. Book A-1, Addenda, 13, Note 9, Book A-2, 324: omit "they"

73. Book A-1, 488: adds at *boln* "\In the/ at" (TB)

74. Book A-1, 488: adds "~~of the 7th~~"

75. Book A-1, 488: at *coln* "~~piece of woods~~ \grove/" (TB); Book A-2, 324: "~~piece of woods~~ <grove>" (RLC)

76. Book A-1, 488, Book A-2, 324: "~~of water at Salt River~~ <in Monroe county>" (TB/RLC)

77. Book A-1, 488, Book A-2, 324: add "where was"

78. Book A-1, 488: "<known as the Salt river church, and frequently ~~This place was~~ called the Alread Settlement.>" (TB); Book A-2, 324: "<known as <the> Salt river church, and frequently> ~~This place was~~ called the Alread Settlement" (RLC)

79. Book A-1, 488, Book A-2, 324: omit "was located here"

80. This paragraph did not appear in *T&S*. It is the first sentence of Book A-1, Addenda, 6, Note K, which was incorporated in Book A-2, 324 (see below). Text here is from a footnote in DHC 2:87. *Source*: Based on HCKj [1845] 6:789.

81. Book A-1, Addenda, 6, Note K, Book A-2, 324: "Here we"

82. Book A-1, 488 (lighter ink): cancels this paragraph and adds "<Note K page 6>" (TB); see next paragraph.

Hyrum Smith, and Lyman Wight, with a company of volunteers which they had gathered in Michigan &c.<sup>83</sup>

<sup>84</sup>**Sunday, 8th, we were joined<sup>85</sup> by my brother Hyrum Smith and Lyman Wight, with another company, who started from Pontiac, Michigan Territory, May 5th, the same day we started from Kirtland having passed through Ann Arbor, Jacksonsburgh, Spring Arbor, Constantine, Elkhart, crossed the Illinois river one mile below Ottawa, Pleasant Grove, Pekin, Quincy and Palmyra. Elijah Fordham was their historian<sup>86</sup>; Lyman Wight, steward; Hyrum Smith and Samuel Bent, moderators. We had agreed to meet at this point, and the first company that arrived was to wait for the other<sup>87</sup>. Soon after the arrival of Brother Hyrum and his company, I dispatched Brother Luke Johnson and Almon W. Babbitt with messages to the brethren in Clay county, fearing that the letter which I sent from Springfield had miscarried.<sup>88</sup> James Allred, Sen., and ten others of this branch joined our camp, which<sup>89</sup> <sup>90</sup>now numbered two hundred and five men, all armed and equipped as the law directs. It was delightful to see the company, for they were all young men, except one company whom we called the Silver Greys, and who ate at my table<sup>91</sup>. We were<sup>92</sup> all in good spirits, <sup>93</sup>and were taught the sword practice<sup>94</sup> by Brother William<sup>95</sup> Cherry (who was a native of Ireland), an expert drill master who had been in the British dragoon service for upwards of twenty years, and deserves much credit for his unwearied exertions in<sup>96</sup> imparting all he knew to the brethren. This was our<sup>97</sup> first attempt<sup>98</sup> at learning the sword exercise. Brothers Hiram Stratton and Nelson Tubbs procured a shop of Myres Mobley and repaired every firelock that was out of order, and David Elliott shod our horses. Here Brother James Foster was taken sick. I proposed to him to remain behind. He said, “Brother Joseph, let me go with you if I die on the road.” I told him in the name of the**

Source: Based on HCKj [1845] 6:789.

83. DHC 2:87: omits “&c.”

84. This paragraph did not appear in *T&S*, but was added by TB in two addenda to replace the preceding paragraph: first in Book A-1, Addenda, 6, Note K, probably between 29 July–21 Aug. 1845, and then in Book A-1, Addenda, 13, Note 10, about 21–31 Aug. 1845 (see MSHi Chronology). This material was also incorporated in Book A-2, 324, by WB between 13 Oct.–20 Nov. 1845 (see MSHi Chronology). Text here is from a footnote in DHC 2:87–88.

Source: Note 10 and interlinear additions to Notes K and 10 are probably the work of GAS (cf. GASHi, 24–25; GASm, 30), possibly partly based on EFj.

85. Book A-1, Addenda, 6, Note K (darker ink): “~~when~~ <Sunday 8th> we were joined ~~on the 9th <8th>~~” (TB); Book A-2, 324: “~~when~~ <Sunday, 8th,> we were joined ~~on the 8th~~” (RLC)

86. See EFj.

87. Book A-2, 324: “<for the other>” (WB)

88. Book A-1, Addenda, 6, Note K (lighter ink): “<Soon after ... miscarried.>” (TB)

89. Book A-1, Addenda, 6, Note K (darker ink), Book A-2, 324: “~~The camp~~ <James Allred Sen. and ten others of this Branch joined our Camp which>” (TB/RLC)

90. Source: From this point to “good spirits” based on HCKj [1845] 6:789.

91. Book A-1, Addenda, 6, Note K: “~~with one or two <a few> excepting~~ <except one company which <whom> we called the Silver Greys, and who eat at my little table>” (TB); incorporated in Book A-2, 324.

92. Book A-1, Addenda, 6, Note K: “<we were>” (TB)

93. Book A-1, Addenda, 6, Note K (different ink): adds at *coln* “\see Note 10. Addenda page 13/” (TB). The remainder of paragraph is from this note. It was incorporated in Book A-2, 324. Text here is from a footnote in DHC 2:88. Source: Probably added under GAS’s direction.

94. Book A-1, Addenda, 13, Note 10, Book A-2, 324: “exercise”

95. Book A-1, Addenda, 13, Note 10 (darker ink): “<William>” (TB)

96. Book A-1, Addenda, 13, Note 10, Book A-2, 324: “~~for~~ <in>”

97. Book A-1, Addenda, 13, Note 10, Book A-2, 324: “~~the~~ <our>” (TB)

98. Book A-1, Addenda, 13, Note 10, Book A-2, 324: add “~~of the brethren~~”



**Lord, that if that was his faith, to go on his bed in the wagon, and he should get better every day until he recovered, which was literally fulfilled.**

<sup>99</sup>The whole company now consisted of two hundred and five men, and twenty-five baggage wagons with two or <sup>100</sup> three horses each. <sup>101</sup>We remained at Salt River until the 12th refreshing and re-organizing, which was done by electing Lyman Wight General of the camp <sup>102</sup>. I chose twenty men for my life guards, of whom <sup>103</sup> my brother Hyrum was chosen Captain <sup>104</sup>; and <sup>105</sup> George A. Smith was <sup>106</sup> my armor bearer. <sup>107</sup>The remainder of the company <sup>108</sup> was <sup>109</sup> organized according to the pattern at New Portage <sup>110</sup>. While at Salt River General Wight marched the camp on the prairie, inspected our firelocks, ordered a <sup>111</sup> discharge of the same at target <sup>112</sup> by platoons, drilled us about <sup>113</sup> half a day and returned to the bank of the river <sup>114</sup>.

<sup>115</sup>**About this time I dispatched Elders Orson Hyde and Parley P. Pratt to Jefferson City with a message to Governor Dunklin, to ascertain if he was ready to fulfill the proposition which he had previously made to the brethren to reinstate them on their lands in Jackson county, and leave them there to defend themselves.**

June 4th <sup>116</sup> Governor Dunklin wrote to W.W. Phelps and others as follows: mailed at

99. Source: Based on HCKj [1845] 6:789.

100. Book A-1, 488: "and"

101. Book A-1, 488: cancels preceding sentence; omitted in Book A-2, 324; retained in DHC 2:87-88.

102. Book A-1, 488: "~~We remained at Salt River until the 12th refreshing and reorganizing~~ <reorganized the camp>, ~~which was done by electing~~ <I was acknowledged Commander in Chief, and> Lyman Wight, General, ~~of the camp~~" (TB); Book A-2, 324: "~~We remained at Salt River until the 12th refreshing and~~ <We> reorganized <the camp> ~~which was done by electing~~ <I was acknowledged Commander-in-Chief and> Lyman Wight general ~~of the camp~~" (RLC); DHC 2:88: "We remained at Salt River until the 12th, refreshing and reorganizing the camp, which reorganizing was done by electing Lyman Wight general of the camp"

103. Book A-1, 488 (lighter ink): "~~of whom~~ <consisting of two companies>" (TB); Book A-2, 324: replaces "of whom" with "consisting of two companies"

104. Book A-1, 488 (lighter ink): "<of the 1st ~~company~~ <ten> and Roger Orton Captain of the second>" (TB); Book A-2, 324: "of the 1st ~~Company~~ <ten> and Roger Orton Captain of the second" (RLC)

105. Book A-1, 488, Book A-2, 325: "and"

106. Book A-1, 488: "~~was~~"; Book A-2, 325: omits "was"

107. Book A-1, 488: "<[~~Dr Williams continued to be the Quarter master?~~]> <F. G. Williams Quarter Master Z[erubbabel]. Snow, Commissary; ~~Nathan~~ <Nathan> Tanner, assistant, & Silvester Smith, adjutant>" (TB); Book A-2, 325: "~~Dr Williams continued to be the Quarter master~~ <F. G. Williams, quarter master, Z. Snow, Commissary, Nathan Tanner, assistant, Sylvester Smith, adjutant>" (RLC)

108. Book A-1, 488, Book A-2, 325: "~~company~~ <camp>" (RLC)

109. Book A-1, 488, Book A-2, 325: "were"

110. Book A-1, 488: "~~according after the <same> pattern at New Portage~~ <into companies of ten>" (TB); Book A-2, 325: "~~according to the pattern at New Portage~~ <into companies of ten>" (RLC)

111. Book A-1, 488: "<ordered a>" (WR)

112. Book A-1, 488, DHC 2:88: "targets"; Book A-2, 325: "~~a~~ Target<s>"

113. Book A-1, 488, Book A-2, 325: "~~about~~"; DHC 2:88: omits "about"

114. Book A-1, 488: "~~the bank of the river~~ <camp>"; incorporated in Book A-2, 325, and DHC 2:88.

115. This paragraph does not appear in T&S. Book A-1, 488 (lighter ink): adds at *coln* "~~at this place James Al-~~ read, his Sons (Note 11 page 13)/" (TB). This paragraph was added to Book A-1, Addenda, 13, Note 11, by TB about 21-31 Aug. 1845 (see MSHi Chronology). This addendum begins with the following canceled text: "~~and others of the branch, in all about 12 joined our company~~"; Book A-2, 325, incorporates this note and also includes this canceled beginning: "at this place James Alfred, his sons and others of the branch, in all about 12 joined our company". This emendation therefore dates to after WB copied this note into A-2 between 13 Oct.-20 Nov. 1845 (see MSHi Chronology). Text here is from DHC 2:88-89. Source: Probably Note 11 added under GAS's direction (cf. GASHi, 25; GASM, 30).

116. DHC 2:89: "June 9th"; Book A-1, 488: "June 4th"

<sup>117</sup>City of Jefferson, June 9th,<sup>118</sup> 1834.

**To W. W. Phelps & others**<sup>119</sup>

Herewith you have a second order for the delivery of your arms now in the possession of the militia of Jackson county. Col. Lucas has resigned his command, he informs me; if Lt. Co. Pitcher shall<sup>120</sup> be arrested before you receive this, you will please hold up the order until I am informed who may be appointed to the command of the regiment.

Respectfully,  
(Signed)<sup>121</sup> DANIEL DUNKLIN.

The foregoing letter enclosed the following orders<sup>122</sup>:

<sup>123</sup>**City of Jefferson June 4th 1834**<sup>124</sup>

Thomas Pitcher, Lieut. Colonel commandant of the 33rd Regiment.

Sir, On the 2nd day of last May I issued an order to Col. Lucas to deliver the fifty-two guns and one pistol which you received from the Mormons on the 5th<sup>125</sup> day of November last, and reported to him on the third day of the succeeding December to W. W. Phelps, E[dward]. Partridge, John Carrill, John Whitmer, and A. S. Gilbert, or their order. On the 24th ult. Col. Lucas wrote and informed me that he had resigned his commission and left the county of Jackson; you as commandant of said Regiment are therefore commanded to collect the said arms, if they are not already in your possession, and deliver them to the aforesaid Gentlemen or their order.

Respectfully,  
DANIEL DUNKLIN  
Commander-in-Chief.

The day following Judge Ryland wrote the following:

<sup>126</sup>Richmond, 10th June, 1834.

Mr. A. S. Gilbert:

Sir, Deeply impressed with a desire to do all in my power to settle or allay the disturbances between the "Mormons" and the citizens<sup>127</sup> of Jackson county, I have concluded that it might have some tendency to effectuate this<sup>128</sup> object by having the Mormons called together at Liberty next Monday, and there explaining<sup>129</sup> to them my notions and views of their present situation, and<sup>130</sup> the circumstances attendant. I therefore request you, Sir, to use all your influ-

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117. *Source*: MS copy in WWPc, fd 5.

118. MS Letter, 1: "June 4th"; Book A-2, 325: "9th June"

119. This line only in MS Letter, 1.

120. DHC 2:89: "should"

121. Book A-1, 488, Book A-2, 325: omit "(Signed)"

122. Book A-1, 489, Book A-2, 325, DHC 2:89: "order"

123. *Source*: MS copy in WWPc, fd 5.

124. This line omitted in *T&S*, but appears in MS Letter, 1, Book A-1, 489, Book A-2, 325, and DHC 2:89.

125. DHC 2:89: "4th"

126. *Source*: MS copy in WWPc, fd 5.

127. MS Letter, 1: replaces "citizens" with "people"

128. MS Letter, 1: adds "~~desirable~~"

129. DHC 2:89: "explain"

130. Book A-1, 489, Book A-2, 325: add "of"



ence with your brethren, to get them to meet me <sup>131</sup>next Monday in Liberty. I much fear and dread the consequences that are yet to ensue, unless I should succeed in my wishes to restore peace. It is the duty of all good men to use all proper and laudable means to restore<sup>132</sup> peace. I expect a deputation of some of the most respectable citizens of Jackson county will meet me on Monday next at Liberty. I call upon you in the name of humanity, therefore, to leave no efforts untried to collect your brethren at Liberty as requested.—Should my efforts to make peace, fail of success, there can at least be no wrong, or<sup>133</sup>, Sir, in the attempt, and I shall enjoy the consolation of having done my duty as a man, as well as a Christian.

I hope Sir, you will duly appreciate the motive which prompts me to address<sup>134</sup> this letter to you, and will aid me with all your influence with your brethren, in the prosecution of an object so much to be desired by all good men and citizens.

Yours very Respectfully,

JOHN F RYLAND.

<sup>135</sup>June 12th we left Salt River, and traveled about fourteen miles, <sup>136</sup>encamping that night on the prairie. The inhabitants of Salt River<sup>137</sup> manifested a great respect for us, and many of them accompanied us some distance on our journey. <sup>138</sup>We continued our march daily until the 18th when we pitched our tents one mile from Richmond, Ray county<sup>139</sup>.

<sup>140</sup>**I instructed the camp in the morning that if a gun was fired it would be considered an alarm; but in the course of the day, while I was a little<sup>141</sup> ahead, I shot a squirrel for Brother Foster, when several of the brethren came running up to see what was the matter. I told them Brother Foster was sick; “I want you to<sup>142</sup> pray for him.”**

<sup>143</sup>**Friday 13.—Elder Kimball’s horses, through the negligence of the guards<sup>144</sup>, got loose and went back ten miles with others. He pursued<sup>145</sup> them and returned with them<sup>146</sup> to<sup>147</sup> camp.**

131. MS Letter, 1: adds “on”; Book A-2, 325: “<me> on” (pos. TB)

132. Book A-1, 489, Book A-2, 325, DHC 2:90: replace “restore” with “establish”

133. Book A-1, 489: “~~or~~”; Book A-2, 325, DHC 2:90: omit “or”

134. Book A-1, 490: “~~appreciate~~ <address>” (WR)

135. *Source*: Based on HCKj [1845] 6:789.

136. Book A-1, 490, Book A-2, 326: cancel remainder of sentence; omitted in DHC 2:90.

137. Book A-1, 490 (different ink): “~~of Salt River <the neighborhood>~~” (TB); Book A-2, 326: omits “of Salt River”

138. Remainder of paragraph canceled in Book A-1, 490; omitted in Book A-2, 326, and DHC 2:90.

139. Book A-1, 490: adds “~~having met Bishop Partridge from clay county. while we were in camp at wacon-atch River 2 or 3 days previous from whom we learned the hostile proceedings of the Missourians against us~~”

140. This paragraph did not appear in *T&S*. Book A-1, 490: adds “<(Note 12 page 13) then (Note L page 6.)>” (TB). Book A-1, Addenda, 13, Note 12, was added by TB about 21-31 Aug. 1845, and incorporated in Book A-2, 326, by WB between 13 Oct.-20 Nov. 1845 (see MSHi Chronology). Text here is from DHC 2:90. *Source*: Probably added under GAS’s direction (cf. GASM, 30).

141. Book A-2, 326: “<a little>” (TB)

142. Book A-2, 326: replaces “to” with “should”

143. This paragraph did not appear in *T&S*. Book A-1, Addenda, 13, Note 12: adds “(then note L page 6)”. Book A-1, Addenda, 6, Note L, was added by TB probably between 29 July-21 Aug. 1845, and incorporated in Book A-2, 326, by WB between 13 Oct.-20 Nov. 1845 (see MSHi Chronology). Text here is from DHC 2:90-91. *Source*: Based on HCKj [1845] 6:789.

144. Book A-1, Addenda, 6, Note L (darker ink): “<thro[ugh] the negligence of the guards>” (TB); Book A-2, 326: “<through the negligence of the guard>” (RLC)

145. Book A-1, Addenda, 6, Note L, Book A-2, 326: add “~~after~~”

146. Book A-1, Addenda, 6, Note L (darker ink), Book A-2, 326: “~~back~~ <with them>” (TB/RLC)

147. Book A-1, Addenda, 6, Note L, Book A-2, 326: add “~~the~~”

<sup>148</sup>Frederick<sup>149</sup> G. Williams and Roger Orton received a very severe chastisement for neglect of orders<sup>150</sup> in not taking care of the teams when in charge of the guard.<sup>151</sup> The reproof<sup>152</sup> given to Roger Orton was<sup>153</sup> more particularly for suffering Elder Kimball to go back after the horses, and<sup>154</sup> he was one of my life guards, and it belonged to Orton<sup>155</sup> to see that the team was attended to<sup>156</sup>. But as the team was Kimball's, and he had taken<sup>157</sup> the care of it all through, Orton still threw<sup>158</sup> the care on him<sup>159</sup>.

<sup>160</sup>The Silver Grey company, numbering fourteen, were attached to my mess, making it twenty-eight in number.

<sup>161</sup>Saturday 14.—Brother Joseph Hancock and another of the brethren were chased a considerable portion of the day by four suspicious fellows on horseback, armed with guns, whom they eluded by traveling in the brush and thickets where horsemen could not ride. It was late when they returned to the camp.

At night we encamped in an unsafe and unpleasant situation in a <sup>162</sup>ravine, the only place we could get water for some miles. The country was a wild and<sup>163</sup> uncultivated region.

In answer to Judge Ryland's<sup>164</sup> the Elders wrote<sup>165</sup>:

<sup>166</sup>Near Liberty, 14th June, 1834.

Hon. J. F. Ryland,

Dear Sir, Your communication of the 9th inst. from Richmond, was duly received, and

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148. Book A-1, Addenda, 6, Note L: adds "~~in about two hours. We tarried in the middle of this Prairie which is about twenty eight miles across, on account of a rupture which took place in the camp. Here~~"; Book A-2, 326: cancels same words (except "eight" omitted)

149. Book A-1, Addenda, 6, Note L, Book A-2, 326: "F"

150. Book A-1, Addenda, 6, Note L (darker ink), Book A-2, 326: "~~not obeying~~ <neglect of> orders" (TB/RLC)

151. Book A-1, Addenda, 6, Note L (darker ink): "~~previously given~~ <in not ... guard>" (TB); Book A-2, 326: "~~previously given~~ <in <not> ... guard>" (RLC)

152. Book A-1, Addenda, 6, Note L (darker ink), Book A-2, 326: "~~chastisement~~ <reproof>" (TB/RLC)

153. Book A-1, Addenda, 6, Note L: adds "~~given~~"

154. Book A-1, Addenda, 6, Note L, Book A-2, 326: replace "and" with "as"

155. Book A-1, Addenda, 6, Note L, Book A-2, 326: replace "Orton" with "Roger"

156. Book A-1, Addenda, 6, Note L (darker ink): "to ~~attend to~~ <see that> the team <was attended to>" (TB); Book A-2, 326: "to <see that the team was> attended to ~~the team~~" (RLC)

157. Book A-1, Addenda, 6, Note L (darker ink), Book A-2, 326: "<taken>" (TB/RLC)

158. Book A-1, Addenda, 6, Note L, Book A-2, 326: "throwed"

159. Book A-1, Addenda, 6, Note L (darker ink): adds "~~Kimball <him>, which was contrary to orders, inas-~~  
~~much as the responsibility rested upon him to see to the team. In this place Further regulations were made in regard~~  
~~to the organization of the church camp by attaching~~" (TB); Book A-2, 326: adds "~~Kimball <him> which was contrary~~  
~~to orders inasmuch as the responsibility rested upon him <Orton> to see to the team. In this place Further regulations~~  
~~were made in regard to the organization of the camp~~" (RLC)

160. This paragraph did not appear in *T&S*, but was added interlinearly in Book A-1, Addenda, 6, Note L, and Book A-2, 326 (TB/RLC). Text here from DHC 2:91. *Source*: Probably added under direction of GAS (cf. GASHi, 25; GASM, 30).

161. This and next paragraph did not appear in *T&S*, but were added in Book A-1, Addenda, 13, Note 13, by TB about 21-31 Aug. 1845, and incorporated in Book A-2, 326, by WB between 13 Oct.-20 Nov. 1845 (see MSHi Chronology). Text here is from DHC 2:91. *Source*: Probably added under the direction of GAS (cf. GASHi, 25; GASM, 30).

162. Book A-1, Addenda, 13, Note 13, Book A-2, 326: add "small"

163. Book A-1, Addenda, 13, Note 13, Book A-2, 326: omit "and"

164. Book A-1, 490, Book A-2, 326: "Ryland"

165. DHC 2:91: adds "as follows"

166. *Source*: MS copy in WWPc, fd 5.

at a public meeting of our society this day its contents <sup>167</sup>made known. Our brethren unanimously tender their thanks for the laudable disposition manifested on your part to effect peace between our society and the inhabitants of Jackson county, and as many as conveniently can will be present on Monday next, entertaining some fears that your honor in his zeal for peace, might unwarily recommend a sale of our lands in Jackson county, we have thought it expedient to give seasonable<sup>168</sup> notice that no such proposition could possibly be acceded to<sup>169</sup> by our society.

We have not heard that it was the intention of your honor to urge any such measure, but our enemies in Jackson county have long been trying to effect this object. In a letter from the Governor to us, he says: "I have been requested to advise the Mormons to sell out and move away, but believing that it could<sup>170</sup> have no good<sup>171</sup> effect I have withheld my advice." We give<sup>172</sup> this quotation from the Governor's letter to disprove the statement made in the *Upper Missouri Enquirer* of last Wednesday, and conclude by adding that "home is home" and that we want possession of our homes, from which we have been wickedly expelled, and those rights which belong to us<sup>173</sup> as native free-born citizens of the United States.

We are<sup>174</sup> respectfully,

Your friends and serv'ts

JOHN CARRILL, Chairman.

A. S. Gilbert, Secretary.

The foregoing was enclosed in the following letter to their lawyers:

<sup>175</sup>14 June 1834.<sup>176</sup>

Gentlemen, Will you be so good as to read the enclosed, then seal and hand to the Judge. We have<sup>177</sup> given him an early hint fearing that he might be induced<sup>178</sup> by the solicitations of our enemies<sup>179</sup> to propose a sale of our lands, which you well<sup>180</sup> know would be like selling our children into slavery, and the urging of such a<sup>181</sup> measure would avail nothing, unless to produce an excitement against us in this county. As requested last Thursday, we hope you will be present on Monday.

Your friends and serv'ts

JOHN CARRILL,

A. S. GILBERT.

To Messrs. Doniphan & Atchison.<sup>182</sup>

167. Book A-1, 490: adds "~~were~~"; DHC 2:91: adds "were"

168. DHC 2:91: "reasonable"

169. MS Letter, 1: "~~would be adhered to~~ <could possibly be acceded to>"

170. DHC 2:91: "would"

171. Book A-2, 326: "<good>" (TB)

172. MS Letter, 1: adds "~~you~~"

173. MS Letter, 2: "~~our~~ <those> rights <which belong to us>"

174. DHC 2:92: replaces "We are" with "Very"

175. Source: MS copy in WWPc, fd 5.

176. This line only in MS Letter, 1.

177. Book A-2, 327: "had"

178. MS Letter, 1: "~~illegible~~ <induced>"

179. MS Letter, 1: "~~the~~ <our enemies>"

180. Book A-2, 327: "<well>" (pos. TB)

181. MS Letter, 1: "<a>"

182. Book A-2, 327: adds this line interlinearly



7.

# FAILURE OF ZION'S CAMP

June 1834

[T&S 6 (15 January 1846): 1088-92 (cont.)]

<sup>1</sup>Sunday, June<sup>2</sup> 15.—Traveled twelve miles. While<sup>3</sup> on the way Orson Hyde and Parley P. Pratt returned to us from Jefferson City, <sup>4</sup>and reported that Governor Dunklin refused to fulfill his promise to reinstate the brethren on their lands in Jackson county on the ground of impracticability.

<sup>5</sup>We<sup>6</sup> crossed the Chariton river at its mouth and encamped on the west bank. Bishop Partridge came into the camp from Clay county. We received much information from him concerning the hostile feelings and prejudices that existed against us in Missouri in all quarters, <sup>7</sup>but it gave us great satisfaction to receive intelligence from him of the union and good feeling that prevailed among the brethren. We<sup>8</sup> were in perils and threatened all the while, we were much troubled to get provisions, and had to live principally on corn meal, and were<sup>9</sup> glad to get that. Here Dean Gould was baptized by Lyman Wight.

Monday, June<sup>10</sup> 16.—Traveled to Grand river<sup>11</sup>, ferried over it<sup>12</sup>, and encamped on its bank<sup>13</sup>. The ferryman intended charging seventeen dollars; the brethren said they would not

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1. Following four paragraphs did not appear in T&S. Book A-1, 491: adds "<(note 14 page 13)>" (TB). Book A-1, Addenda, 13-14, Note 14, was added by TB about 21-31 Aug. 1845, and incorporated in Book A-2, 327, by WB between 13 Oct.-20 Nov. 1845 (see MSHi Chronology). Text here is from DHC 2:94-96. *Source*: Probably represents the work of GAS (cf. GASHi, 25-26, 25b; GASM, 33-34).

2. Book A-1, Addenda, 13, Note 14, Book A-2, 327: omit "June"

3. Book A-1, Addenda, 13, Note 14, Book A-2, 327: omit "While"

4. Remainder of paragraph inserted interlinearly in Book A-1, Addenda, 14, Note 14 (darker ink), and Book A-2, 327 (TB/RLC).

5. *Source*: Based on HCKj [1845] 6:789.

6. Book A-1, Addenda, 14, Note 14 (darker ink): "<We>" (TB)

7. Remainder of sentence inserted interlinearly in Book A-1, Addenda, Note 14, 14.

8. Book A-1, Addenda, 14, Note 14: replaces "We" with "as"; Book A-2, 327: "as we"

9. Book A-1, Addenda, 14, Note 14: "was"

10. Book A-1, Addenda, 14, Note 14, Book A-2, 327: omit "June"

11. Book A-1, Addenda, 14, Note 14, Book A-2, 327: move "Grand River" to end of sentence

12. Book A-1, Addenda, 14, Note 14, Book A-2, 327: omit "it"

13. Book A-1, Addenda, 14, Note 14, Book A-2, 327: "on the bank of Grand River"

pay it, but would sooner make a raft and ferry themselves over. He then agreed to take them over for twelve dollars which offer<sup>14</sup> we accepted. This morning was excessively hot, no air stirring, and traveling in the thick woods, a thunder shower coming on, the brethren caught all the water they could on the brims of their hats, and not catching enough to satisfy their thirst, they drank out of the horse tracks.

Martin Harris having boasted to the brethren that he could handle snakes with perfect safety, while fooling with a black snake with his bare feet, he received a bite on his left foot. The fact<sup>15</sup> was communicated to me, and I took occasion to reprove him, and exhort the brethren never to trifle with the promises of God. I told them it was presumption for any one to provoke a serpent to bite him, but if a man of God was accidentally bitten by a poisonous serpent, he might have faith, or his brethren might have faith for him, so that the Lord would hear his prayer and he might be healed; but when a man designedly provokes a serpent to bite him, the principle is the same as when a man drinks deadly poison knowing it to be such. In that case no man has any claim on the promises of God to be healed.

Monday<sup>16</sup>, June 16th.<sup>17</sup> The citizens of Clay county (to the number of eight hundred or a thousand, among whom were the brethren,) assembled at the Court House in Liberty agreeably to<sup>18</sup> the request of Judge Ryland, <sup>19</sup>**in his letter of the 10th instant, where they met Judge Ryland** and<sup>20</sup> a deputation from Jackson who<sup>21</sup> presented the following:

<sup>22</sup>PROPOSITIONS OF THE PEOPLE OF JACKSON COUNTY  
TO THE MORMONS.

The undersigned committee, being fully authorized by the people of Jackson county, hereby propose to the Mormons, that they will buy all the land that the said Mormons own in the county of Jackson; and also, all the improvements which the said Mormons had on any of the public lands in said county of Jackson, as they existed before the first disturbance between the people of Jackson and the Mormons, and for such as they have made since. They further propose that the valuation<sup>23</sup> of said land and improvements shall be ascertained by three disinterested arbitrators to be chosen and agreed to by both parties. They further propose, that should the parties disagree in the choice of arbitrators, then \_\_\_\_\_ is to choose them. They further propose, that twelve of the Mormons shall be permitted to go along with the arbitrators to show them their land and improvements while valuing the same, and such other<sup>24</sup> of the Mormons as the arbitrators shall wish to do so, to give them information; and the people of Jackson hereby guarantee their entire safety while doing so. They further propose, that when

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14. Book A-1, Addenda, 14, Note 14, Book A-2, 327: omit "offer"

15. Book A-1, Addenda, 14, Note 14, Book A-2, 327: replace "The fact" with "it was"

16. DHC 2:96: replaces "Monday" with "On this day"

17. Book A-2, 327: "~~Monday June 16th~~"

18. DHC 2:96: replaces "agreeably to" with "in accordance with"

19. Bolded words omitted in *T&S*, but appear in Book A-1, 491, Book A-2, 327; DHC 2:96: "expressed in his letter of the 10th instant"

20. DHC 2:96: omits "and"

21. DHC 2:96: replaces "who" with "county also attended the meeting and"

22. *Source: E&MS-R 2* (July 1834; Aug. 1836): 348-49. Cf. *E&MS 2* (July 1834): 175.

23. DHC 2:96: "value"

24. Book A-2, 328, DHC 2:96: "others"

the arbitrators report the value of the land and improvements, as aforesaid, the people of Jackson will pay the valuation, *with one hundred per cent added thereon*, to the Mormons, within thirty days thereafter. They further propose, that the Mormons are not to make any effort, ever after, to settle, either collectively or individually, within the limits of Jackson county. The Mormons are to enter into bonds to insure the conveyance of their land in Jackson county, according to the above terms, when the payment shall be made; and the committee will enter into a like bond, with such security as may be deemed sufficient, for the payment of the money, according to the above proposition. While the arbitrators are investigating and deciding upon the matters referred to them, the Mormons are not to attempt to enter into<sup>25</sup> Jackson county, or to settle there, except such as are by the foregoing propositions permitted to go there.

They further propose, that the people of Jackson will sell all their lands, and improvements on public lands, in Jackson county, to the Mormons,—the valuation to be obtained in the same manner,—the same per cent, in addition to be paid, and the time the money is to be paid is the same, as the above set forth in our propositions to buy, the Mormons to give good security for the payment of the money, and the undersigned will give security that the land will be conveyed to the Mormons. They further propose, that all parties are to remain<sup>26</sup> as they are till the payment is made, at which time the people of Jackson will give permission.

(Signed) SAMUEL C. OWENS,<sup>27</sup>  
 RICHARD FRISTOE,  
 THOS. HAYTON, Sen.,  
 THOS.<sup>28</sup> CAMPBELL,  
 JOHN DAVIS,  
 THOS. JEFFREYS,  
 SMALLWOOD NOLAND,  
 ROBERT RICKMAN,  
 ABRAHAM M. CLELLAN<sup>29</sup>,  
 S. K.<sup>30</sup> NOLAND.

<sup>31</sup>On presentation of the foregoing, Samuel C. Owens made a flaming war-speech, and Gen. Doniphan relied on the side of peace.

The Rev. M[r].<sup>32</sup> Riley, a Baptist Priest, made a hot speech against the Mormons, and said “the Mormons have lived long enough in Clay county; and they must either clear out, or be cleared out.”

<sup>33</sup>Turnham, the moderator of the meeting, answered in a masterly manner; saying, “let us be republicans; let us honor our country, and not disgrace it like Jackson county. For God’s sake don’t disfranchise or drive away the Mormons. They are better citizens than many of the old inhabitants.”

Gen. Doniphan exclaimed, “that’s a fact, and as the Mormons have armed themselves, if they don’t fight they are cowards. I love to hear that they have brethren coming to their assistance. Greater love can no man show, than he who lays down his life for his brethren.”

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25. *E&MS-R*, 348, Book A-1, 492, Book A-2, 328, DHC 2:97: omit “into”

26. Book A-2, 328: adds ellipses over erasure of about four words

27. Order of names different in *E&MS-R*, 348, Book A-1, 492, and Book A-2, 328.

28. *E&MS-R*, 349: “James”

29. Book A-1, 492, Book A-2, 328, DHC 2:97: “Abraham McClellan”

30. *E&MS-R*, 349, Book A-1, 492, Book A-2, 328, DHC 2:97: “S.V.”

31. *Source*: Following four paragraphs from WWPHD. See transcription in vol. 8, II.2.

32. Book A-1, 492, Book A-2, 328, DHC 2:97: “Mr.”

33. DHC 2:97: adds “Mr.”



At this critical instant, the cocking of pistols, and jingle<sup>34</sup> of <sup>35</sup>implements of death, denoted desperation. One motioned<sup>36</sup> “adjourn”;<sup>37</sup> another<sup>38</sup>, “go on,” and in the midst of this awful crisis a person bawled into<sup>39</sup> the door “a man stabbed.” The mass instantly<sup>40</sup> rushed out<sup>41</sup> to the spot, in hopes, as some said, that “one damned<sup>42</sup> Mormon had got killed<sup>43</sup>,” but as good luck would have it, only one Missourian had dirked another: (one Calbert a blacksmith, had stabbed one Wales<sup>44</sup>, who had previously whipped one Mormon nearly to death, and boasted of having whipped many more.)<sup>45</sup> The wound was<sup>46</sup> dangerous, and as if the Lord was there<sup>47</sup>, it seemed as though the occurrence was necessary<sup>48</sup> to break up the meeting without further bloodshed, and give the saints a chance to consult what would be most advisable <sup>49</sup>in such a critical instant, and<sup>50</sup> they immediately penned the following answer to the propositions from Jackson county, presented by <sup>51</sup>Owens, &c.<sup>52</sup>

<sup>53</sup>Gentlemen;—Your propositions<sup>54</sup> for an adjustment of the difficulties between the citizens of Jackson county <sup>55</sup>and the Mormons, is before us; and as explained to you in the court house this day, we are not authorized to say to you that our brethren will submit to your proposals; but we agree to spread general notice, and call a meeting of our people in all<sup>56</sup>, the present week, and lay before you an answer as soon as Saturday or Monday next. We can say for ourselves, and in behalf of our brethren, that peace is what we desire and what we are disposed to cultivate with all men: and to effect peace, we feel disposed to use all our influence, as far as <sup>57</sup>would<sup>58</sup> be required at our hands, as free-born citizens of these United States, and as fears have been expressed, that we designed<sup>59</sup> <sup>60</sup>hostilities against the inhabitants of Jackson county, we hereby pledge ourselves to them, and to the hospitable citizens of Clay county, that we will

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34. DHC 2:98: replaces “jingle” with “the unsheathing”

35. DHC 2:98: adds “other”

36. DHC 2:98: replaces “motioned” with “moved”

37. DHC 2:98: “adjournment”

38. DHC 2:98: adds “cried”

39. DHC 2:98: replaces “into” with “in at”

40. WWPHD, 1: omits “instantly”

41. WWPHD, 1: omits “out”; Book A-1, 493: “<out>” (WR)

42. DHC 2:98: replaces “one damned” with “a”

43. WWPHD, 1: omits “killed”

44. Book A-1, 493, Book A-2, 329, DHC 2:98: “Males”

45. WWPHD, 1: omits parenthetical.

46. WWPHD, 1: omits “The wound was”

47. DHC 2:98: replaces “and as if the Lord was there” with “but the incident appeared providential as”

48. WWPHD, 1: replaces “necessary” with “thus”

49. DHC 2:98: adds “thing to do”

50. DHC 2:98: omits “and”

51. DHC 2:98 adds “Mr.”

52. DHC 2:98: replaces “&c.” with “et al.”

53. *Source: E&MS-R 2* (July 1834; Oct. 1836): 349. Cf. *E&MS 2* (July 1834): 175.

54. *E&MS-R*, 349: “proposition”

55. Book A-1, 493: adds “~~county~~”

56. DHC 2:98: omits “in all”

57. Book A-1, 494, Book A-2, 329, DHC 2:98: add “it”

58. DHC 2:98: replaces “would” with “will”

59. DHC 2:98: “design”

60. *E&MS-R*, 349, Book A-1, 494: add “to commence”; Book A-2, 329: “<to commence>” (TB)

not, and neither have designed, as a people, to commence hostilities against the aforesaid citizens of Jackson county or any other people.

Our answer shall be handed to Judge Turnham, the chairman of the meeting, even earlier than the time before stated, if possible.

(Signed)<sup>61</sup>

W. W. PHELPS,  
WM. E. McCLELLAN,<sup>62</sup>  
A. S. GILBERT,  
JOHN CORRILL,  
ISAAC MORLEY.<sup>63</sup>

N.B. As we are informed that a<sup>64</sup> large number<sup>65</sup> of our people are on their way<sup>66</sup> to Jackson county, we agree to use our influence immediately to prevent said company from entering into Jackson county, until you shall receive an answer to the propositions<sup>67</sup> afore-named.

<sup>68</sup>It may be thought, at first view, that the mob committee made a fair proposition<sup>69</sup> to the saints, in offering to buy their lands at <sup>70</sup>one hundred per cent<sup>71</sup>, <sup>72</sup>in thirty days; and offering theirs on the same terms; but when it is understood that the mob held possession of a much larger quantity of land than the saints, and that they only offered thirty days for the payment, having previously robbed them<sup>73</sup> of nearly everything, it will be readily seen that they were only making a sham to cover their previous unlawful conduct; but<sup>74</sup> the tempest of an immediate conflict seemed to be checked, and the Jackson mob to the number of about fifteen, with Samuel C. Owens and James Campbell at their head, started for Independence, Jackson county, to raise<sup>75</sup> an army sufficient to meet me, before I could get into Clay county. Campbell swore, as he adjusted his pistols in his holsters, "The Eagles and Turkey Buzzards shall eat my flesh if I do not fix Joe. Smith and his army so that their skins will not hold shucks, before two days are passed."

They went to the<sup>76</sup> ferry and undertook to cross the Missouri river, after<sup>77</sup> dusk<sup>78</sup>, and the angel of God saw fit to sink the boat, about the middle of the river, and seven out of twelve that attempted to cross, were drowned. Thus suddenly, and<sup>79</sup> justly went they to their own place by water<sup>80</sup>.

61. *E&MS-R*, 349: omits "(Signed)"

62. *E&MS-R*, 349, Book A-1, 494: reverse McLellan's and Gilbert's names

63. Book A-1, 494: "Morrill"

64. DHC 2:99: omits "a"

65. DHC 2:99: "numbers"

66. *E&MS-R*, 349, Book A-1, 494, Book A-2, 329, DHC 2:99: add "removing"

67. Book A-2, 329: "proposition"

68. *Source*: First part of this paragraph ("It may ... conduct") follows closely an editorial comment in *E&MS-R* 2 (July 1834; Oct. 1836): 349; *E&MS* 2 (July 1834): 175; second part ("but the tempest ... passed") and next paragraph from WWPHD (see transcription in vol. 8, II.2).

69. Book A-2, 329 (pencil): "a few <a fair?> propositions" (US)

70. DHC 2:99: adds "a price fixed by disinterested arbitrators and"

71. DHC 2:99: replaces "cent" with "centum" and adds "added thereto"

72. DHC 2:99: adds "payment to be made"

73. DHC 2:99: replaces "them" with "the Saints"

74. DHC 2:99: omits "but"

75. WWPHD, 2: replaces "raise" with "prepare"

76. Book A-2, 329 (different ink): "<the>" (prob. TB)

77. Book A-2, 329 (different ink): "<after>" (prob. TB)

78. WWPHD, 2: replaces "dusk" with "night"

79. WWPHD, 2: omits "suddenly, and"

80. DHC 2:100: omits "by water"

Campbell was among the missing. He floated down the river some four or five miles, and lodged upon a pile of drift wood, where the Eagles, Buzzards, Ravens, Crows and wild animals ate<sup>81</sup> his flesh from his bones<sup>82</sup>, to fulfil his own words, and left him a horrible looking skeleton<sup>83</sup> of God's vengeance: which<sup>84</sup> was discovered, about<sup>85</sup> three weeks after by one Mr. Purtle. Owens saved his life only, after floating four<sup>86</sup> miles down the<sup>87</sup> stream, where he lodged upon an island, "swam off<sup>88</sup> naked about day light, <sup>89</sup>borrowed a mantle <sup>90</sup>to hide<sup>91</sup> his shame, and slipped home rather shy of the vengeance of God."

<sup>92</sup>**We were threatened that we should not pass through Richmond, and it was reported that an army lay in wait there to intercept us.**

<sup>93</sup>**Tuesday, June<sup>94</sup> 17.—At<sup>95</sup> noon we crossed the Wakenda<sup>96</sup>; it being high, we had to be ferried over. We were informed here that a party of men were gathered together on the Missouri river with the intention of attacking us that night. The prairie ahead of us was twenty-three miles long without any timber or palatable, healthy<sup>97</sup> water. Some of the brethren wished to stop near the timber, and were about making arrangements to pitch their tents. We had but little provisions. I proposed to get some wood and <sup>98</sup>water to<sup>99</sup> carry with us, and go on into<sup>100</sup> the prairie eight or ten miles. My brother Hyrum said he knew, in the name of the Lord, that it was best to go on to the prairie; and as he was my elder brother, I thought best to heed his counsel, though some were murmuring in the camp. We accordingly started. When Lyman Wight crossed the river he disapproved of our moving on to the prairie, upon which Sylvester Smith <sup>101</sup>placed himself in the road, turned back all that he could by saying, "Are you following your general, or some other man?" and <sup>102</sup>twenty stayed behind with Lyman Wight. We drove about eight miles on the prairie and encamped out of sight of timber. The**

81. Book A-1, 495: "eat"

82. WWPHD, 2: omits "from his bones"

83. DHC 2:100: replaces "looking skeleton" with "example"

84. DHC 2:100: replaces "which" with "He"

85. WWPHD, 2: replaces "which was discovered, about" with "when he was found"

86. Book A-1, 495: "four\teen/"

87. Book A-2, 330: omits "the"

88. Book A-2, 330 (different ink): adds "<to shore>" (pos. WW)

89. Book A-2, 330 (different ink): adds "<[th[r]ough a field of needles ?]>" (pos. WW)

90. Book A-2, 330 (pencil): adds "<from a woman>" (pos. WW)

91. WWPHD, 2: omits "hide"

92. This paragraph appeared in *T&S*, but was canceled in Book A-1, 495, and omitted in Book A-2, 330, and DHC 2:100.

93. Entries for 17 and 18 June, as well as the second paragraph for 19 June did not appear in *T&S*, but were added in Book A-1, 14-15, Note 15, by TB about 21-31 Aug. 1845, and incorporated in Book A-2, 330, by WB between 13 Oct.-20 Nov. 1845 (see MSHi Chronology). Text here is from DHC 2:100-102. *Source*: Probably added under the direction of GAS (cf. GASHi, 26-29; GASM, 34-37).

94. Book A-1, Addenda, 14, Note 15, Book A-2, 330: omit "June"

95. Book A-1, Addenda, 14, Note 15 (darker ink), Book A-2, 330: "~~about~~ <at>" (TB/RLC)

96. Book A-1, Addenda, 14, Note 15: "Wacondah"

97. Book A-1, Addenda, 14, Note 15 (darker ink), Book A-2, 330: "<palatable, healthy>" (TB/RLC)

98. Book A-2, 330: adds ellipses over erasure

99. Book A-1, Addenda, 14, Note 15 (darker ink), Book A-2, 330: "<to>" (TB/RLC)

100. Book A-1, Addenda, 14, Note 15: omits "into"

101. Book A-1, Addenda, 14, Note 15, Book A-2, 330: adds "~~who has been appointed adjutant of the camp~~"

102. Book A-1, Addenda, 14, Note 15, Book A-2, 330: adds "~~some~~"

sun apparently went down, and rose again next morning<sup>103</sup> in the grass. Our company had filled a couple of empty powder kegs with water; it tasted so bad we could not drink it, and all <sup>104</sup>the water that we had was out of a slough filled with red living animals, and was putrid. About eleven o'clock Lyman Wight arrived with the company that had remained with him. I called them together and reproved them for tarrying behind, and not obeying my counsel, and told Lyman Wight never to do so again. He promised that he would stand by me forever, and never forsake me again, let the consequence be what it would; but Sylvester Smith manifested very refractory feelings.

Wednesday, June<sup>105</sup> 18.—As Hyrum Stratton and his companion were taking up their blankets this morning, they discovered two prairie rattle snakes quietly sleeping under them, which they carefully carried out of the camp. This day my health was so poor I left the affairs of the camp to the management of General Wight. Having no provisions, we traveled seventeen miles before breakfast, and I rode in Elder Kimball's wagon. We crossed a slough half a mile wide through which most of the brethren were obliged to wade waist deep in mud and water. General Lyman Wight, who had traveled from Kirtland without a stocking on his foot, carried Brother Joseph Young through on his back. Our breakfast consisted entirely of corn meal mush, or hasty pudding. We had not meal enough in our company to make the mush of the consistence of good starch.

After our ten o'clock breakfast we passed on to within one mile of Richmond. We encamped in a very small prairie surrounded by a thicket of hazel brush. When I arrived where the camp had pitched their tents, and viewed our unsafe location, considering the danger of an attack from our enemies, I almost forgot my sickness, went some distance in the brush, bowed down and prayed my Heavenly Father to suffer no evil to come upon us, but keep us safe<sup>106</sup> through the night. I obtained an assurance that we should be safe until morning, notwithstanding about fifty of the Jackson county mob crossed the Lexington Ferry that evening for the purpose of joining the Ray county mob and of making an attack upon us. All was quiet in the camp through the night. While the brethren were making their bed in Captain Brigham Young's tent, one of them discovered a very musical rattlesnake which they were about to kill. Captain Young told them not to hurt him but carry him out of the tent, whereupon<sup>107</sup> Brother Carpenter took him in his hands, carried him beyond all danger, and left him to enjoy his liberty, telling him not to return.

<sup>108</sup>Thursday 19th; we passed through the town as soon as it was light and before the inhabitants were arisen from their slumbers, meeting with no opposition, but we had not proceeded many miles before one wagon broke down, and by the time that was repaired wheels run off from others and such like incidents continued through the day to impede our progress. When we started in the morning we intended to arrive in Clay county that day, but in vain, at a seasonable hour we encamped on an elevated piece of ground between <sup>109</sup>two branches of

103. Book A-1, Addenda, 14, Note 15, Book A-2, 330: omit "next morning"

104. Book A-1, Addenda, 14, Note 15: adds "~~that~~"

105. Book A-1, Addenda, 14, Note 15, Book A-2, 330: omit "June"

106. Book A-1, Addenda, 15, Note 15, Book A-2, 331: "safely"

107. Book A-1, Addenda, 15, Note 15, Book A-2, 331: replace "whereupon" with "when"

108. This paragraph appears in *T&S*, but was canceled in Book A-1, 495, and omitted in Book A-2, 331, and DHC 2:102. Canceled paragraph concludes by directing the reader to "(Note 15, page 14)"/" (see below). *Source*: Based on HCKj [1845] 6:789-90.

109. Book A-1, 495: adds "~~the~~"

Fishing River, having traveled <sup>110</sup>about fifteen miles. Fishing River, at this point, was composed of seven small streams, and those betwixt which we encamped were two of them.

<sup>111</sup>[Thursday 19]<sup>112</sup> At daybreak, feeling that we were in a very unsafe situation, I counseled the camp to move forward without delay, and continued a lively march for about nine miles, when<sup>113</sup> we stopped for breakfast. While passing through Richmond, Brother Luke Johnson observed a black woman in a gentleman's garden near the road. She beckoned to him and said, "Come here, Massa." She was evidently much agitated in her feelings. He went up to the fence, and she said to him, "There is a company of men lying<sup>114</sup> in wait here, who are calculating to kill you this morning as you pass through." We halted for breakfast on an eminence near a farm house. The owner furnished us with a large quantity of milk, which gave a great relish to our bacon and corn dodger, which our commissary had procured that morning. When we asked the price of his milk he replied: "He is a mean man that will sell milk; I could have let you have<sup>115</sup> more, if I had known <sup>116</sup>you had been coming." He further said: "You have many enemies about here, and you may meet with some trouble; and it is a damned shame that every man can't come up and enjoy his religion, and everything else without being molested." It was near noon when we finished our breakfast, and we passed on in fine spirits, determined to go through and meet the brethren in Clay county. We traveled but a short distance when one wagon broke down, and the wheels ran off from others; and there seemed to be many things to hinder our progress, although we strove with all diligence to speed our way forward. This night we camped on an elevated piece of land between Little Fishing and Big Fishing rivers, which streams<sup>117</sup> were<sup>118</sup> formed by seven small streams or branches.

<sup>119</sup>As we halted and were making preparations for the night, five men armed with guns<sup>120</sup> <sup>121</sup>rode into our camp and told us we should see hell <sup>122</sup>before morning, and their accompanying oaths<sup>123</sup> partook of all the malice of demons. They told us that sixty men were coming from Richmond, Ray county; and seventy more from Clay county, <sup>124</sup>sworn to<sup>125</sup> our utter destruction. <sup>126</sup>The weather was

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110. Book A-1, 495: adds "only"

111. This paragraph did not appear in *T&S*, but is a rewrite of the preceding paragraph and continues Book A-1, Addenda, 14-15, Note 15 (see above). Incorporated in Book A-2, 331. Text here is from DHC 2:102-3. *Source*: Most of this paragraph based on HCKj [1845] 6:789-90; probably added under GAS's direction (cf. GASHi, 28-29; GASM, 36-37).

112. Book A-1, Addenda, 15, Note 15, Book A-2, 331: add "Thursday 19"

113. Book A-1, Addenda, 15, Note 15, Book A-2, 331: replace "when" with "where"

114. Book A-1, Addenda, 15, Note 15, Book A-2, 331: "laying"

115. Book A-2, 331: "had"

116. Book A-2, 331: adds "that"

117. Book A-1, Addenda, 15, Note 15, Book A-2, 331: omit "streams"

118. Book A-1, Addenda, 15, Note 15, Book A-2, 331: "was"

119. *Source*: This and following five paragraphs based on HCKj [1845] 6:789-90, 803, with expansions, especially in the second and fourth paragraphs.

120. Book A-1, 495: "<armed with guns>" (WR)

121. Book A-2, 331 (purple ink): adds "<two of which had swords>" (pos. WW)

122. Book A-2, 331 (purple ink): adds "<Enough>" (pos. WW)

123. Book A-2, 331: "<oaths>" (pos. TB)

124. Book A-1, 495 (darker ink), Book A-2, 331: add "<to join the Jackson county mob, who had>" (TB/RLC); same words added in DHC 2:103.

125. Book A-1, 495, Book A-2, 331: adds "to"

126. DHC 2:103: deletes remainder of paragraph

pleasant at this time<sup>127</sup>. <sup>128</sup>**As Jazeniah B. Smith was taking his bedding out of the wagon, he discovered a large rattle snake, which he had carried with him all day.**

During this day the Jackson county mob, to the number of about two hundred, made arrangements to cross the Missouri river, about<sup>129</sup> the mouth of Fishing River, at William's ferry, into Clay county, and be ready to meet the Richmond mob near Fishing River Ford, for our utter destruction; but after the first scow load of about forty had been set over the river, the scow in returning was met by a squall, and had great difficulty in reaching the Jackson side by dark.

Soon after the<sup>130</sup> five men left<sup>131</sup> the<sup>132</sup> camp swearing vengeance, <sup>133</sup>we discovered a small black cloud rising in the West, and in twenty minutes, or thereabouts, it began to rain and hail, and this was the squall that troubled the Jackson boat.

<sup>134</sup>The storm was tremendous; wind and rain, hail and thunder met them in great wrath, and soon softened their direful courage, and frustrated all their designs to "kill Joe Smith and his army." Instead of continuing a cannonading<sup>135</sup>, which they commenced <sup>136</sup>the sun <sup>137</sup>about one hour high<sup>138</sup>, they crawled under wagons, into hollow trees, <sup>139</sup>filled one old shanty, &c.<sup>140</sup>, till the storm was over, when their ammunition was soaked, and the forty in Clay county were extremely anxious in the morn-

127. Book A-1, 495, Book A-2, 331: "~~at this time~~"

128. Remainder of paragraph did not appear in *T&S* or DHC 2:103, but was added by TB at *coln* and at bottom of page in Book A-1, 495, and incorporated in Book A-2, 331.

129. Book A-1, 496, Book A-2, 331, DHC 2:103: replace "about" with "above"

130. Book A-1, 496 (lighter ink): "~~Soon after~~ <when> the\se/" (TB); incorporated in Book A-2, 331, and DHC 2:103.

131. Book A-1, 496 (lighter ink): "~~left~~ <were in>" (TB); incorporated in Book A-2, 331, and DHC 2:103.

132. Book A-2, 331: replaces "the" with "our"

133. Book A-1, 496, cancels remainder of paragraph and replaces it with the following interlinear emendation in lighter ink: "<the wind, thunder, and rising cloud indicated an approaching storm, and in a short time after they left the rain and hail began to fall>" (TB). This emendation appears in DHC 2:103-4. Book A-2, 331-32, includes the following note added in red ink at bottom of page: "Wilford Woodruff says that when the five man Entered our Camp there was not a cloud to be seen in the whole Heaven but as the men left the camp there was a small cloud like a black spot appeared in the north west, and it began to unroll itself like a scroll and in a few minutes the whole heavens was covered with a pall as black as ink. This included a sudden storm which soon [p. 331] soon broke upon us with wind[,] rain[,] thunder and lightening and hail. out beds were son afloat & our tends blown down over our heads. we all fled into a baptist meeting house[.] As the Prophet Joseph Came in shaking the water from his hat & clothing. He says Boys there is some meaning to this, God is in this storm, we sung praises to God & lay all night on benches under Cover while our Enemies were in the falling storm[.] it was reported that the mob Cavalry who fled into the school House tryed to hold their horses by the bridles betwe[e]n the logs but when the heavy hail struck them they all broke away skin[n]ing the fingers of those who were holding them[.] The horses fled before the storm and was not found for several days[.] it was reported that the Captain of the Company in the school house said it was dead strange that they could no nothing against the d[amne]d Mormons but what there must be some d[amne]d hail storm or some other d[amne]d thing to hinder their doing anything[.] But they did not feel disposed to acknowledge that God was fighti[n]g our Battles" (WW). Possibly added in Dec. 1859 (see discussion in Introduction to this volume).

134. Book A-2, 331 (red ink): adds "<The Prophet Joseph continuing his ~~narrative~~ narrative>" (WW). Possibly added in Dec. 1859 (see discussion in Introduction to this volume).

135. Book A-2, 332: "~~a cannonading~~ <firing>". An interlinear note in red ink reads: "W Woodruff does not recollect any Cannonading[.] their was none at our Camp" (WW). Possibly added in Dec. 1859 (see discussion in Introduction to this volume).

136. DHC 2:104: adds "when"

137. DHC 2:104: adds "was"

138. Book A-2, 332: "~~the Sun about one hour high~~"

139. DHC 2:104: adds "and"

140. DHC 2:104: omits "&c."



ing, to return to Jackson, having experienced the pitiless peltings<sup>141</sup> of the storm all night, and as soon as arrangements could be made, this “forlorn hope” took the “back track” for Independence, to join the main body of the mob, fully satisfied, as were those survivors of the company who were drowned, that when Jehovah fights, they would rather be absent. The gratification is too terrible.

Very little hail fell in our camp, but from half <sup>142</sup>to a mile around, the stones or lumps of ice cut down the crops of corn and vegetation generally, even cutting limbs from trees, <sup>143</sup>themselves were twisted into withes by the wind. The lightning flashed incessantly, which caused it to be so light in our camp through the night, that we could discern the most minute object; and the roaring of the thunder was tremendous. The earth trembled and quaked; the rain fell in torrents, and, united, it seemed as if the mandate of vengeance had gone forth from the God of battles to protect his servants from the destruction of their enemies, for the hail fell on them, and not on us, and we suffered no harm except the blowing down of some of our tents and getting some<sup>144</sup> wet, while our enemies had holes made in their hats and otherwise received damage, even the breaking of their rifle stocks, and the fleeing of their horses through fear and pain.

Many of my little band sheltered in an old meetinghouse through this night, and in the morning the water in Big Fishing River, was about forty feet deep, where, the previous evening it was no more than to our ankles, and our enemies swore that the water rose thirty feet in thirty minutes in the Little Fishing River.

<sup>145</sup>**They reported that one of their men was killed by lightning, and that another had his hand torn off by his horse drawing his hand between<sup>146</sup> the logs of a corn crib<sup>147</sup> while he was holding him on the inside. <sup>148</sup>They declared that if that was the way God fought for the <sup>149</sup>Mormons, they might as well go <sup>150</sup>about their business.**

<sup>151</sup>**Friday 20. This morning I counseled the brethren to discharge all their firearms, when it was found we had nearly<sup>152</sup> six hundred shots, very few of which missed fire, which shows how very careful the brethren had been in taking care of their arms during the storm.**

<sup>153</sup>Friday the 20th. <sup>154</sup>We went<sup>155</sup> five miles on<sup>156</sup> the prairie to<sup>157</sup> procure food for ourselves

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141. DHC 2:104: “pelting”

142. DHC 2:104: adds “a mile”

143. Book A-1, 496, Book A-2, 332, DHC 2:104: add “while the trees”

144. Book A-1, 497, Book A-2, 332: “~~some~~”; omitted in DHC 2:104.

145. This paragraph did not appear in *T&S*. Book A-1, 497: adds at *coln* “\they reported that one (Note 16 pa[ge]. 16)/” (TB). Book A-1, Addenda, 16, Note 16, was added by TB about 21–31 Aug. 1845, and incorporated in Book A-2, 332, by WB between 13 Oct.–20 Nov. 1845 (see MSHi Chronology). Text here is from DHC 2:105. *Source*: Probably added under GAS’s direction (cf. GASHi, 29; GASM, 37).

146. Book A-1, Addenda, 16, Note 16 (darker ink), Book A-2, 332: “~~through~~ <between>” (TB/RLC)

147. Book A-1, Addenda, 16, Note 16 (darker ink), Book A-2, 332: “~~door~~ <logs of a corn crib>” (TB/RLC)

148. Book A-1, Addenda, 16, Note 16, Book A-2, 332: add “and”

149. Book A-1, Addenda, 16, Note 16, Book A-2, 332: add “God dam[ne]d”

150. Book A-1, Addenda, 16, Note 16, Book A-2, 332: add “home”

151. This paragraph did not appear in *T&S*, but continues Book A-1, Addenda, 16, Note 16 (see above). Incorporated in Book A-2, 332. Text here is from DHC 2:105. *Source*: Probably added under GAS’s direction (cf. GASHi, 29; GASM, 37).

152. Book A-1, Addenda, 16, Note 16, Book A-2, 332: “near”

153. *Source*: Based on HCKj [1845] 6:804.

154. Book A-1, 497, Book A-2, 332: cancel date

155. DHC 2:105: replaces “went” with “drove”

156. DHC 2:105: “on to”

157. Book A-1, 497 (darker ink), Book A-2, 332: “~~to~~ <where we could>” (TB/RLC); incorporated in DHC 2:105.



and horses, and establish ourselves for the moment, in some secure place where we could<sup>158</sup> defend ourselves from the rage of our enemies, and<sup>159</sup> while in this situation<sup>160</sup>, on Saturday the 21st, Col. Sconce<sup>161</sup>, with two other leading men from Ray county, come<sup>162</sup> to see us, desiring to know what our intentions were; for, said he, "I see that there is an almighty power that protects this people, for I started from Richmond, Ray county, with a company of armed men, having a full<sup>163</sup> determination to destroy you, but was kept back by the storm, and was not able to reach you." When he entered our<sup>164</sup> camp he was seized with such a trembling that he was obliged to sit down to compose himself; and when he had made known his<sup>165</sup> object of their visit; I arose, and addressing them, gave a relation of the sufferings of the saints in Jackson county, and also of<sup>166</sup> our persecution<sup>167</sup> generally, and what we had suffered by our enemies for our religion; and that we had come one thousand miles to assist our brethren, to bring them clothing, &c. and to reinstate them upon their own lands: and that we had no intention to molest or injure any people, but only to administer to the wants of our afflicted friends; and that the evil reports circulated about us were false, and got up by our enemies to procure our destruction. When I had closed a lengthy speech, the spirit of which melted them into compassion, they arose and offered me their hands, and said they would use their influence to allay the excitement which everywhere prevailed against us, and they wept when they heard of our afflictions and persecutions, and<sup>168</sup> that our intentions were good. Accordingly they went forth and rode<sup>169</sup> among the people, and made unwearied exertions to allay the excitement.

[...]<sup>170</sup>

The brethren in Clay county wrote the committee of the Jackson mob<sup>171</sup> the same day<sup>172</sup>:

<sup>173</sup>Clay county, 21st June, 1834.<sup>174</sup>

Gentlemen:—Your propositions of Monday last have been generally made known to our people, and we are instructed to inform you that they cannot be agreed<sup>175</sup> to.

Honorable propositions to you are now making on our part<sup>176</sup> and we<sup>177</sup> think we shall be enabled to deliver the same to you the early part of next week.<sup>178</sup> We are happy to have it

158. Book A-1, 497, Book A-2, 332: "~~establish ourselves ... where we could~~"; omitted in DHC 2:105.

159. Book A-1, 497, Book A-2, 332: "~~and~~"; DHC 2:105: omits "and" and begins new sentence

160. DHC 2:105: replaces "in this situation" with "camped here"

161. Book A-1, 497: "~~Seoney~~ <Searcy> <Sconce>"; first insertion WR, second TB.

162. DHC 2:105: "came"

163. Book A-1, 497, Book A-2, 332, DHC 2:106: replace "full" with "fixed"

164. Book A-1, 497: "our" overwrites "the"

165. Book A-1, 497: "his" overwrites "the"; Book A-2, 332: replaces "his" with "the"

166. DHC 2:106: omits "of"

167. DHC 2:106: "persecutions"

168. DHC 2:106 adds "learned"

169. Book A-1, 498, Book A-2, 333: "~~and road~~"; omitted in DHC 2:106.

170. DHC moves last paragraph in this chapter to this location (from p. 111 to pp. 106-7).

171. Book A-1, 498: "<mob>" (prob. WR)

172. DHC 2:107: adds "as follows"

173. *Source*: MS copy in WWPc, fd 5.

174. MS Letter, 1: adds "(Saturday)"

175. Book A-1, 498: replaces "agreed" with "acceeded [acceded]"

176. MS Letter, 1: "~~We are now pre=paring to make honorable propositions to you on our part~~ <Honorable propositions <to you> are now making on our part>"

177. MS Letter, 1: "<we>"

178. MS Letter, 1: adds "~~during the intermediate time~~"

in<sup>179</sup> our power to give you assurances that our brethren here, together with those who have arrived from the East, are unanimously disposed to make every sacrifice for an honorable adjustment of our differences<sup>180</sup> that could be required of<sup>181</sup> free citizens of the United States.

Negotiations at the camp are now going on between some gentlemen of this county and our brethren which are calculated to allay the great excitement in your county<sup>182</sup>.<sup>183</sup> We are informed that the citizens of Jackson<sup>184</sup> entertain fears that our people intend to invade their territory<sup>185</sup> in a hostile manner. We assure you that their fears are groundless; such is not and never was our intentions<sup>186</sup>.

(Signed) W. W. PHELPS,  
A. S. GILBERT,  
W. E. McCLELLAN,<sup>187</sup>  
JOHN CORRILL,  
ISAAC MORLEY.

To S. C. Owens, and others of the Jackson committee.<sup>188</sup>

[T&S 6 (1 February 1846): 1104-11]

June 22nd.<sup>189</sup> <sup>190</sup>**Brother Lyman Smith received a wound from the accidental discharge of a horse-pistol, from which he recovered in about three days.**

<sup>191</sup>Cornelius Gillium, the sheriff of Clay county, came to the camp to hold consultation with us, I marched my company into a grove near by and formed in a circle, with Gillium in the center. Gillium commenced by saying that he had heard that Joseph [Smith]<sup>192</sup> was in the camp and if so he would like to see him. I arose and replied, "I am the man." This was the first time that I had been discovered or made known to my enemies since I left Kirtland. Gillium then gave us some<sup>193</sup> instruction concerning the manners, customs and disposition of the people, &c.<sup>194</sup>, and what course we ought<sup>195</sup> to secure their favor and protection, making certain inquiries, to which we replied, which were afterwards published and will appear under date of publication.

179. Book A-1, 498: omits "in"

180. MS Letter, 1: "for peace <an honorable adjustment <of our differences>>"

181. MS Letter, 1: "<could be required of> a"

182. MS Letter, 1: "~~restore peace~~ <allay the great excitement in your County>"

183. MS Letter, 1: "~~We close for present by adding that our brethren do not and never did intend to invade your County therefore we trust you will remain the citizens of your County will remain more tranquil till our proposals of next week are delivered.~~"

184. MS Letter, 2: "~~your county~~ <Jackson>"

185. MS Letter, 2: "~~your county~~ <their territory>"

186. MS Letter, 2, Book A-1, 498, Book A-2, 333, DHC 2:107: "intention"

187. Book A-1, 498, Book A-2, 333, DHC 2:107: "McLellin"; in MS Letter, 2, and Book A-2, McLellin follows Phelps.

188. MS Letter, 2: "To Messrs. S. C. Owens Chairman & others of the Committee."

189. Book A-1, 498 (pencil): adds "<Sunday>" in margin (pos. TB); Book A-2, 333 (pencil): "~~June~~ <¶Sunday> 22nd" (pos. RLC)

190. Following sentence did not appear in T&S, but was added interlinearly in lighter ink in Book A-1, 498 (TB), and incorporated in Book A-2, 333. Text here is from DHC 2:107. *Source*: Probably added under the direction of GAS, who mentions that Lyman Smith "was a second cousin of my mother" (cf. GASHi, 29; GASM, 38).

191. *Source*: Based on HCKj [1845] 6:804.

192. Book A-1, 498 (pencil), Book A-2, 333 (pencil): add "<Smith>"; DHC 2:108: adds "Smith"

193. DHC 2:108: omits "some"

194. DHC 2:108: omits "&c."

195. Book A-1, 499, DHC 2:108: add "to pursue"

July 2nd<sup>196</sup>, I received the following:

*Revelation given on Fishing River, Missouri, June 22, 1834.*

[D&C 105; 1844:102]

[1.] Verily I say unto you, who have assembled yourselves together that you may learn my will concerning the redemption of mine afflicted people:

[2.] Behold, I say unto you, were in not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now: but behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom: and Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.

[3.] I speak not concerning those who are appointed to lead my people, who are the first elders of my church, for they are not all under this condemnation; but I speak concerning my churches abroad: there are many who will say, Where is their God? Behold, he will deliver in time of trouble; otherwise we will not go up unto Zion, and will keep our moneys.—Therefore, in consequence of the transgression of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion, that they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly, concerning their duty, and the things which I require at their hands; and this cannot be brought to pass until mine elders are endowed with power from on high: for behold, I have prepared a great endowment and blessing to be poured out upon them, inasmuch as they are faithful, and continue in humility before me; therefore, it is expedient in me that mine elders should wait for a little season, for the redemption of Zion: for behold, I do not require at their hands to fight the battles of Zion; for, as I said in a former commandment, even so will I fulfil, I will fight your battles.

[4.] Behold, the destroyer I have sent forth to destroy and lay waste mine enemies; and not many years hence, they shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering together of my saints.

[5.] Behold, I have commanded my servant Baurak Ale to say unto the strength of my house, even my warriors, my young men and middle aged, to gather together for the redemption of my people, and throw down the towers of mine enemies, and scatter their watchmen; but the strength of mine house has not hearkened unto my words; but inasmuch as there are those who have hearkened unto my words, I have prepared a blessing and an endowment for them, if they continue faithful. I have heard their prayers, and will accept their offering; and it is expedient in me, that they should be brought thus far, for a trial of their faith.

[6.] And now, verily I say unto you, a commandment I give unto you, that as many as have come up hither, that can stay in the region round about, let them stay; and those that cannot stay, who have families in the east, let them tarry for a little season, inasmuch as my servant Joseph shall appoint unto them, for I will counsel him concerning this matter; and all things whatsoever he shall appoint unto them shall be fulfilled.

[7.] And let all my people who dwell in the regions round about, be very faithful, and

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196. Book A-2, 333 (pencil): "~~July 2nd~~"; omitted in DHC 2:108. This is not the date of the reception of the revelation, but rather the date on which Gillium's letter and "Propositions of the Mormons" were published in the *Missouri Enquirer* (see chap. 8).

prayerful, and humble before me, and reveal not the things which I have revealed unto them, until it is wisdom in me that they should be revealed. Talk not judgment, neither boast of faith, nor of many works; but carefully gather together, as much in one region as can be consistently with the feelings of the people: and behold, I will give unto you favor and grace in their eyes, that you may rest in peace and safety, while you are saying unto the people, execute judgment and justice for us according to law, and redress us of our wrongs.

[8.] Now, behold, I say unto you, my friends, in this way you may find favor in the eyes of the people, until the army of Israel becomes very great: and I will soften the hearts of the people, as I did the heart of Pharaoh, from time to time, until my servant Baurak Ale, and Baneemy, whom I have appointed, shall have time to gather up the strength of my house, and to have sent wise men, to fulfil that which I have commanded concerning the purchasing of the lands in Jackson county, that can be purchased, and in the adjoining counties round about; for it is my will that these lands should be purchased, and after they are purchased that my saints should possess them according to the laws of consecration which I have given; and after these lands are purchased, I will hold the armies of Israel guiltless in taking possession of their own lands, which they have previously purchased with their moneys, and of throwing down the towers of mine enemies, that may be upon them, and scattering their watchmen, and avenging me of mine enemies, unto the third and fourth generation of them that hate me.

[9.] But firstly, let my army become very great, and let it be sanctified before me, that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations; that the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and his Christ: therefore, let us become subject unto her laws.

[10.] Verily I say unto you, it is expedient in me that the first elders of my church should receive their endowment from on high, in my house, which I have commanded to be built unto my name in the land of Kirtland: and let those commandments which I have given concerning Zion and her law, be executed and fulfilled, after her redemption. There has been a day of calling, but the time has come for a day of choosing; and let those be chosen that are worthy; and it shall be manifested unto my servant, by the voice of the Spirit, those that are chosen, and they shall be sanctified: and inasmuch as they follow the counsel which they receive, they shall have power after many days to accomplish all things pertaining to Zion.

[11.] And again I say unto you, sue for peace, not only the people that have smitten you, but also to all people; and lift up an ensign of peace, and make a proclamation for peace unto the ends of the earth; and make proposals for peace unto those who have smitten you, according to the voice of the Spirit which is in you, and all things shall work together for your good: therefore be faithful, and behold, and lo! I am with you even unto the end, even so; Amen.

<sup>197</sup>About this time brothers [Ezra] Thayer and [Thomas] Hayes were attacked with the cholera, and brother [Joseph] Hancock was taken [in death]<sup>198</sup> during the storm.<sup>199</sup> I called the camp<sup>200</sup>

197. This paragraph, which appears at this location in MSHjS and T&S, was moved by BHR to position indicated above, under 20 June 1834 (cf. DHC 2:106-7). This move was indicated in Book A-1, 502, where a note in the left margin reads: "to be on page 498" (TB), and in Book A-2, 335, where a similar note states: "Insert 333 page" (RLC). Source: Based on HCKj [1845] 6:804.

198. Brackets this editor's.

199. Previous sentence written interlinearly in Book A-1, 498, followed by a note to "(see [page] 502)" (TB); Book A-2, 333, also has previous sentence interlinearly inserted with note in left margin: "See foot of 335 page". The same sentence appears in Book A-1, 502, and Book A-2, 335, but are canceled. DHC 2:106: "Brother Ezra Thayer and Joseph Hancock are sick with the cholera. Thomas Hayes was taken [in death] today."

200. Book A-1, 502: "<Previous to crossing the Mississippi river> I <had> called" (TB); Book A-2, 335:

together and told them that in consequence of the disobedience of some who had been unwilling<sup>201</sup> to listen to my words, but had rebelled, God had decreed that sickness should come upon them<sup>202</sup>, and that <sup>203</sup>they should die like sheep with the rot, that I was sorry but could not help it. Previous to this, while on our journey, I had predicted and warned them of the danger of such chastisements;<sup>204</sup> <sup>205</sup>but there is<sup>206</sup> some who<sup>207</sup> would not give heed to my words.<sup>208</sup>

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~~"I called the camp~~ <Previous to crossing the Mississippi, I had called the camp>" (RLC); DHC 2:106: "Previous to crossing the Mississippi river I had called the camp"

201. Book A-1, 502: "<un>willing"

202. Book A-1, 502 (lighter ink): "the {m} <camp>" (TB); DHC 2:107: replaces "them" with "the camp"

203. Book A-1, 502 (lighter ink): "~~and that~~ <and if they did not repent and humble themselves before God>" (TB); DHC 2:107 adds "if they did not repent and humble themselves before God"

204. Book A-1, 502-3, Book A-2, 335: "~~Previous to this ... chastisements~~"; DHC 2:107: omits the same words

205. Book A-1, 502-3, Book A-2, 335: "<The scourge must come; repentance and humility may mitigate the chastisement, but can not altogether avert it>" (TB/RLC); DHC 2:107 adds the same words

206. Book A-1, 502: replaces "is" with "<were>" (US); Book A-2, 335, DHC 2:107: replace "is" with "were"

207. Book A-2, 335 (darker ink): "{\who/}"

208. Note in red ink in left margin of Book A-2, 333, and right margin of 332: "This in fulfillm[en]t of the prophecy given June 3. Zerah Cole says that at the time that the Prophet Joseph gathered the money or the camp together at New Portage for the Expenses of the Journey that James Foster kept \$400. & carried it to Salt Creek where he was taken sick and as the sick were to be left there Br. Foster gave the \$400. to Seth Hitchcock to take to Joseph when Foster suddenly recov[er]ed & went along with the camp. Brother Cole let his scraping knife drop on his foot and Cut off[f] his great Toe[.] a doctor put the toe on to his foot & put in several sti[t]ches which burst out[.] he then went to an Elder who administered to him and He was healed and walked home[.] The doctor remarked 'that the Devil had done it.' Zera Cole received the Last Licence ~~that~~ but two that the Prophet Joseph gave[.] Dated June 21, 1844 [1834]" (WW). Possibly added in Dec. 1859 (see discussion in Introduction to this volume).



8.

# ZION'S CAMP DISBANDED

## June-July 1834

[T&S 6 (1 February 1846): 1104-11 (cont.)]

<sup>1</sup>On the 23rd [of June]<sup>2</sup>; [we]<sup>3</sup> resumed our march for Liberty, Clay county, taking a circuitous course round<sup>4</sup> the heads of Fishing River, to avoid the deep water. When within five or six miles of Liberty, we were met by Gen. Atchison and other gentlemen who desired us not to go to Liberty, as<sup>5</sup> the feelings of the people were so much enraged against us. At their communication we <sup>6</sup>wheeled to the left, and crossing the prairie, and wood<sup>7</sup> and<sup>8</sup>, came to <sup>9</sup>Sidney Gilbert's residence, and encamped on the bank of Rush Creek, in Bro. Burgharts<sup>10</sup> field.

<sup>11</sup>[June 23rd.]<sup>12</sup> During this [day]<sup>13</sup> <sup>14</sup>a council of High Priests assembled in fulfilment of the revelation given the day previous, and the following individuals<sup>15</sup> were called and chosen as they were made manifest unto me by the voice of the Spirit, and Revelation, to receive their endowment<sup>16</sup>.

Edward Partridge was called and chosen, to go to Kirtland and receive his endowment with power from on high, and also, to stand in his office of<sup>17</sup> Bishop to purchase lands in the State<sup>18</sup> of Missouri.

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1. Book A-1, 503 (pencil): cancels this paragraph with a single diagonal line, and repeats it under the date 24 June 1834 (see below); incorporated in Book A-2, 335; DHC 2:112 retains it. *Source*: Based on HCKj [1845] 6:838, which dates this event to 24 June.

2. Book A-1, 503: "On the ~~morning of the~~ 23rd"; DHC 2:112: "June 23"

3. Book A-1, 503: adds "~~we~~"; DHC 2:112: adds "we"

4. DHC 2:112: "around"

5. DHC 2:112: replaces "as" with "because"

6. DHC 2:112: adds "turned our course", which is consistent with repeated paragraph below.

7. Book A-1, 503, DHC 2:112: "woodland"

8. Book A-1, 503, DHC 2:112: omit "and"

9. Book A-1, 503: adds "bro[ther]"; DHC 2:112: adds "Brother Algernon"

10. DHC 2:112: "Burket's", which has a footnote mentioning alternate spelling of "Burghart's"

11. *Source*: Closely follows FWR, 41-42 (ER) (FWR [1983], 68-69), or more likely the original minutes (see discussion in Sources Cited). Cf. HCKj [1845] 6:804-5. Some light and heavy editing. Deleted portions supplied here in bold type.

12. Book A-2, 335: adds "June 23rd"

13. DHC 2:112: omits "During this"

14. Book A-1, 503: "~~day~~ <day>" (US); Book A-2, 335: adds "day"

15. FWR, 41: replaces "individuals" with "first Elders"

16. DHC 2:112: "endowments"

17. DHC 2:112: replaces "of" with "as"

18. FWR, 41: replaces "State" with "land"



W[illia]m.<sup>19</sup> W. Phelps was called and chosen, and it was appointed unto him for<sup>20</sup> to<sup>21</sup> receive his endowment with power from on high, and help to<sup>22</sup> carry on the printing establishment in Kirtland, until Zion is redeemed.

Isaac Morley and John Corrill were called and chosen, and it was appointed unto them to receive their endowment<sup>23</sup> with power from on high in Kirtland and<sup>24</sup> assist in gathering up the strength of the Lord's house and preach the gospel.

<sup>25</sup>John Whitmer and David Whitmer were called and chosen, and appointed to receive their endowments<sup>26</sup> in Kirtland and continue<sup>27</sup> in their offices.

Algernon S[idney].<sup>28</sup> Gilbert, was called and chosen, and appointed to receive his endowment in Kirtland, and to assist in gathering up the strength of the Lord's house, and to proclaim the everlasting gospel until Zion is redeemed. But he said he "could not do it." **And truly he departed his life a few days after this was given—And we are left to lament his loss.**

<sup>29</sup>Peter Whitmer Jun., Simeon Carter, Newel Knight, Parley P. Pratt, Christian Whitmer, and Solomon Hancock were called and chosen; and it was appointed unto them to receive their endowment in Kirtland, with power from on high; to assist in gathering up the strength of the Lord's house; and to preach the everlasting gospel.

Thomas B. Marsh was called and chosen; and it was appointed unto him to receive his endowment in Kirtland **with power from on high, and** his office to be made known hereafter.

Lyman Wight was called and chosen; and it was appointed unto him to receive his endowment in Kirtland, with power from on high; and to<sup>30</sup> return to Zion and have his office appointed unto him hereafter. **F[rederick]. G. Williams, Clerk.**

The same day the elders made the following reply, as<sup>31</sup> before referred to, to "S[amuel]. C. Owens, and others, <sup>32</sup>committee" of the Jackson mob.

<sup>33</sup>We the undersigned committee, having full power and authority to settle and adjust all <sup>34</sup>matters and differences existing between our people or society and the inhabitants of Jackson county, upon honorable and constitutional principles; therefore<sup>35</sup>, if the said<sup>36</sup> inhabitants of Jackson county will not let us return to our lands in peace:—we are willing to propose firstly<sup>37</sup>; that

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19. Book A-2, 336: "William"

20. Book A-1, 503: omits "for"

21. Book A-2, 336: replaces "and it was appointed unto him for to" with "to go to Kirtland and"

22. Book A-2, 336: omits "to"

23. Book A-2, 336: adds "<in Kirtland>" (pos. RLC)

24. Book A-2, 336: "~~in Kirtland and~~"

25. This paragraph combines two similarly worded statements in FWR, 42.

26. Book A-1, 503, Book A-2, 336: "endowment"

27. Book A-1, 503: "~~stand~~ <continued>" (WR)

28. Book A-1, 503, Book A-2, 336: "Sidney"

29. This paragraph combines six similarly worded statements in FWR, 42.

30. DHC 2:113: omits "to"

31. DHC 2:113: omits "as"

32. Book A-1, 504: adds "~~of the~~"

33. Source: MS copy in WWPc, fd 5.

34. Book A-1, 504: adds "~~difficulties~~"

35. MS Letter, 1: "<therefore>"

36. Book A-2, 336: "<said>" (WB)

37. DHC 2:113: "first"

twelve disinterested men, six to be chosen by our people, and six by the inhabitants of Jackson county; and these twelve men shall say what the lands of those men are worth in the<sup>38</sup> county who cannot consent to live with us, and they shall receive their money for the same in one year from the time the treaty is made, and none of our people shall enter the county to reside till the money is paid. The said Twelve men shall have power also, to say what the damages shall be for the injuries we have<sup>39</sup> sustained in the destruction of property and in being driven from our possessions, which amount of damages shall be deducted from the amount for their lands. Our object is peace, and an early answer will be expected.

(Signed)<sup>40</sup>

W. W. PHELPS,  
EDWARD PARTRIDGE,  
ISAAC MORLEY,<sup>41</sup>  
JOHN CORRILL,  
JOHN WHITMER,  
A. S. GILBERT.

June 24th, <sup>42</sup>**we resumed our march for Liberty, Clay county by a circuitous route and the heads of Fishing river to avoid the deep water. When within five or six miles of Liberty, we were met by General Atchison and other gentlemen who desired us not to go to Liberty, because the feelings of the people were so much enraged against us. At their solicitations we turned our course, wheeled to the left, and crossing the prairie, and woodland came to bro[ther] A[lgernon]. Sidney Gilbert's residence, and encamped on the bank of Rush Creek, in brother Burket's<sup>43</sup> field.**

<sup>44</sup>This night the cholera burst forth among us, and about midnight it was manifest<sup>45</sup> in its most terrified<sup>46</sup> form. Our ears were saluted with cries and moanings, and lamentations on every hand; even those on guard fell to the earth with their guns in their hands, so sudden and powerful<sup>47</sup> was the attack of this terrible disease. At the commencement I attempted to lay on hands for their recovery, but I quickly learned by painful experience, that when the great Jehovah decrees destruction upon any people, <sup>48</sup>makes known his determination, man must not attempt to stay his hand. The moment I attempted to rebuke the disease, that moment<sup>49</sup> I was attacked. <sup>50</sup>**The disease<sup>51</sup> seized upon me like the talons**

38. Book A-2, 336: replaces "the" with "that"

39. Book A-1, 504: "<we have>" (WR)

40. MS Letter, 1: omits "(Signed)"

41. MS Letter, 1, Book A-1, 505, Book A-2, 336: reverse Morley's and Corrill's names

42. This paragraph repeats the first paragraph of this chapter (see above), where it is located in both *T&S* and DHC 2:112. The repetition occurs in Book A-1, 503 and 505; Book A-2, 336-37, locates the paragraph here, under 24 June. The paragraph is supplied here from Book A-1. *Source*: Based on HCKj [1845] 6:838, which dates the event to 24 June (cf. GASHi, 29; GASM, 38-39).

43. Book A-1, 505: "~~Burghart's~~ <Burket>" (RLC)

44. *Source*: Possibly based on HCKj [1845] 6:838, which dates the event to 25 June.

45. DHC 2:114: "manifested"

46. Book A-1, 505: replaces "terrified" with "terrific"; DHC 2:114: replaces "terrified" with "virulent"

47. Book A-1, 505: "<and powerful>" (WR)

48. Book A-1, 505, Book A-2, 337: "<and>" (TB/RLC); DHC 2:114: adds "and"

49. Book A-1, 505, Book A-2, 337: "~~that moment~~"; omitted in DHC 2:114.

50. Next sentence did not appear in *T&S*, but was added interlinearly in Book A-1, 505 (TB), and incorporated in Book A-2, 337, by WB between 13 Oct.-20 Nov. 1845 (see MSHi Chronology). Text here is from DHC 2:114, which inserts this sentence at end of paragraph. *Source*: Probably added under the direction of GAS, who said the description "like the talons of a hawk" was Hyrum Smith's (cf. GASHi, 30; GASM, 39).

51. Book A-1, 505, Book A-2, 337: replace "The disease" with "It"

of a hawk, and I said to the brethren<sup>52</sup>: “If my work were<sup>53</sup> done, you would have<sup>54</sup> to put<sup>55</sup> me in the ground without a coffin.” And had I not desisted, I must have saved the life of my brother by the sacrifice of my own<sup>56</sup>, <sup>57</sup>for when I rebuked the disease it left him and seized me.

<sup>58</sup>Early on the morning of the 25th the camp was separated into small bands, and dispersed among the brethren living in the vicinity, and I wrote and sent by express, to “Messrs. Thornton, Donaphon and Atchison,” as follows:

<sup>59</sup>Rush Creek, Clay county, June 25th 1834<sup>60</sup>.

Gentlemen;—Our company of men advanced yesterday from their encampment beyond Fishing River to Rush Creek, where their tents are again pitched. But feeling disposed to adopt every pacific measure that can be done<sup>61</sup>, without jeopardizing our<sup>62</sup> lives, to quiet the prejudices and fears of some part of the citizens of this county, we have concluded that our company shall be immediately dispersed and continue so, till every effort for an adjustment of differences between us and the people of Jackson has been made on our part, that would in any wise be required of us by disinterested men of republican principles.

I am respectfully, your obed’t serv’t,

JOSEPH SMITH, JUN.

N.B. You are now corresponding with the Governor, (as I am informed) will you do us the favor to acquaint him of our efforts for a compromise. This information we want conveyed to the Governor, inasmuch as his ears are stifled<sup>63</sup> with reports from Jackson of our hostile intentions, &c.<sup>64</sup>

J.S.<sup>65</sup>

<sup>66</sup>I left Rush Creek the same day<sup>67</sup>, in company with David Whitmer and two other brethren, for the western part of Clay county. While traveling we called at a house<sup>68</sup> for a drink of water. The women of the house shouted from the door that they had “no water for Mormons, that they were afraid of the Cholera,” &c.,<sup>69</sup>—We turned and departed, according to the commandment, and

52. Book A-1, 505: “<I said to the brethren>” (TB)

53. Book A-1, 505, Book A-2, 337: “if I had had my work”

54. Book A-1, 505, Book A-2, 337: add “had”

55. Book A-1, 505, Book A-2, 337: replace “put” with “tumble”

56. In DHC 2:114, the previous phrase reads: “in my attempt to save the life of a brother, I would have sacrificed my own”

57. Book A-1, 505: cancels remainder of paragraph; omitted in Book A-2, 337, and DHC 2:114.

58. *Source*: Based on HCKj [1845] 6:838.

59. *Source*: Not located.

60. Book A-1, 505, Book A-2, 337: omit “1834”

61. DHC 2:114: omits “that can be done”

62. Book A-1, 505: “our” overwrites “their”

63. DHC 2:115: “stuffed”

64. DHC 2:115: omits “&c.”

65. Book A-1, 506, Book A-2, 337: add initials

66. *Source*: Based on HCKj [1845] 6:839.

67. Book A-1, 506, Book A-2, 337: “~~the same day~~”

68. Book A-1, 506: “a <the> house <of Mr. Moss>” (TB); incorporated in Book A-2, 337; DHC 2:115: “the house of a Mr. Moss”

69. Book A-1, 506: adds “<at the same time throwing out her arms, as if defending herself from <the cholera in the form of> a personage>” (TB); incorporated in Book A-2, 337, and DHC 2:115.

before a week had passed, the cholera entered that house, and that woman and three others of the family<sup>70</sup> were dead.

When the cholera <sup>71</sup>made its appearance, Elder John S. Carter was <sup>72</sup>the first man<sup>73</sup> who stepped forward to rebuke it, and upon this, was instantly seized, and became the first victim in the camp. He died about six o'clock <sup>74</sup>afternoon; and<sup>75</sup> Seth Hitchcock died in about thirty minutes after<sup>76</sup>. <sup>77</sup>**Eras-tus Rudd died about the same moment, although a<sup>78</sup> half a mile distant. He was buried by Jesse Smith, George A. Smith and two or three others, and while burying him, Jesse Smith was attacked with the cholera.** As it was impossible to obtain coffins, the brethren rolled them<sup>79</sup> in blankets, carried them on a horse-sled about half a mile; <sup>80</sup>buried them in<sup>81</sup> the bank of a small stream, which empties into Rush Creek, all of which was accomplished by dark. When they had returned from the burial, the brethren united<sup>82</sup>, covenanted and prayed, hoping the disease would be stayed; but in vain, for while thus covenanting, Eber<sup>83</sup> Wilcox<sup>84</sup> died, and while some were digging the grave others stood sentry with their fire arms, watching their enemies.

June 26th; the elders wrote Governor Dunklin as follows:

<sup>85</sup>Sir: A company of our people, exceeding two hundred men, arrived in this county the 19th inst., and encamped about twelve miles from Liberty, where they were met, by several gentlemen from this [Clay] and Ray county, who went by request of the people, to ascertain the motives and design<sup>86</sup> of our people in approaching this county, and as the deputation was composed of gentlemen who appeared to possess humane <sup>87</sup>and republican feelings<sup>88</sup>, our people were rejoiced at the opportunity of an interchange of feelings and an open and frank <sup>89</sup>avowal of all<sup>90</sup> their views<sup>91</sup> and intentions in emigrating to this country with their arms. A full explanation having been given in a public address by our brother Joseph Smith Jun., which

70. Book A-1, 506: "<of the family>" (WR); incorporated in Book A-2, 337.

71. Book A-1, 506: adds "**first**"

72. Book A-1, 506: adds "<one of>" (TB); incorporated in Book A-2, 337.

73. Book A-1, 506: changes "man" to "men" then cancels it; Book A-2, 337: omits "man"

74. Book A-1, 506 (darker ink): "<in the>" (TB); incorporated in Book A-2, 338, and DHC 2:115.

75. Book A-1, 506: "**and**"; omitted in Book A-2, 338.

76. DHC 2:115: "afterwards"

77. Next sentence did not appear in *T&S*, but was added interlinearly in Book A-1, 506 (WR), and incorporated in Book A-2, 338, by WB between 13 Oct.-20 Nov. 1845 (see MSHi Chronology). Book A-1: adds "&"; Book A-2: adds "and" to beginning of sentence. In Book A-1, this sentence is followed by: "<Note 17 Page 16>" (TB), where the second bolded sentence is found (TB), which probably dates to 21-31 Aug. 1845. This note was also incorporated in Book A-2. Text here from DHC 2:115. *Source*: Probably added under the direction of GAS (cf. GASHi, 30; GASM, 39-40).

78. Book A-2, 338: omits "a"

79. Book A-1, 506, Book A-2, 338: "**them** <corpses>" (TB/RLC); incorporated in DHC 2:115.

80. Book A-1, 506: adds "**and**"

81. DHC 2:115: "on"

82. DHC 2:116: "unitedly"

83. Book A-1, 506: "Eber" overwrites an illegible partly erased word, possibly "Elder"

84. Book A-1, 506: "<~~Eras-tus Rudd~~>" (WR)

85. *Source*: MS copy in WWPC, fd 5.

86. Book A-1, 507, DHC 2:117: "designs"

87. MS Letter, 1: adds "**feelings**"

88. DHC 2:117: "humane feelings and republican principles"

89. MS Letter, 1: "~~decl=aration~~"

90. MS Letter, 1, Book A-2, 338: omit "all"

91. MS Letter, 1, Book A-1, 507: "of their whole views"

produced great satisfaction<sup>92</sup>, the same in substance was afterwards reduced in<sup>93</sup> writing and handed to the aforesaid gentlemen that it<sup>94</sup> might be made public, as<sup>95</sup> the shedding of blood is, and ever has been, foreign and revolting to our feelings, for this reason, we have patiently endured the greatest<sup>96</sup> indignities that freemen of this republic have ever been called to suffer, and we still continue to bear with heart-rending feelings a deprivation of our rights having<sup>97</sup> commenced negotiations with the inhabitants of Jackson<sup>98</sup> for a compromise wherein proposals, on our part, have been made which have been<sup>99</sup> acknowledged by every disinterested man, to be highly honorable and liberal. An answer to our propositions has not yet been received from<sup>100</sup> Jackson<sup>101</sup>.

If we fail in this attempt, we intend to make another effort and go all lengths that would<sup>102</sup> be required by human or<sup>103</sup> divine law, as our proposals and correspondence with the inhabitants of Jackson<sup>104</sup>, will doubtless hereafter be published, we think it unnecessary to detail the same in this communication, our right to our soil in Jackson county we shall forever claim, and to obtain peaceful possession, we are willing to make great sacrifices. To allay excitement in the<sup>105</sup> county, the aforesaid company of emigrants have dispersed to await the final end of all negotiations that can be made with the said county of Jackson.

Within the last week, one of our men being near the ferry, was seized by some Jackson citizens, while<sup>106</sup> in this county, threatened with death if he made resistance, and carried over the river, <sup>107</sup>prisoner to Independence, where he was put under guard one day, and after hearing<sup>108</sup> many threats, was liberated. The houses of several of our brethren in this county have been forcibly entered by some of the inhabitants of Jackson, and a number of guns and small arms taken therefrom; where the men were absent from their houses, loaded guns were presented to the females, and their lives threatened if they made resistance, and we<sup>109</sup> have been informed, and have no doubt of the fact<sup>110</sup>.

Your second order for the restoration of our arms, was received last mail; we have not yet done anything with it. Hoping that the influence of the inhabitants of Jackson county, will materially lesson in<sup>111</sup> the surrounding counties, and the people become more tranquil, we think it wisdom to defer petitioning for a guard, while there exists a hope of a compromise, &c.<sup>112</sup>

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92. MS Letter, 1: "<which produced great satisfaction>"

93. MS Letter, 1, Book A-1, 507, Book A-2, 338, DHC 2:117: replace "in" with "to"

94. MS Letter, 1: "~~they~~ <it>"

95. DHC 2:117: omits "as" and begins new sentence

96. MS Letter, 1: replaces "greatest" with "grossest"

97. DHC 2:117: omits "having" and begins new sentence

98. DHC 2:117: adds "county"

99. MS Letter, 1: replaces "have been" with "are"

100. DHC 2:117: adds "the people of"

101. DHC 2:117: adds "county"

102. DHC 2:117: "could"

103. MS Letter, 1: adds "even"

104. DHC 2:117: adds "county"

105. Book A-1, 507, DHC 2:117: "this"

106. MS Letter, 1: "<while>"

107. Book A-1, 507: "a" overwrites "to"; MS Letter, 2, Book A-2, 338, DHC 2:117: add "a"

108. Book A-1, 508: "<hearing>" (WR)

109. MS Letter, 2: "<as we>"; Book A-1, 508, Book A-2, 339: replace "and" with "as"; DHC 2:118: omits "and"

110. DHC 2:117-18: moves "we have been ... fact [that]" to beginning of sentence

111. Book A-1, 508: "on" overwrites "if"

112. DHC 2:118: omits "&c."

We believe that the President would render us assistance in obtaining possession of our lands, if aided by the executive of this state in a petition and thereby put an end to serious evils that are growing out of the Jackson <sup>113</sup>outrage<sup>114</sup>.

In a letter from your excellency, of April 20th<sup>115</sup>, we had a word on the subject of petitioning. We should be pleased to hear further, and would here observe that no communication from the Executive, giving his opinion or advice, will be made public, if requested not to do so.

We are respectfully, and with great regard

Your obed't serv'ts,

A. S. GILBERT,

W. W. PHELPS,

JOHN CORRILL.

<sup>116</sup>The drafting and signing of the above, was the last public act of the<sup>117</sup> keeper of the Lord's storehouse, Algernon S[idney]. Gilbert, for he was attacked with the cholera the same day, and died in a few hours<sup>118</sup>, according to his own words<sup>119</sup> that he "would rather die than go forth to preach the gospel to the Gentiles."

The following is from the chairman of the committee of the Jackson <sup>120</sup>mob, to our lawyer:

<sup>121</sup>Independence, Mo., June 26, 1834.

Mr. Amos Reese:

Dear Sir: Since my return from Liberty, I have been busily engaged in conversing with the most influential men of our county, endeavoring to find out if possible, what kind of a compromise will suit with the Mormons on their part. The people here, en masse, I find out, will do nothing like according<sup>122</sup> to their last proposition. We will have a meeting if possible, on Monday next, at which time the proposals of the Mormons will be answered. In the meantime, I would be glad, that they, the Mormons, would cast an eye back of Clinton and see if that is not a country calculated for them.

Yours Respectfully,

S. C. OWENS.

<sup>123</sup>The cholera continued its ravages about four days, when an effectual<sup>124</sup> remedy for their<sup>125</sup> purging, vomiting, and cramping was discovered; viz<sup>126</sup>, dipping the person<sup>127</sup> afflicted in cold water,

113. DHC 2:118: adds "county"

114. MS Letter, 2: "<and thereby ... outrage>"

115. MS Letter, 2: "the 20th of April"

116. *Source*: Based on HCKj [1845] 6:839.

117. Book A-1, 508, Book A-2, 339: replace "the" with "that"

118. Book A-1, 508: "~~in a few hours~~ <about the 29[th]>" (US); incorporated in Book A-2, 339, and DHC 2:118.

119. DHC 2:118: replaces "according to his own words" with "He had been called to preach the Gospel, but had been known to say"

120. DHC 2:119: adds "county"

121. *Source*: MS copy in WWPC, fd 5.

122. DHC 2:119: replaces "according" with "acceding"

123. *Source*: Based on HCKj [1845] 6:840. See also *E&MS-R* 2 (July 1834; Oct. 1836): 351-52; and *E&MS* 2 (July 1834): 176, for a list of names of the dead.

124. Book A-1, 509, Book A-2, 339: "an effectual"; omitted in DHC 2:119.

125. Book A-1, 509, Book A-2, 339: "their"; DHC 2:119: replaces "their" with "the"

126. Book A-1, 509, Book A-2, 339: "namely"

127. DHC 2:119: "persons"



or pouring it upon them,<sup>128</sup> **and giving them whisky thick[en]ed with flour to the consistency of starch. Whisky was the only kind of spirits<sup>129</sup> that could be procured at this place.** About sixty-eight of the saints suffered from this disease, of which number thirteen<sup>130</sup> died, viz. John S. Carter, Eber Wilcox, Seth Hitchcock, Erastus Rudd, Algernon Sidney Gilbert, Alfred Frisk, Edward Ives, Noah Johnson, Jesse B. Lawson, Robert McCord, Eliah<sup>131</sup> Strong, Jesse [J.]<sup>132</sup> Smith<sup>133</sup> and Betsy Parish.

<sup>134</sup>**Among the most active of those who<sup>135</sup> were engaged in taking care of the sick at the camp, burying the dead, etc.<sup>136</sup>, were John D. Parker, John Tanner<sup>137</sup>, Nathan Tanner<sup>138</sup>, Joseph B.<sup>139</sup> Noble, Brigham Young, Joseph Young, Heber C. Kimball, Luke S.<sup>140</sup> Johnson and Eleazar Miller.**

**I sent Hiram Page with instructions to bring Jesse J. Smith<sup>141</sup> and George A. Smith to me at all hazards to the west part of the county<sup>142</sup>, having had intimations that they were sick. He found that Jesse had been severely racked with the cholera all day, George A. Smith had taken care of him for upwards of thirty hours. Dr. Frederick G.<sup>143</sup> Williams decided that the cholera had left him, and he<sup>144</sup> would recover if not moved. On the morning of the 28th, George A. Smith was attacked and was immediately mounted on a hard-riding horse, rode fifteen miles, and came to me.<sup>145</sup>**

The last days of June I spent with my old Jackson county friends in the western part of Clay county.

On the first of July<sup>146</sup> I crossed the Missouri river, in company with a few friends, into Jackson county, to set my feet once more on the "goodly land" and on the 2nd I went down near Liberty and visited the brethren.

128. Remainder of this and following sentence did not appear in *T&S*, but added interlinearly to Book A-1, 509 (TB), and incorporated in Book A-2, 339 (WB). Text here is from DHC 2:119.

129. Book A-1, 509, Book A-2, 339: "spirit"

130. Book A-1, 509, Book A-2, 339: "~~thirteen~~ <fourteen>" (TB/RLC); DHC 2:120: "fourteen"

131. Book A-1, 509, Book A-2, 339, DHC 2:120: "Elial"

132. Book A-1, 509, Book A-2, 339: "J./" (pos. TB/RLC); DHC 2:120: adds "J."

133. Book A-1, 509, Book A-2, 339: "<Warren Ingalls>" (TB/RLC); DHC 2:120: adds "Warren Engalls"

134. This and next paragraph did not appear in *T&S*. Book A-1, 509: adds at *coln* "(Note 18 page 16)/" (TB). This note was added by TB about 21-31 Aug. 1845, and incorporated in Book A-2, 339-40, by WB between 13 Oct.-20 Nov. 1845 (see MSHi Chronology). Text here is from DHC 2:120. *Source*: Probably added under GAS's direction (cf. GASHi, 30-31; GASM, 41-43).

135. Book A-2, 339: replaces "who" with "that"

136. Book A-1, Addenda, 16, Note 18 (darker ink): "<&c>" (TB)

137. Book A-2, 339: "~~Turner~~<anner>" (RLC); Book A-1, Addenda, 16, Note 18 (darker ink): "T\ann/er"; "ann" *w.o.* "urn" (TB)

138. Book A-2, 339: "~~Turner~~<anner>" (RLC); Book A-1, Addenda, 16, Note 18 (darker ink): "T\ann/er"; "ann" *w.o.* "urn" (TB)

139. Book A-1, Addenda, 16, Note 18: "<B>" (TB); incorporated in Book A-2, 339.

140. Book A-1, Addenda, 16, Note 18, Book A-2, 339: omit "S."

141. Book A-1, Addenda, 16, Note 18 (darker ink): "<J. Smith>" (TB); Book A-2, 339: "J./ <Smith>"; first insertion by RLC, second in pencil possibly by RLC.

142. Book A-1, Addenda, 16, Note 18, Book A-2, 339: "country"

143. Book A-1, Addenda, 16, Note 18, Book A-2, 340: omit "Frederick G."

144. Book A-1, Addenda, 16, Note 18, Book A-2, 340: omit "he"

145. Book A-1, Addenda, 16, Note 18: "see page 509"

146. Book A-1, 509 (lighter ink): "<Jesse J. Smith died>" (TB); incorporated in Book A-2, 340, with "J." inserted by RLC, and added in DHC 2:120.



<sup>147</sup>A considerable number of the Camp met me at Lyman Wight's. I told them if they would humble themselves before the Lord and covenant to keep His commandments and obey my counsel, the plague should be stayed from that hour, and there should not be another case of the cholera<sup>148</sup> among them. The brethren covenanted to that effect with uplifted hands,<sup>149</sup> and the plague was stayed.

This day [July 2]<sup>150</sup> the *Enquirer* [published]<sup>151</sup> the correspondence between the Sheriff<sup>152</sup> and the<sup>153</sup> camp, of the 22nd of June as follows:

<sup>154</sup>GILLIUM'S COMMUNICATION.<sup>155</sup>

Being a citizen of Clay county, and knowing that there is considerable excitement amongst the people thereof: and also knowing that different reports are arriving almost hourly: and being requested of<sup>156</sup> the Hon. J. F. Ryland, to meet the Mormons under arms<sup>157</sup>, and obtain from the leaders thereof the correctness of the various reports in circulation; the true intent and meaning of their present movements, and their views generally regarding the difficulties existing between them and<sup>158</sup> Jackson county;—I did in company with other gentlemen, call upon the said leaders of the Mormons, at their camp in Clay county; and now give to the people of Clay county their written statement, containing<sup>159</sup> the substance of what passed between us.

(signed.) CORNELIUS GILLIUM,

June 21st 1834<sup>160</sup>

PROPOSITIONS &c.<sup>161</sup> OF THE MORMONS.

Being called upon by the above named gentlemen, at our camp in Clay county, to ascertain from the leaders of our men<sup>162</sup>, our intentions, views, and designs, in approaching

147. This paragraph did not appear in *T&S*. Book A-1, 509, and Book A-2, 340, add this paragraph in left margin (TB/RLC). Text here is from DHC 2:120. Note in red ink in the right margin of A-2 reads: "W. Woodruff says I was present at the meeting of Joseph with his brethren at Lyman Wights, and the Prophet seemed more bowed down with sorrow at the Loss of his brethren than I Ever saw him in my life. at the same time he was clothed upon with the spirit of God & with humility and when all the Brethren Covenanted with uplifted hands to heaven that they would humble themselves before the Lord and keep his commandments and obey the council of the Prophet the power of God rested upon them and we were all bathed in tears and there was not another case of cholera among the saints from that hour" (WW). Possibly added in Dec. 1859 (see discussion in Introduction to this volume).

148. Book A-2, 340: "<of the cholera>" (RLC)

149. Book A-2, 340: omits "with uplifted hands"

150. Book A-1, 510: "July 2" in right margin

151. Book A-1, 509 (lighter ink): "<published>" (prob. TB); incorporated in Book A-2, 340, and DHC 2:121.

152. DHC 2:121: adds "Cornelius Gillium"

153. DHC 2:121: replaces "the" with "Zion's"

154. *Source*: *E&MS-R* 2 (July 1834; Oct. 1836): 351. Cf. *E&MS* 2 (July 1834): 176. See also original in JScSup, fd 15, 1-4 (OH), from which the signatures were obtained. This MS copy joins Gillium's statement and the Mormon document that follows with sealing wax.

155. This heading in left margin in Book A-1, 509, but omitted in Book A-2, 340.

156. *E&MS-R*, 351, MS Copy, 1, Book A-2, 340, DHC 2:121: replace "of" with "by"

157. MS Copy, 1: replaces "under arms" with "army"

158. MS Copy, 1: adds "the people of"

159. MS Copy, 1: omits "their written statement, containing"

160. This line only in MS Copy, 1.

161. DHC 2:121: omits "&c."

162. MS Copy, 1: replaces "of our men" with "thereof"

this county<sup>163</sup> in the manner<sup>164</sup> we have; we therefore, the more cheerfully comply with their request, because we are called upon by gentlemen of good feeling<sup>165</sup>, and who are disposed for peace and an amicable adjustment<sup>166</sup> of the difficulties existing between us and the people of Jackson county. The reports of our intentions are various and have gone abroad in a light<sup>167</sup> calculated to arouse the feeling<sup>168</sup> of almost every man. For instance one report is, that we intend to demolish the Printing office in Liberty; another report is, that we intend crossing the Missouri river on Sunday next, and falling upon women and children and slaying them; another is, that our men were employed to perform this expedition, being taken from manufacturing establishments in the East<sup>169</sup>, that had closed business: also that we carried a flag, bearing “*peace*” on one side and “*war or blood*”<sup>170</sup> on the other; and various others<sup>171</sup> too numerous to mention, all of which, a plain declaration<sup>172</sup> of our intentions from under our own<sup>173</sup> hands, will show are not correct.

In the first place, it is not our intention to commit<sup>174</sup> hostilities against any man or set<sup>175</sup> of men, it is not our intention to injure any man’s person or property, except in defending ourselves. Our flag has been exhibited to the above gentlemen who will be able to describe it. Our men were not taken from any manufacturing establishment.<sup>176</sup> It is our intention to go back upon our lands in Jackson county, by order of the executive of the State<sup>177</sup>, if possible. We have brought our arms with us<sup>178</sup> for the purpose of self defense, as it is well known to almost every man<sup>179</sup> of the State, that we have every<sup>180</sup> reason to put ourselves in an attitude of defense, considering the abuse we have suffered in Jackson county. We are anxious for a settlement of the difficulties existing between us, upon honorable and constitutional principles.

We are willing for<sup>181</sup> twelve disinterested men, six to be chosen by each party<sup>182</sup>, and these men shall say what the possessions of those men are worth who cannot live with us<sup>183</sup> in the county; and they shall have their money in one year; and none of the Mormons<sup>184</sup> shall enter that county to reside until the money is paid. The damages that<sup>185</sup> we have sustained in

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163. MS Copy, 1: replaces “this county” with “the country”

164. *E&MS-R*, 351, MS Copy, 1, Book A-1, 510, Book A-2, 340: add “that”

165. Book A-2, 340: “feelings”

166. MS Copy, 1: replaces “adjustment” with “settlement”

167. MS Copy, 1: adds “~~which is~~”

168. *E&MS-R*, 351, MS Copy, 1: “feelings”

169. MS Copy, 1 (different ink): “<in the East>”

170. MS Copy, 1: “blood or war”.

171. DHC 2:121: “other reports”

172. Book A-1, 510: adds “~~under our hands~~”

173. Book A-1, 510: “<own>” (pos. WR)

174. MS Copy, 1: adds “~~any~~”

175. MS Copy, 1: replaces “set” with “body”

176. MS Copy, 1: adds “at all. But”

177. MS Copy, 1: omits “of the State”

178. MS Copy, 1: omits “with us”

179. MS Copy, 1: replaces “every man” with “all people”

180. MS Copy, 1: omits “every”

181. MS Copy, 1: replaces “for” with “that”

182. MS Copy, 1-2: replaces “six ... party” with “six chosen by ourselves and six by the people of Jackson county”

183. MS Copy, 2: moves “with us” to end of sentence

184. MS Copy, 2: replaces “the Mormons” with “our people”

185. MS Copy, 2: replaces “that” with “which”

consequence of being driven away<sup>186</sup>, shall also be left to the above twelve men<sup>187</sup>, or they may all live in the county, if they choose, and we will never molest them if they<sup>188</sup> let us alone, and permit<sup>189</sup> us to enjoy our<sup>190</sup> rights. We want to live in peace with all men, and equal rights is all we ask<sup>191</sup>. We wish to become permanent citizens of this<sup>192</sup> state, and wish to<sup>193</sup> bear our proportion in support of<sup>194</sup> the government and to<sup>195</sup> be protected by its<sup>196</sup> laws. If the above propositions are complied with, we are willing to give security on our part: and we<sup>197</sup> shall want the same of the people of Jackson county for the performance of this<sup>198</sup> agreement. We do not wish to settle down in a body, except where we can purchase the land<sup>199</sup> with money; for to take possession by conquest<sup>200</sup> or the shedding of blood, is entirely<sup>201</sup> foreign to our feelings. The shedding of blood we shall not be guilty of, until all just and honorable means<sup>202</sup> among men prove insufficient to restore peace.

Signed<sup>203</sup>

JOSEPH SMITH, Jun.,  
F[rederick]. G. WILLIAMS,  
LYMAN WIGHT,  
RODGER ORTON,  
ORSON HYDE,  
JOHN S. CARTER,

**June 21st.**<sup>204</sup>

To John Lincoln, John Sconce,<sup>205</sup> Geo. R. Morehead, Jas. H. Long, James Collins.<sup>206</sup>

<sup>207</sup>On the third of July, the High Priests of Zion assembled <sup>208</sup>in Clay county, and I proceeded to organize a High Council, agreeably<sup>209</sup> to <sup>210</sup>revelation <sup>211</sup>given at Kirtland, for the purpose of set-

186. MS Copy, 2: omits "away"

187. MS Copy, 2: omits "men"

188. *E&MS-R*, 351, MS Copy, 2: add "will"

189. MS Copy, 2: replaces "permit" with "let"

190. MS Copy, 2: replaces "our" with "equal"

191. MS Copy, 2: replaces "ask" with "require"

192. MS Copy, 2: replaces "this" with "the"

193. MS Copy, 2: omits "wish to"

194. MS Copy, 2: replaces "support of" with "supporting"

195. MS Copy, 2: replaces "to" with "thereof that we may"

196. MS Copy, 2: replaces "its" with "her"

197. MS Copy, 2: omits "we"

198. MS Copy, 2: replaces "this" with "the"

199. *E&MS-R*, 351, MS Copy, 2, Book A-1, 511, Book A-2, 341: "lands"

200. Book A-1, 511: "conquest" overwrites "the"

201. MS Copy, 2: replaces "entirely" with "something"

202. MS Copy, 2: replaces "means" with "principly"

203. MS Copy, 2: omits "Signed"

204. This line did not appear in *T&S*. Book A-1, 511, Book A-2, 341, DHC 2:122: add date

205. Book A-2, 341: reverses order of Sconce and Morehead

206. These men's signatures appear at the bottom of MS Copy, 2, as co-signers.

207. *Source*: Based on FWR, 43 (ER) (*FWR* [1983], 70-71), or more likely the original minutes (see discussion in Sources Cited).

208. Book A-1, 511: "<in the yard of Colonel Arthurs, where Lyman Wight lived>" (TB); incorporated in Book A-2, 341, and DHC 2:122.

209. Book A-1, 511, Book A-2, 341, DHC 2:122: "agreeable"

210. Book A-1, 511, Book A-2, 341, DHC 2:122: add "the"

211. Book A-1, 511, Book A-2, 341, DHC 2:122: add "and pattern"

ting important business that might come before them, which could not be settled by the bishop and his council. David Whitmer was elected <sup>212</sup>president, and W[illiam].<sup>213</sup> W. Phelps and John Whitmer, assistant presidents. The following High priests, viz<sup>214</sup>, Christian Whitmer, Newel Knight, Lyman Wight, Calvin Beebe, Wm. E. McLellin, Solomon Hancock, Thomas B. Marsh, Simeon Carter, Parley P. Pratt, Orson Pratt, John Murdoch,<sup>215</sup> Levi Jackman, were appointed councilors [and]<sup>216</sup> the council adjourned to Monday. Frederick G. Williams was clerk to<sup>217</sup> the meeting.

<sup>218</sup>**I authorized General Lyman Wight to give a discharge to every man of the Camp who had proved himself faithful, certifying that fact and giving him leave to return home.**

<sup>219</sup>From this time <sup>220</sup>I continued of<sup>221</sup> give instruction<sup>222</sup> to the members of the High council, Elders, <sup>223</sup>those who had traveled in the camp with me, and such others as desired information, until the 7th, when the council assembled according to adjournment, at the house of Elder Lyman Wight, **and opened the meeting by singing—age after age has rolled away, &c. and prayer by Joseph Smith, Jun.** Present fifteen High priests, eight elders, four priests, eight teachers, three deacons, and<sup>224</sup> members.

After singing and prayer I gave the council such instructions<sup>225</sup> in relation to their high calling, as would enable them to proceed to minister in their office agreeably<sup>226</sup> to the pattern heretofore given; read the revelation on the subject; and told them that if I should now be taken away, I had accomplished the great work the Lord had laid before me, and that which I had desired of the Lord; and that I had done my duty in organizing the High council, through which council the will of the Lord might be known on all important occasions, in the building up of Zion, and establishing truth in the earth.

It was voted that those who were appointed on the third should be confirmed in their appointments. I then ordained David Whitmer, president, and W. W. Phelps and John Whitmer assistants; and their<sup>227</sup> twelve councilors; the twelve councilors then proceeded to cast lots, to know who should speak first, and the order of speaking, which resulted as follows, viz<sup>228</sup>:

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212. FWR, 43: adds “first”

213. Book A-1, 511, Book A-2, 341: “William”

214. Book A-1, 511, Book A-2, 341: “namely”

215. Book A-1, 512, Book A-2, 341, DHC 2:123: add “and”

216. Book A-1, 512, Book A-2, 341, DHC 2:123: add “and”

217. Book A-1, 512, Book A-2, 341, DHC 2:123: replace “to” with “of”

218. This paragraph did not appear in *T&S*. Book A-1, 512: adds “<(Note 19 page 16)>” (TB). This note was added by TB about 21–31 Aug. 1845, and incorporated in Book A-2, 341, by WB between 13 Oct.–20 Nov. 1845 (see MSHi Chronology). Text here is from DHC 2:123. *Source*: Possibly added under GAS’s direction (cf. GASHi, 32; GASM, 50), and possibly based on HCKj [1845] 6:480. Cf. WWj, Vol. 1a [1833–37], 13 Jan. 1835 (*WWj* 1:17), for WW’s discharge.

219. *Source*: Minutes of this meeting closely follow FWR, 43–45 (ER) (*FWR* [1983], 71–73), or more likely the original minutes (see discussion in Sources Cited). Changed to first person. Deleted portions supplied here in bold type.

220. Book A-1, 512: adds “to the sitting of the”

221. Book A-1, 512, Book A-2, 341, DHC 2:124: replace “of” with “to”

222. Book A-1, 512, Book A-2, 341: “instructions”

223. Book A-1, 512, Book A-2, 341: add “and”

224. FWR, 43: replaces “and” with “together with a number of”

225. Book A-1, 512: “instruction”

226. Book A-1, 512: “agreeable” overwrites “agreeably”; FWR, 43, Book A-2, 341, DHC 2:124: “agreeable”

227. DHC 2:124: “the”

228. Book A-1, 512, Book A-2, 342: “namely”

Simeon Carter,	1	Parley P. Pratt,	2
Wm. E. McLellin,	3	Calvin Beebe,	4
Levi Jackman,	5	Solomon Hancock,	6
Christian Whitmer,	7	Newel Knight,	8
Orson Pratt,	9	Lyman Wight,	10
Thomas B. Marsh,	11	John Murdoch. <sup>229</sup>	12

Father [Peter]<sup>230</sup> Whitmer came forward and blessed his three sons,<sup>231</sup> David, John and Christian Whitmer, in the name of the Lord. Also Father Knight blessed his son, Newel.

Bishop Partridge stated to the council that a greater responsibility rested upon him than before their organization<sup>232</sup>, as it was not his privilege to counsel with any of them except the president, and his own counselors, and desired their prayers<sup>233</sup> that he might be enabled to act in righteousness.

I next presented the case of W[illiam]. W. Phelps, to the council, to have their decision whether<sup>234</sup> he should take his family to Kirtland, and if so, *when* he shall<sup>235</sup> start; as it had been deemed necessary for him to assist in the Printing establishment. It was motioned<sup>236</sup> and carried that four of the councilors speak on the subject, two on each side, viz.<sup>237</sup> Simeon Carter, and Wm. E. McLellin, for the plaintiff<sup>238</sup>; and Parley P.<sup>239</sup> Pratt and Calvin Beebe for the church; after hearing the pleas, the president decided that it was the duty of W[illiam]. W. Phelps to go to Kirtland to assist in printing, and that his family remain in the region where they were, and that he have an honorable discharge from his station in Zion for a season, (as soon as he can accomplish his business.) Signed by the President and clerk.

It was then proposed by W. W. Phelps, that David Whitmer, the president of the church in Zion, should go to Kirtland, and assist in promoting the cause of Christ, as being one of the three witnesses. This case was argued by Levi Jackman and Christian Whitmer on<sup>240</sup> behalf of the plaintiffs<sup>241</sup>, and<sup>242</sup> Solomon Hancock and Newel Knight for the church; after which it was decided, as before, that Br. David Whitmer go to the East and assist in the great work, of the gathering and be his own judge as to leaving his family or taking them with him.

It was also decided that John Whitmer and Wm. E. McLellin go east. **All the above named brethren to prepare and go** as soon as convenient.

The high priests, elders, priests, teachers, deacons and members present, then covenanted with hands uplifted to heaven, that you<sup>243</sup> would uphold Br. David Whitmer, as president in Zion, in my

229. Book A-1, 512, Book A-2, 342, DHC 2:124: "Murdock"

230. DHC 2:124: adds "Peter"

231. Book A-1, 513, Book A-2, 342: add "namely"

232. Book A-1, 513: adds "~~of the~~"

233. FWR, 44: "the prayers of all the church"

234. DHC 2:125: adds "or not"

235. DHC 2:125: "should"

236. DHC 2:125: "moved"

237. Book A-1, 513, Book A-2, 342: "namely"

238. DHC 2:125: replaces "the plaintiff" with "William W. Phelps"

239. Book A-1, 513, Book A-2, 342: omit "P."

240. Book A-1, 513, Book A-2, 342, DHC 2:125: "in"

241. DHC 2:125: replaces "the plaintiffs" with "David Whitmer"

242. DHC 2:125: adds "by"

243. FWR, 45, Book A-1, 513, Book A-2, 342: replace "you" with "they"

absence, and John Whitmer and W[illiam]. W. Phelps as assistant presidents or counselors, and myself as first president of the church<sup>244</sup>, and <sup>245</sup>one another by faith and prayer.<sup>246</sup>

<sup>247</sup>Previous to entering into this covenant, and in pursuance of the revelation to the saints to sue for, and proclaim peace to the ends of the earth. The following appeal was written, and sanctioned by the High council, and first presidency of the church, at the foregoing sitting.

President Whitmer closed the council by prayer.

F. G. WILLIAMS, <sup>248</sup>Clerk.

#### <sup>249</sup>AN APPEAL.

Whereas the church of Christ, recently styled the church <sup>250</sup>of the Latter Day Saints, contumeliously called Mormons, or Mormonites, has suffered many privations, afflictions, persecutions and losses, on account of the religious belief and faith of its members, which belief and faith are founded in the revealed word of God, as recorded in the holy Bible, or the Book of Mormon, the Revelations and Commandments of our Savior, Jesus Christ; and whereas the said church, by<sup>251</sup> revelation, commenced removing to the western boundaries of the State of Missouri, where lands were purchased of the Government, and where it was calculated to purchase of those who were unwilling to reside with the church as a society, all lands that could be bought, for the purpose of building up a holy city unto God, a New Jerusalem, a place where<sup>252</sup> desirous to call Zion, as we believe<sup>253</sup> a place of refuge from the scourges and plagues which<sup>254</sup> are so often mentioned in the Bible by the prophets and apostles, that<sup>255</sup> should be poured out upon the earth in the last days; and whereas the inhabitants of Jackson county, Missouri, have leagued <sup>256</sup>and combined against said church, and have driven the saints from their lands, and took<sup>257</sup> their arms from them and burned down many of their houses, without any provocation; and whereas we have petitioned the Governor of this State, and the President of the United States, for redress of wrongs, (the law being put to<sup>258</sup> defiance in Jackson county,) and for redemption of rights, that we might be legally repossessed of our lands and property; and whereas the said inhabitants of Jackson county, have not only bound themselves to keep us out of that county, but have armed themselves, *cap a pie*, and even with cannon, for war; and whereas our people, residing in the<sup>259</sup> upper Missouri, have recently armed themselves for military duty and self-defense, seeing their arms taken from them by the inhabitants of Jackson county, were

244. FWR, 45: omits “and myself as first president of the church”

245. Book A-2, 342, DHC 2:126: add “to uphold”

246. FWR, 45: replaces “and myself ... prayer” with “also covenanted to uphold him and one another at the throne of grace”

247. This paragraph not in FWR, 45. Cf. D&C 105:38-39.

248. Book A-1, 514, Book A-2, 342: add “was”

249. Source: *E&MS-R* 2 (Aug. 1834; Oct. 1836): 361-66. Cf. *E&MS* 2 (Aug. 1834): 183-84.

250. Book A-2, 343: adds ellipses over erasure of possibly “of Jesus Christ”

251. DHC 2:126: replaces “by” with “through”

252. Book A-1, 514: replaces “where” with “which were”; *E&MS-R*, 361, Book A-2, 343, DHC 2:126: replace “where” with “which we were”

253. DHC 2:126: omits “as we believe”

254. DHC 2:126: replaces “which” with “that”

255. DHC 2:127: replaces “that” with “which”

256. Book A-1, 514: adds “together”

257. DHC 2:127: “have taken”

258. Book A-2, 343: replaces “to” with “at”

259. DHC 2:127: omits “the”



purposely kept from them; and whereas a number of the members of the church in the east, have emigrated to this region of country to settle and join their brethren, with arms to answer the military law, which has created some excitement among the inhabitants of the upper counties of this State; whereupon, to show that our object was only the peaceable possession of our rights and property, and to purchase more land<sup>260</sup> in the regions round about, we met a committee from Jackson county for compromise; and our emigrating brethren met some gentlemen from Clay and other counties to satisfy them that their<sup>261</sup> motives were good, and their object peace, which they did; and whereas the propositions of the Jackson committee could not be accepted on our part, because they proposed to “buy or sell,” and to sell our land would amount to a denial of our faith as that land is the place where the Zion of God shall stand, according to our faith and belief in the revelations of God and upon which Israel will<sup>262</sup> be gathered according to the prophets:—And, secondly, the propositions were unfair, notwithstanding they offered double price for our lands, in thirty days, or sell theirs at the same rate, for this plain reason, that the whole large county of Jackson would be as thirty to one, or nearly so, in comparison with the matter in question, and in supposition, for one thousand dollars, two thousand dollars to our people, was asking for three hundred thousand dollars, the exorbitant sum of six hundred thousand dollars, taking the land, rich and poor, in thirty days! with the reproachable, vicious, un-American, and unconstitutional provision<sup>263</sup>, that the committee on our part, bind themselves “that no Mormon should ever settle in Jackson county;” and whereas our committee proposed to the said Jackson committee, (if they would not grant us our rights otherwise,) that our people would buy the land of those that were unwilling to live among our people, in that county, and pay them in one year, they allowing the damage we have sustained in the loss of a printing office, apparatus, and book-work, houses, property, &c., to come out of the purchase money, but no answer returned; and whereas, to show our honest intentions, and awaken the friends of virtue, humanity and equal rights, it becomes our duty to lay our case before the world, to be weighed in the balances of public opinion:—

Now, therefore, as citizens of the<sup>264</sup> United States, and leading elders in the church of the Latter Day Saints, residing in the State of Missouri, in behalf of the church, we, the undersigned, do make this solemn appeal to the people and constitutional authorities of this nation and to the ends of the earth, for peace; that we may have the privilege of enjoying our religious rights and immunities, and worship God according to the dictates of our own consciences, as guaranteed to every citizen by the constitution<sup>265</sup> of the National and State Governments. That, although the laws have been broken, and are defied in Jackson county, we may be enabled to regain and enjoy our rights and property, agreeable to law in this boasted land of liberty.

[T&S 6 (15 February 1846): 1120-26]

Since the disgraceful combination of the inhabitants of Jackson county, has set the law at defiance, and put all hopes of criminal prosecution, <sup>266</sup>against them in that vicinage beyond the reach of judge or jury, and left us but a distant expectation of civil remuneration for the great amount of damage we have sustained, necessity compels us to complain to the world, and if our case and calamity are not sufficient to excite the commiseration of the humane, and open

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260. DHC 2:127: “lands”

261. Book A-1, 515: repeats “that their”

262. Book A-2, 343: replaces “will” with “shall”

263. *E&MS-R*, 362, Book A-1, 515, Book A-2, 343, DHC 2:127: “proviso”

264. Book A-2, 344: omits “the”

265. *E&MS-R*, 362, Book A-1, 516, Book A-2, 344: “constitutions”

266. Book A-1, 516: adds “at defiance”; omitted in Book A-2, 344, and DHC 2:127.



the hearts of the generous, and fire the spirits of the patriotic, then has sympathy lost herself in the wilderness, and justice fled from power; then has the dignity of the ermine shrunk at the gigantic front of a mob, and the sacred mantle of freedom been caught up to heaven where the weary are at rest, and the wicked cannot come.

To be obedient to the commandments of our Lord and Savior, some of the leaders of the church commenced purchasing lands in the western boundaries of the State of Missouri, according to the revelations<sup>267</sup> of God, for the city of Zion: in doing which no law was evaded, no rights infringed, nor<sup>268</sup> no principle of religion neglected, but the laudable foundation of a glorious work began<sup>269</sup>, for the salvation of mankind in the last days, agreeable to our faith, and according to the promises in the sacred scriptures of God, we verily believe, knowing that the national and state constitutions and the statute laws of the land, and the commandments of the Lord, allowed all men to worship as they pleased<sup>270</sup>—that we should be protected, not only by all<sup>271</sup> the law<sup>272</sup> of a free republic, but by every republican throughout the realms of freedom.

The holy prophets have<sup>273</sup> declared, “that it should come to pass in the last days, that the mountain of the Lord’s house should<sup>274</sup> be established in the top of the mountains and should be exalted above the hills, and all nations shall<sup>275</sup> flow unto it. And many people should<sup>276</sup> go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law and the word of the Lord from Jerusalem.” [Isa. 2:2-3] And again it was said by Joel, seemingly to strengthen the faith of the Latter-day Saints in the above, “that whosoever should call on the name of the Lord should<sup>277</sup> be<sup>278</sup> delivered, for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.” [Joel 2:32] The Book of Mormon, which we hold equally sacred with the Bible, says “that a New Jerusalem shall be built up on<sup>279</sup> this land, unto the remnant of the seed of Joseph, for the which things there has been a type.” [Ether 13:6]

In fact all the prophets from Moses to John the revelator, have spoken concerning these things, and in all good faith, by direct revelation from the Lord, as in days of old, we commenced the glorious work, that a holy city, a New Jerusalem, even Zion might be built up, and a temple reared in this generation, whereunto, as saith the Lord, all nations should<sup>280</sup> be invited: Firstly<sup>281</sup> the rich and the learned, the wise and the noble<sup>282</sup>; and after that cometh the day of his power; but the inhabitants of Jackson county arrayed themselves against us, because of our faith and belief, and destroyed our printing establishment, to prevent the spread of the work, and drove men, women and children from their lands, houses and homes, to perish in the approaching

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267. DHC 2:128: “revelation”

268. DHC 2:128: replaces “nor” with “and”

269. *E&MS-R*, 362, Book A-2, 344: “begun”; DHC 2:128: “was begun”

270. DHC 2:128: “please”

271. DHC 2:128: omits “all”

272. Book A-2, 344, DHC 2:128: “laws”

273. *E&MS-R*, 362, Book A-1, 517, Book A-2, 344: “had”

274. DHC 2:129: “shall”

275. *E&MS-R*, 362, Book A-2, 344: replace “shall” with “should”

276. DHC 2:129: “shall”

277. DHC 2:129: “shall”

278. Book A-1, 517: adds “~~saved~~”

279. DHC 2:129: replaces “on” with “upon”

280. DHC 2:129: “shall”

281. DHC 2:129: “first”

282. DHC 2:129: adds “were to be invited”

winter; while<sup>283</sup> every blast carried the wailing of women and the shrieks of children, across the widespread prairie, sufficiently horrible to draw tears from the savage, or melt a heart of stone!

Now, that the world may know that our faith in the work and word of the Lord is firm and unshaken, and to show all nations, kindreds, tongues and people, that our object is good, for the good of all, we come before the great family of mankind for peace, and ask their hospitality and assurance<sup>284</sup> for our comfort, and the preservation of our persons and property and solicit their charity for the great cause of God. We are well aware that many slanderous reports, and ridiculous stories are in circulation against our religion and society, but as wise men will hear both sides and then judge; we sincerely hope and trust, that the still small voice of truth will be heard, and our great revelations read and candidly compared with the prophecies of the Bible, that the great cause of our Redeemer, may be supported by a liberal share of public opinion, as well as the unseen power of God.

It will be seen by a reference to the book of Commandments, page 135, that the Lord has said to the church, and we want<sup>285</sup> to live by his words: "Let no man break the laws of the land, for he that keepeth the laws of God, hath no need to break the laws of <sup>286</sup>the land" [D&C 58:21]; therefore, as the people of God, we come before the world and claim protection, by law, from the common officers of justice, in every neighborhood where our people may be; we claim the same at the hands of the governors of the several States, and of the President of the United States, and of the friends of humanity and justice in every clime, and country on the globe.

By the desperate acts of the inhabitants of Jackson county, many hundreds of American citizens are deprived of their lands and rights; and<sup>287</sup> it is reported <sup>288</sup>we mean to regain our possessions and even Jackson county, "by the shedding of blood"; but if any man will take the pains to read the 153rd page of the book of Commandments, he will find it there said:

"Wherefore the land of Zion shall not be obtained but by purchase, or by blood, otherwise there is none inheritance for you. And if by purchase behold you are blessed; and if by blood, as *you are forbidden to shed blood*, lo, your enemies are upon you, and you shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance." [D&C 63:29-31]

So we declare, that we have ever meant, and now mean, to purchase the land of our inheritance, like all other<sup>289</sup> honest men, of the government<sup>290</sup> and of those who would rather sell their farms than live in our society; and, as thousands have done before us, we solicit the aid of the children of men, and of government, to help us to obtain our rights in Jackson county, and the land whereon the Zion of God, according to our faith, shall stand in the last days, for the salvation and gathering of Israel.

Let no man be alarmed because our Society has commenced gathering to build a city, and a house for the Lord, as a refuge from present evils and coming calamities; our forefathers came to the goodly land of America, to shun persecution and enjoy their religious opinions and rights, as they thought proper; and the Lord, after much tribulation, blessed them, and has said, that we should continue to importune for redress and redemption by the hands of those who are placed as rulers, and are in authority over us, according to the laws and constitution of the people, which he has suffered to be established, and should be maintained for the rights

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283. DHC 2:129: omits "while"

284. *E&MS-R*, 363, DHC 2:129: "assistance"

285. Book A-1, 518, Book A-2, 345: replace "want" with "meant"

286. Book A-1, 519: adds "~~God~~"

287. DHC 2:130: omits "and"

288. *E&MS-R*, 363, Book A-1, 519, Book A-2, 345: add "that"

289. DHC 2:130: omits "other"

290. DHC 2:130: moves "of the government" to follow "inheritance"

and protection of all flesh, according to just and holy principles; that every man may<sup>291</sup> act in doctrine and in principle pertaining to futurity, according to the moral agency which he has given<sup>292</sup> them<sup>293</sup>; that every man may be accountable for his own sins in the<sup>294</sup> day of judgment; and for this purpose he has established the constitution of this land by the hands of wise men whom he raised up unto this very purpose, and redeemed the land by the shedding of blood. [D&C 101:76-80]

Now we seek peace, and ask our rights, even redress and redemption, at the hands of the rulers of this nation; not only our lands and property in Jackson county, but for free trade with all men, and unmolested emigration to any part of the Union, and for our inherent right to worship God as we please. We ask the restoration of these<sup>295</sup> rights because they have been taken from us, or abridged by the violence and usurpation of the inhabitants of Jackson county; as a people we hold ourselves amenable to the laws of the land, and while the government remains as it<sup>296</sup> is, the right to emigrate from state to state, from territory to territory, from county to county, and from vicinity to vicinity, is open to all men of whatever trade or creed, without hindrance or molestation; and as long as we are justifiable and honest<sup>297</sup> in the eyes of the law, we claim it, whether we remove by single families, or in bodies of hundreds, with that of carrying the necessary arms and accouterments for military duty, and we believe that all honest men, who love their country and their country's glory, and have a wish to see the law magnified and made honorable, will<sup>298</sup> help to perpetuate the great legacy of freedom, that came unimpaired from the hands of our venerable fathers to us, but they will also protect us from insult and injury, and aid the work of God, that they may reap a reward in the regions of bliss, when all men receive according to their works.

In relation to our distress, from the want of our lands in Jackson county, and for the want of the<sup>299</sup> property destroyed by fire and waste, rather than do any act contrary to law, we solemnly appeal to the people with whom we tarry, for protection from insult and harm, and for the comforts of life by labor or otherwise, while we seek peace and satisfaction of our enemies through every possible and honorable means, which humanity can dictate, or philanthropy urge, or religion require. We are citizens of this republic, and we ask our rights as republicans, not merely in our restoration to our lands and property in Jackson county, Missouri, but<sup>300</sup> being considered honest in our faith, honest in our deal, and honest before God, till by due course of law, we may be proved otherwise; reserving the right of every man's being held<sup>301</sup> amenable to the proper authority for his own<sup>302</sup> crimes and sins.

"Crowns won by blood, by blood must be maintained," and to avoid blood and strife, and more full<sup>303</sup> satisfy the world, that our object is peace and good will to all mankind, we hereby APPEAL for peace to the ends of the earth, and ask the protection of all people, while<sup>304</sup> we

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291. Book A-2, 346: omits "may"

292. *E&MS-R*, 363, Book A-2, 346, DHC 2:130: add "unto"

293. DHC 2:130: replaces "them" with "him"

294. DHC 2:130: replaces "the" with "that"

295. Book A-2, 346: omits "restoration of these"

296. Book A-2, 346: "\it/"

297. Book A-1, 520: "<and honest>" (WR)

298. *E&MS-R*, 364, Book A-1, 520, Book A-2, 346, DHC 2:131: add "not only"

299. DHC 2:131: omits "the"

300. *E&MS-R*, 364: adds "in"; Book A-1, 521, Book A-2, 347: add "it"

301. Book A-1, 521: "<held>" (WR)

302. Book A-1, 521: "<own>" (WR)

303. *E&MS-R*, 364: "fully"

304. DHC 2:131: omits "while" and begins new sentence

use every fair means in our power to obtain our rights and immunities without force; setting an example for all true believers that we will not yield our faith and principles for any earthly consideration<sup>305</sup>, whereby a precedent might be established, that a majority may crush any religious sect with impunity; knowing that<sup>306</sup> if we give up our rights in Jackson county, farewell to society! farewell to religion! farewell to <sup>307</sup>rights<sup>308</sup>! farewell to property! farewell to life! The fate of our church now, might become the fate of the Methodists<sup>309</sup> next week, the Catholics next month, and the overthrow of all societies next year, leaving nation after nation a wide waste where reason and friendship once were!

Another, and the great object which we mean to <sup>310</sup>accomplish, is the salvation of the souls of men and<sup>311</sup> to bring to pass <sup>312</sup>a<sup>313</sup> glorious work, like many other religious<sup>314</sup> denominations, in all ages, we shall license elders to preach the everlasting gospel to all nations according to the great commandments<sup>315</sup> of our Lord and Savior Jesus Christ as recorded in St. Matthew, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."

Thus we shall send laborers into the Lord's<sup>316</sup> vineyard to gather the wheat, and prepare the earth against the day when desolations shall be poured out without measure; and as it now is and ever has been considered one of the most honorable and glorious employments of men to carry good tidings to the nations, so we shall expect the clemency of all men, while we go forth, for the last time, to gather Israel for the glory of God, that he may suddenly come to his temple; that all nations may come and worship in his presence, when there shall be none to molest or make afraid, but the earth shall be filled with his knowledge and glory.

We live in an age of fearful imagination, with all the sincerity that common men are endowed with, the Saints have labored, without pay, to instruct <sup>317</sup>the United States, that the gathering had commenced in the western boundaries of Missouri, to build a holy city, where, as may be seen, in the eighteenth chapter of Isaiah, "the present should be brought unto the Lord of Hosts, of a people scattered and peeled, and from a people terrible from their beginning hitherto: <sup>318</sup>a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of Hosts the mount Zion" [Isa. 18:7]; and how few have come forth rejoicing that the hour of redemption was nigh<sup>319</sup>! and some that came have turned away, which may cause thousands to exclaim, amid the general confusion and fright of the times, "*remember Lot's wife.*"

It would be a work<sup>320</sup> of supererogation to labor to show the truth of the gathering of

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305. Book A-1, 521, Book A-2, 347: "considerations"

306. DHC 2:132: omits "knowing that"

307. DHC 2:132: adds "our"

308. *E&MS-R*, 364, Book A-1, 521, Book A-2, 347: "right"

309. Book A-1, 521, Book A-2, 347: "Methodist"

310. *E&MS-R*, 364: adds "help"; DHC 2:132: "to help to"

311. DHC 2:132: omits "and" and begins new sentence

312. *E&MS-R*, 364, Book A-1, 522, Book A-2, 347: add "such"

313. DHC 2:132: replaces "a" with "this"

314. Book A-2, 347: "<religious>" (TB)

315. *E&MS-R*, 364, Book A-1, 522, Book A-2, 347, DHC 2:132: "commandment"

316. Book A-1, 522: "<Lord's>" (WR)

317. *E&MS-R*, 364: adds "the people of"

318. Book A-2, 347: adds ellipses over erasure

319. *E&MS-R*, 365, Book A-1, 523, Book A-2, 347: omit "was nigh"

320. *E&MS-R*, 365: replaces "work" with "matter"

the children of Israel in these last days; for the prophet told us long ago, “That it should no more be said, the Lord liveth that brought <sup>321</sup>the children of Israel out of the land of Egypt, but the Lord liveth that brought up the children of Israel from the land of the North, and from <sup>322</sup>the lands whither he had driven them” [Jer. 16:14–15]; and so it must be for the honor and glory of God.

The faith and religion of the Latter-day Saints, are founded upon the old Scriptures, the Book of Mormon, and direct revelation from God, and while every event that transpires<sup>323</sup> around us, is an<sup>324</sup> evidence of the truth of them, and<sup>325</sup> an index<sup>326</sup> that the great and terrible day of the Lord is near, we entreat the philanthropist, the moralist, and the honorable men of all creeds and sects, to read our publications, to examine the Bible, the Book of Mormon, and the Commandments, and listen to the fullness of the gospel, and judge whether we are entitled to the credit of the world, for honest motives and pure principles.

A cloud of bad omen seems to hang over this generation, men start up at the impulse of the moment and defy and outstrip all law, while the destroyer is also abroad in the earth, wasting flesh without measure, and none can stay his course: in the midst of such portentous times, we feel an anxious desire to prepare, and help others to<sup>327</sup> prepare, for coming events; and we candidly believe that no honest man will put forth his hand to stop the work of <sup>328</sup>the Lord, or persecute the Saints. In the name of Jesus Christ<sup>329</sup>, we entreat the people of this nation to pause before they reject the words<sup>330</sup> of the Lord, or his servants: these, like all flesh, may be imperfect, *but God is pure hear ye him!*

While we ask peace and protection for the saints, wherever they may be, we also solicit the charity and benevolence of all the worthy on<sup>331</sup> earth to purchase the righteous a holy home, a place of rest, and a land of peace, believing that no man who knows he has a soul, will keep back his mite, but cast it in for the benefit of Zion; thus, when time is no longer, he with all the ransomed of the Lord, may stand, in the fullness of joy, and view the grand pillar of heaven, which was built by the faith and charity of the Saints, beginning at Adam, with his motto in the base, “Repent and live”; surrounded with a beautiful <sup>332</sup>sign, supported by a cross about midway up its lofty column, staring the world in letters of blood, “The kingdom of heaven is at hand,” and finished with a plain top towering up in the midst of the celestial world, around which is written by the finger of Jehovah, “Eternal life is the greatest gift of God.”

Although we may fail to show all men the truth of the fullness of the gospel, yet we hope to be able to convince some, that we are neither deluded, nor fanatics; but, like other men have a claim on the world for land and for a living, as good and as great as our venerable fathers had for independence and liberty; that though the world has been made to believe, by false reports and vague stories, that the Saints, (called Mormons,) were meaner than the savages, still God has been our help in time of trouble, and has provided for us in due season; and to use the language of Pope, he has let the work “spread undivided,” and “operate unspent.”

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321. *E&MS-R*, 365, Book A-2, 347: add “up”

322. *E&MS-R*, 365, Book A-1, 523, Book A-2, 348, DHC 2:133: add “all”

323. DHC 2:133: replaces “transpires” with “happens”

324. *E&MS-R*, 365, Book A-1, 523, Book A-2, 348: omit “an”

325. DHC 2:133: omits “an evidence of the truth of them, and”

326. DHC 2:133: replaces “index” with “indicator”

327. *E&MS-R*, 365: omits “to”

328. Book A-1, 523: adds “~~God~~”

329. *E&MS-R*, 365, Book A-1, 523, Book A-2, 348: omit “Christ”

330. DHC 2:133: replaces “words” with “works”

331. DHC 2:133: replaces “on” with “of the”

332. *E&MS-R*, 365, Book A-1, 524, Book A-2, 348, DHC 2:133: add “circle”

For the honor of our beloved country, and the continuation of its free government, we appeal for peace; for an example of forbearance, and the diffusion of the everlasting gospel, we appeal to the humanity of all nations; and for the glory of God, before whom we must all answer for the deeds done in life, and for the hope of holiness hereafter, we mean to remain faithful to the end, continuing to pray to the Lord to spare us, and the people, from whatever is evil, and not calculated to humble us, and prepare us for his presence and glory; at the same time beseeching him in the name of Jesus to extend his blessings to whom he will, and his mercy to all, till by righteousness, the kingdoms of this world become fair as the sun, and clear as the moon.

Signed<sup>333</sup>

W. W. PHELPS,<sup>334</sup>  
EDWARD PARTRIDGE,  
PARLEY P. PRATT,  
THOMAS B. MARSH,  
DAVID WHITMER,  
JOHN CORRILL,  
LYMAN WIGHT,  
SIMEON CARTER,  
JOHN WHITMER,  
ISAAC MORLEY,  
NEWEL KNIGHT,  
CALVIN BEEBE.

Missouri, U.S., July 1834.<sup>335</sup>

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333. *E&MS-R*, 365: omits "Signed"

334. Book A-1, 525, Book A-2, 349, DHC 2:134 order names as follows: WWP, DW, JW, EP, JC, IM, PPP, LW, NK, TBM, SC, CB. *E&MS-R*, 365, orders the names as follows: WWP, DW, JW, EP, JC, IM, PPP, LW, NK, TBM, SC, and CB.

335. This line appears here in *E&MS-R*, 365, and DHC 2:134, while Book A-1, 525, Book A-2, 349, and *T&S* move it above to precede signatures.





9.

RETURN TO KIRTLAND

July–August 1834

[*T&S* 6 (15 February 1846): 1120–26 (cont.)]

<sup>1</sup>On the 8th [of July], I went to the eastern part of Clay county and held a meeting **at the house of Thomas B. Marsh**<sup>2</sup> in the evening, **which was composed mostly of High Priests and Elders**<sup>3</sup>; and<sup>4</sup> on the 9th, I started for Kirtland in company with my brother Hyrum, Frederick G. Williams, W[illia]m. E. McLellin and others in a wagon.

July 10th; Elder Corrill wrote as follows:

<sup>5</sup>Samuel C. Owens, Esq.:

SIR—The last time I saw you in Liberty you said that an answer to our proposals, you thought would be forwarded soon, but it has not been done. We are anxiously waiting to have a compromise effected if possible. Respecting our wheat in Jackson county, can it be secured so that we can receive the avails of it or not, seeing <sup>6</sup>we are at present prohibited the privilege<sup>7</sup>?

JOHN CORRILL.

P.S. Please hand the following to Colonel Pitcher.

J. C.<sup>8</sup>

<sup>9</sup>Liberty, July 10th, 1834.

Col. Thomas Pitcher:

Sir—The following is a true copy of an order from the Governor for our arms. Have the goodness to return an answer as soon as possible, that we may know whether we can have the

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1. *Source*: Possibly based on GAS's memory (cf. GASHi, 32).

2. Bolded text not in *T&S*; Book A-1, 525 (darker ink), Book A-2, 349 (darker ink): add "<at the house of Thos. B. Marsh>" (TB/TB)

3. Bolded text not in *T&S*, but added here from Book A-1, 525, which reads: "<which was composed mostly of High Priests & Elders>" (WR). Incorporated in Book A-2, 349. DHC 2:135: adds "at the house of Thomas B. Marsh. Those present were chiefly High Priests and Elders."

4. DHC 2:135: omits "and"

5. *Source*: MS copy in WWPC, fd 6.

6. Book A-2, 349: adds "~~that~~"

7. DHC 2:135: adds "[of hearing it]"

8. DHC 2:135: adds initials

9. *Source*: MS copy in WWPC, fd 6.

arms upon said order or not, also when. Send where<sup>10</sup> we can receive them and we will appoint an agent to receive and receipt the same. Be assured <sup>11</sup>we do not wish to obtain them from any hostile intentions, but merely because the right of property is ours. If I remember right there is one gun and a sword more than the order calls for.

JOHN CORRILL.

[Here<sup>12</sup> followed a copy of the Governor's order, similar to that of the Governor<sup>13</sup> to Colonel Lucas of the 2nd of May<sup>14</sup>.]<sup>15</sup>

<sup>16</sup>On the 12th, the high council of Zion assembled in Clay county, and appointed Edward Partridge, Orson Pratt, Isaac Morley and Zebidee<sup>17</sup> Coltrin to visit the scattered and afflicted brethren in that region, and teach them the ways of truth and holiness, and set them in order according as the Lord should<sup>18</sup> direct: but, <sup>19</sup>that it<sup>20</sup> was not wisdom for the elders generally to hold public meetings in that region.

It was <sup>21</sup>decided that Amasa Lyman assist Lyman Wight in his mission, of gathering the strength of the Lord's house, as<sup>22</sup> I had appointed him.

<sup>23</sup>July 31st; The High Council of Zion assembled, and heard the report of Edward Partridge, Orson Pratt, Zebidee Coltrin, and Isaac Morley, concerning the mission appointed them at the previous council.

President David Whitmer gave the council some good instructions<sup>24</sup>; <sup>25</sup>that it was their duty to transact all business in order, and when any case is brought forward for investigation, every member should be attentive and patient to what is passing, in all cases, and avoid confusion and contention, which is<sup>26</sup> offensive in the sight of the Lord.—He also addressed the elders, and said <sup>27</sup>it was<sup>28</sup> not pleasing in the sight of the Lord for any man to go forth to<sup>29</sup> preach the gospel of peace, unless he is

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10. DHC 2:135: replaces "where" with "word when"

11. Book A-1, 525: adds "that"

12. Book A-2, 349: replaces "Here" with "There"

13. DHC 2:136: omits "similar to that of the Governor"

14. DHC 2:136: "of May 2" and moves it to follow "order"

15. Brackets in Book A-2, 349, *T&S*, and DHC 2:136. Cf. Daniel Dunklin to Samuel D. Lucas, 2 May 1834 (chap. 5).

16. *Source*: Based on FWR, 46-47 (ER) (*FWR* [1983], 74-76), or more likely the original minutes (see discussion in Sources Cited).

17. Book A-1, 525, DHC 2:136: spell "Zebedee" throughout

18. DHC 2:136: "shall"

19. DHC 2:136: adds "it was decided"

20. Book A-1, 526, Book A-2, 349: omit "it"

21. DHC 2:136: adds "also"

22. DHC 2:136: replaces "as" with "to which labor"

23. *Source*: The following minutes for 31 July and 1 Aug. 1834 based on FWR, 48-57 (ER) (*FWR* [1983], 77-88), or more likely the original minutes (see discussion in Sources Cited). Heavily edited and abbreviated.

24. Book A-1, 526, Book A-2, 349: "instruction"

25. DHC 2:136: adds "to the effect"

26. DHC 2:136: "are"

27. Book A-2, 349: adds "that"

28. Book A-2, 349: replaces "was" with "is"

29. DHC 2:136: replaces "to" with "and"

qualified to set forth its principles in plainness to those <sup>30</sup>he endeavors to instruct; and also <sup>31</sup>the rules and regulations of the church of Latter-day Saints; for just as a man is, and as he teaches and acts, so will his followers be, let them be ever so full of notions and whims. He also addressed the congregation, and told them that it was not wisdom for the brethren to vote at the approaching election, and the council acquiesced in the instructions<sup>32</sup> of the President.

W[illia]m. W. Phelps proposed to the council to appoint a certain number of elders to hold public meetings in that section of country<sup>33</sup>, as often as should be deemed necessary, to teach the disciples how to escape the indignation of their enemies, and keep in favor with those who were friendly disposed; and<sup>34</sup> Simeon Carter, John Corrill, Parley P. Pratt, and Orson Pratt, were appointed by the unanimous voice of the council and congregation to fill the mission.

<sup>35</sup>Elder Nathan West preferred charges against Samuel Brown, high priest, for teaching contrary to council, namely: encouraging the brethren in practicing gifts, (speaking in tongues,)<sup>36</sup> in ordaining Sylvester Hulet, high priests<sup>37</sup>, (without counsel) in a clandestine manner; asserting that he had obtained a witness of the Lord, which was<sup>38</sup> a promise of performing<sup>39</sup> the same on receiving the gift of tongues, which gift he had never before received, but afterwards said that he had been in possession of that gift for the space of a year; and<sup>40</sup> in seeming to undervalue<sup>41</sup> the authority or<sup>42</sup> righteousness of the high council by charging Elder West not to say anything that would tend to prejudice their minds that they might not judge righteously.

<sup>43</sup>These<sup>44</sup> charges were sustained by the testimony of Leonard Rich, Charles English, Brother Bruce, Edward Partridge, Hiram Page, Roxa Slade, Caleb Baldwin, and Sylvester Hulet.

[August 1, 1834.]<sup>45</sup> And<sup>46</sup> President David Whitmer gave the following decision which<sup>47</sup> was sanctioned by the council.

<sup>48</sup>["According to testimony and the voice of the Holy Spirit which is in us, we say unto you that God in his infinite mercy doth yet grant unto you a space for repentance, therefore if you confess all the charges <sup>49</sup>alleged against you to be just, and in a spirit that we can receive it, then you <sup>50</sup>can

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30. DHC 2:136: adds "whom"

31. DHC 2:136: adds "he should be informed as to"

32. Book A-2, 350: "instruction"

33. DHC 2:137: adds "[Clay county]"

34. DHC 2:137: omits "and"

35. This paragraph summarizes Nathan West's written complaint, dated 30 July 1834, which was read to the council by John Whitmer (FWR, 49-50).

36. Book A-1, 527: "<(speaking in tongues?)>" (WR)

37. Book A-1, 527, Book A-2, 350: "high priest"; DHC 2:137: "a High Priest"

38. Book A-1, 527: "<was>" (prob. WR)

39. DHC 2:137: "a command to perform"

40. Book A-1, 527: replaces "and" with "an"

41. DHC 2:137: "in undervaluing"

42. DHC 2:137: replaces "or" with "and"

43. This paragraph summarizes the testimonies given on 31 July and 1 Aug. 1834 recorded in FWR, 50-56.

44. DHC 2:137: replaces "These" with "The"

45. Brackets this editor's.

46. DHC 2:137: omits "and"

47. Book A-1, 527, repeats "which"

48. Book A-1, 527, DHC 2:137, 138: add quotation marks

49. Book A-1, 527, Book A-2, 350, DHC 2:138: add "which have been"

50. DHC 2:138: adds "[Samuel Brown]"

stand as a private member in this church, otherwise we have no fellowship for you; and also, that the ordination of Sylvester Hulet by Samuel Brown is illegal and not acknowledged by us to be of God; therefore it is void <sup>51</sup>and of none effect.[”]

Brother Brown confessed the charges, and gave up his license, but retained his membership.

Council adjourned on the evening of the first of August, but previous to adjourning the council gave the following letter to the elders appointed to visit the churches in Clay county &c.<sup>52</sup>:

<sup>53</sup>*To the Latter-day Saints who have been driven from the land of their inheritance, and also those who are gathering in the regions round about, in the western boundaries of Missouri—The High Council established according to the pattern given by our blessed Savior Jesus Christ, send greeting:—*

Dear Brethren:

We have appointed our beloved brother and companion in tribulation, John Corrill, to meet you in the name of the Lord Jesus. He in connection with others duly appointed also<sup>54</sup>, will visit you alternately, for the purpose of instructing you, in the necessary qualifications of the Latter-day Saints; that they may be perfected, that the officers and members of the body of Christ, may become very prayerful and very faithful, strictly keeping <sup>55</sup>the commandments and walking in holiness before the Lord continually; that those<sup>56</sup> that mean to have the “destroyer pass over them, as the children of Israel and not slay them,” may live according to the “word of wisdom”; that the saints by industry, diligence,<sup>57</sup>faithfulness, and the prayer of faith, may become purified, and enter upon their inheritance to build up Zion according to the word of the Lord.

We are sure, if the saints are very humble, very watchful, and very prayerful, that few will be deceived by those who have not authority to teach, or who have not the spirit to teach according to the power of the Holy Ghost, in the scriptures. Lest any man’s blood <sup>58</sup>be required at your hands, we beseech you, as you value the salvation of souls, and are within, to set an example worthy to be followed by those <sup>59</sup>without the kingdom of our God and his Christ, that peace by grace, and blessings by <sup>60</sup>righteousness, may attend you, till<sup>61</sup> you are sanctified and redeemed.

**(Signed)**<sup>62</sup>

Dated<sup>63</sup>, Clay county, Aug. 1st, 1834.

<sup>64</sup>About this time, I arrived at<sup>65</sup> Kirtland, after a tedious journey, from<sup>66</sup> the midst of enemies, mobs, cholera, and excessively hot weather, having parted <sup>67</sup>from those whom I started with on the 9th ult., at different points of the journey.

51. DHC 2:138: omits remainder of sentence

52. DHC 2:138: omits “&c.”

53. *Source: E&MS-R 2* (Sept. 1834; Oct. 1836): 381. Cf. *E&MS 2* (Sept. 1834): 191.

54. DHC 2:138: moves “also” to follow “with others”

55. *E&MS-R*, 381, Book A-1, 528, Book A-2, 350, DHC 2:138: add “all”

56. *E&MS-R*, 381, Book A-1, 528, Book A-2, 350, DHC 2:138: replace “those” with “all”

57. Book A-1, 528: adds “~~and~~”; Book A-2, 350: adds “and”

58. *E&MS-R*, 381, Book A-1, 528, Book A-2, 351: add “should”

59. DHC 2:139: adds “who are”

60. Book A-1, 528: adds “~~inheritance~~”

61. DHC 2:139: “until”

62. *E&MS-R*, 381, Book A-1, 528, Book A-2, 351: add “(Signed)”

63. *E&MS-R*, 381, Book A-1, 528, Book A-2, 351: omit “Dated”

64. *Source*: Possibly based on GAS’s memory (cf. GASHi, 34).

65. DHC 2:139: replaces “at” with “in”

66. Book A-2, 351: replaces “from” with “in”

67. Book A-1, 528: adds “~~with~~”

[...] <sup>68</sup>

<sup>69</sup>Kirtland<sup>70</sup>, Aug. 4th, 1834<sup>71</sup>. A council of elders <sup>72</sup>ordained Thomas Colburn, elder; and resolved to send Elder Zerubbabel Snow to Canada to labor in the ministry.

<sup>73</sup>[August 6.] The High Council of Zion assembled in Clay county, Aug. 6th<sup>74</sup>.

**Opened in prayer as usual** and resolved that Leonard Rich act in the place of Parley P. Pratt, who was absent, and Amasa Lyman in place of W[illiam]. E. McLellin, absent.

**After which William W. Phelps read a letter of recommend which was to be given to the four brethren appointed at our last council.**

**Br. David Whitmer then arose and addressed the four brethren to visit the churches, as follows: saying, you are not sent to preach the gospel to the world for the world will not hear it in this place, but to instruct the disciples in things pertaining to their everlasting happiness as well as temporal peace and prosperity, &c.**

The following charge was then preferred:

This may certify that whereas, the brethren and sisters comprising that <sup>75</sup>part of the church known by the name of the Hulet branch, have imbibed certain principles concerning the gifts, that are thought not<sup>76</sup> to be correct by the greater part of<sup>77</sup> the remainder<sup>78</sup> of the church; which principles seem to have a tendency to cause a split and<sup>79</sup> disunion in the church:

I, therefore, as a well wisher in the cause of Christ, and for the peace, and love, and upholding<sup>80</sup> of the great cause of God; do hereby pray that the High Council will take into consideration the above report, that we all may come to understanding and grow up as calves of the stall<sup>81</sup>, until we all come<sup>82</sup> unto<sup>83</sup> the perfect<sup>84</sup> stature of men and women in Christ Jesus.

(Signed,) <sup>85</sup> NATHAN WEST.

**Resolved that four should speak upon this case, Viz: Amasa Lyman and Calvin Bebee, Levi Jackman and Solomon Hancock. Called on witnesses.**

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68. Book A-1, 528: "(see addenda to come in here)" (TB); Book A-2, 351 (pencil): "<see addenda, return journey to come in here>" (TB). This might relate to an entry in CHOj for 9 July 1862: "G.A.S. On history items, Zion's camp. ... T.B. Copying historical items, Zion's camp return" (CHOj 26:228). These addenda were never added, nor have they been located.

69. Source: Based on KHCM, 72 (WAC) (KCMB [2002], 40).

70. DHC 2:139: puts "Kirtland" in brackets and moves it to follow date

71. DHC 2:139: omits year

72. Book A-1, 528: adds "~~assembled in~~"

73. Source: Closely follows FWR, 57-61 (ER) (FWR [1983], 88-93), or more likely the original minutes (see discussion in Sources Cited). Deleted material added here in bold type.

74. DHC 2:139: moves date to beginning of paragraph

75. FWR, 58: replaces "that" with "a"; Book A-1, 529: adds "~~branch~~"

76. DHC 2:139: "not thought"

77. DHC 2:139: omits "the greater part of"

78. FWR, 58: replaces "remainder" with "rest"

79. DHC 2:139: omits "a split and"

80. FWR, 58: "upbuilding"

81. DHC 2:139: omits "up as calves of the stall"

82. FWR, 58: replaces "come" with "arise"

83. Book A-2, 351: "to"

84. Book A-1, 529: "<perfect>" (WR)

85. Book A-1, 529, Book A-2, 351: omit "(Signed)"

Charles English testified that the Hulet branch believed that they received the word of the Lord by the gift of tongues, and would not proceed to their temporal business without receiving the word of the Lord. Sylvester Hulet would speak and Sally Crandall interpret.—Said they would not receive the teaching of ordained members, even Brother Joseph Smith jr.,<sup>86</sup> unless it agreed with their gifts. Said they received the word of the Lord while they were<sup>87</sup> in Jackson county, that they were to be persecuted by their brethren in Clay county, and now it had come. Also said that the heads of the church would have to come down and receive the gifts as they did. Said that they, the<sup>88</sup> branch, had come up to their privileges more than the rest of the church. They thought they were right, but if they could be convinced that they were wrong, they would retract. Sister Crandall professed to know and see men's hearts.

Philo Dibble concurred in the foregoing testimony,<sup>89</sup> also that sister Crandall saw the hearts of King Follet, and Hiram Page, and they were not right. **Br. P[hilo]. Dibble concurs with the testimony of br. C[harles]. English, said branch [believes] the same things that sister Sally Crandall does. Also saw my heart and said he had a gift of knowledge**

Hiram Page testified that

Lyman Leonard said if it was necessary to lay aside the gifts for a season, they would receive a knowledge of it through the gifts. **The Church said that there was a prophecy delivered through the gifts while in Jackson County that they were to come over into Clay Co. and there be persecuted by their brethren and said the prophecy must be fulfilled, and carried the idea as though it was now fulfilling.**

**Hiram Page.**

Nathan West concurred in the foregoing testimony, also testified that

Sally Crandall saw his heart that it was full of eyes, also eyes in other<sup>90</sup> hearts, some few, some many eyes.

**Nathan West.**

Daniel Stanton testified that

Sally Crandall said she saw his heart and saw two books in it, and that there was a Nephite standing behind him to push him into his duty: also that Sylvester Hulet, spoke in tongues in meeting and Sally Crandall interpreted thus; “verily<sup>91</sup> thus saith the Lord unto you little band, ye must beware, for there are many who are seeking to pry into your privileges.”

**Daniel Stanton.**

Absalom Crichfield, testified that

when he was in Jackson County, last spring the Hulet branch said in tongues that they would be safe during the night from any interruption by the mob, but before morning Lyman Leonard

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86. DHC 2:140: adds “himself”

87. Book A-1, 529: “<they were>” (WR)

88. DHC 2:140: adds “Hulet”

89. DHC 2:140: adds “and”

90. Book A-1, 529: “others”

91. Book A-1, 530, DHC 2:140: repeat “verily”

and Josiah Sumner were whipped; they also said they saw my heart and three young women in it.

**Absalom Crichfield.**<sup>92</sup>

<sup>93</sup>Brother [William]<sup>94</sup> Batson<sup>95</sup>, and Alpheus Gifford concurred in much of the foregoing testimony, and also other similar circumstances in addition.

**Br. Badson acknowledges that**

**he was present and said with Sally Crandle that he saw three young women in his heart; also testifies that he got sister Sally Crandle to look and see whether his wife was in the faith, she said that she saw her afar off: also testifies that he knew that Sally Crandle's gift of seeing was not of the Lord but it was of the Devil.**

**Br. Batson.**

**Alpheus Gifford testifies, to many things which had been given in by other witnesses.**

**Alpheus Gifford.**

After an adjournment of <sup>96</sup>three-fourths<sup>97</sup> of an hour, **opened [with] prayer as usual.**

The President instructed the speakers not to seek to excel, but speak according to truth and equity: and that they ought to chase darkness from their minds, and be exercised<sup>98</sup> upon<sup>99</sup> the subject upon which they were to speak in order that they might teach<sup>100</sup> upon points of doctrine, bring hidden things to light, and make dark things clear, &c., &c.<sup>101</sup>

**After which John Whitmer arose and said that the Lord had said to him and David Whitmer while pondering upon these things that the High Priests and Elders were enveloped in a great degree with that darkness which is spread over all the inhabitants of the earth and that you have lost in part that light which you have once had, and it becomes necessary that your brethren arise and shake themselves from this lethargy for God is not well pleased with this negligence and slothfulness, while in council.**

**The councilors then proceeded on their part according to constitution.**

**After which W. W. Phelps made a few remarks upon the pattern given respecting spirits in all cases under the whole heavens.**

After the<sup>102</sup> councilors had spoken the president said, "as for the gift of tongues, in the manner<sup>103</sup> they used<sup>104</sup>; it<sup>105</sup> in the Hulet Branch, the devil deceived them, and they obtained not the word of

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92. FWR, 59: "Scritchfield"

93. This paragraph summarizes omitted testimony provided below in bold type.

94. FWR, 59, leaves a blank space for first name; Donald Q. Cannon and Lyndon W. Cook believe it was "William Batson" (*FWR* [1983], 93).

95. Book A-1, 530: "Badson"

96. Book A-1, 530: adds "~~one~~"

97. DHC 2:141: replaces "fourths" with "quarters"

98. FWR, 60: "they should chase away darkness and have their minds exercised"

99. Book A-1, 530, Book A-2, 352, DHC 2:141: "on"

100. FWR, 60, DHC 2:141: replace "teach" with "touch"

101. DHC 2:141: omits second "&c."

102. DHC 2:141: omits "the"

103. Book A-1, 530: adds "~~that they~~"

104. Book A-1, 530, repeats and cancels "~~used~~"

105. DHC 2:141: replaces "they used it" with "it was used"



the Lord, as they supposed but were deceived; and as for the gift of seeing, as held by the Hulet Branch, it is of the devil saith the Lord God.” The council were unanimous in sanctioning the decision, and appointed Amasa Lyman and Simeon Carter, to go and labor with Brother Hulet and Sister Crandall and others of like faith, and set the truth in order before them.

**This also sanctioned by the unanimous voice of the Council,**

**(Orson Pratt, Clerk)**

**David Whitmer, Moderator.**

I have been thus particular in giving the history of this council, as the gift of tongues is so often made use of by Satan to deceive the saints.

The council adjourned to the 7th, when about twenty elders were sent forth to preach the gospel to the world, but not in Jackson or Clay Counties, or their vicinity.

<sup>106</sup>[August 7.]<sup>107</sup> President David Whitmer testified to the council that William Batson<sup>108</sup> was not capable of filling his office of eldership<sup>109</sup>, because he had not discretion and understanding sufficient to act wisely in that capacity, whereupon, the council voted unanimously, that his office and license be taken from him: to which he consented, and gave up his license. Elias and Isaac Higbee, and Jesse Hitchcock, were ordained to the High Priesthood, &c.,<sup>110</sup> and council adjourned to the 21st inst.<sup>111</sup>

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106. *Source*: Based on FWR, 61-62 (ER) (*FWR* [1983], 93-95), or more likely the original minutes (see discussion in Sources Cited).

107. Brackets this editor's.

108. Book A-1, 531, Book A-2, 352: “Badson”

109. DHC 2:141: “Elder”

110. DHC 2:141: omits “&c.”

111. DHC 2:141: replaces “inst.” with “of August”

10.

## TROUBLES IN KIRTLAND

August 1834

[*T&S* 6 (15 February 1846): 1120-26 (cont.)]

<sup>1</sup>Minutes of a council held at “Kirtland August 11th, 1834.”

This day a number of high priests and elders of the church of the<sup>2</sup> Latter-Day Saints, assembled in the new school house<sup>3</sup>, for the purpose of investigating a matter of difficulty growing out of certain reports or statements made by elder<sup>4</sup> Sylvester Smith, one of the high councilors of this church, accusing President Joseph Smith Junior, with criminal conduct during his journey to and from Missouri, this spring and summer.

After coming to order President<sup>5</sup> Joseph Smith<sup>6</sup>, <sup>7</sup>spoke at<sup>8</sup> considerable length upon the circumstances of their Journey to and from Missouri, and very minutely laid open the causes out of which those<sup>9</sup> jealousies of Brother Sylvester [Smith] and others, had grown. He made a satisfactory statement concerning his rebukes and chastisements upon Sylvester [Smith] and others, and also concerning the distribution of monies and other properties, calling on brethren present who accompanied him to attend<sup>10</sup> the same, all of which was satisfactory to the brethren present, as appeared by their own remarks<sup>11</sup> afterwards.

After President<sup>12</sup> Joseph had closed his lengthy remarks, brother Sylvester [Smith] made some observations relative to the subject of their difficulties, and began to make a partial con-

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1. *Source*: Minutes comprising this chapter from KHCM, 52-54 (WAC) (*KCMB* [2002], 41-43). Deleted material supplied here in bold type.

2. Book A-2, 352: omits “the”

3. KHCM, 52: adds “in this place”

4. KHCM, 52: replaces “Elder” with “brother”; Book A-1, 531: “~~brother~~ <elder>” (WR)

5. KHCM, 52: replaces “President” with “brother”; Book A-1, 531: “~~brother~~ <President>” (WR); Book A-2, 352: omits “President”

6. KHCM, 52, Book A-1, 531, Book A-2, 352: omit “Smith”

7. KHCM, 52: adds “commenced and”

8. KHCM, 52: replaces “at” with “to”; Book A-1, 531: replaces “at” with “a”

9. DHC 2:142: replaces “those” with “the”

10. KHCM, 52: replaces “attend” with “attest to”; Book A-1, 531, Book A-2, 352, DHC 2:142: replace “attend” with “attest”

11. Book A-2, 353: “<remarks>” (TB)

12. KHCM, 52: replaces “President” with “brother”; Book A-1, 531: “~~brother~~ <President>” (WR)

fession for his previous conduct, asking forgiveness for accusing brother Joseph publicly, on the Saturday previous of prophesying lies in the name of the Lord, and for abusing (as he had said,) his (Sylvester's) character, before the brethren<sup>13</sup>.

[DN 2 (15 November 1851): 1]

Elder Rigdon made some remarks by way of reproof, upon the conduct of Sylvester Smith.

Elder John P. Green[e] spoke; others also, followed by the clerk<sup>14</sup>, after which, on motion of elder Rigdon, the assembly arranged itself into a council, Bishop N[ewell]. K. Whitney presiding, and proceeded to discuss how this difficulty should be disposed of.

Elder John Smith thought that for brother Sylvester to make a public confession in the *Star*, would be the way to heal the wound.

Elder Cahoon followed with near[ly]<sup>15</sup> the same remarks.

Elder Isaac Hill thought it ought to be quashed<sup>16</sup>, and go no further; followed with the same<sup>17</sup> from elder J.<sup>18</sup> Bishop.

<sup>19</sup>Samuel H. Smith said that it was his opinion, that brother Sylvester ought to make a more public confession, and send by letter, to those who are in the same transgression with himself, and inform them of this decision; and then, if necessary, make it public in the *Star*.

Elder Orson Hyde<sup>20</sup> thought the confession ought to be as liberal as the accusation, or that it ought to be written and published.

Elder John P. Green[e] said, that if brother Sylvester would view this thing in its proper light, he would be willing to make a public confession, and send it<sup>21</sup> forth; and he advised him to do this for the salvation of the churches abroad.

Elder Isaac Story said, that it was his opinion, that the plaster ought to be as large as the wound; that a proper statement ought to be published abroad.

The clerk<sup>22</sup> then proposed that the council send a certificate or resolution, informing the churches abroad, that the conduct of president Joseph Smith has been investigated, and that he has acted in a proper manner, and in every respect, has conducted himself to the satisfaction of the church in Kirtland; and also, let brother Sylvester make a proper confession, following the same minutes.

Elders Amasa<sup>23</sup> Lyman, Peter Shirts, Truman Wait, Roswell Evans, Alpheus Cutler, and Thomas Burdick, made remarks to the same effect.

Elder S[idney]. Rigdon made a few remarks upon the attitude in which Sylvester now<sup>24</sup> stands<sup>25</sup> before the world, in endeavoring to preach the Gospel.

Elder O[rson]. Hyde moved for a decision relative to the first question, (viz.) what is to be done to arrest the evil?

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13. KHCM, 52, Book A-1, 531, Book A-2, 353, DHC 2:142: add "while journeying to the west"

14. DHC 2:142: adds "[Oliver Cowdery]"

15. KHCM, 53, Book A-1, 532, DHC 2:143: "nearly"

16. KHCM, 53, Book A-1, 532: add "here"

17. Book A-2, 353 (pencil): adds "<sentiment>" (pos. RLC)

18. DHC 2:143: "I." Isaac Bishop.

19. KHCM, 53: adds "Brother"; Book A-1, 532: adds "~~and~~"

20. Book A-2, 353: "<Hyde>" (TB)

21. KHCM, 53, Book A-1, 532, Book A-2, 353: omit "it"

22. DHC 2:143: adds "[Oliver Cowdery]"

23. KHCM, 53: "A."; Book A-2, 353: "Asa"

24. Book A-2, 353: "<now>" (US)

25. DHC 2:143: replaces "now stands" with "stood"

The moderator [Bishop Newel K. Whitney] then proceeded, after a few remarks, to give a decision according to a motion previously made, viz: that an article be published in the *Evening and* <sup>26</sup>*Morning Star*, by the direction of the council, that the church in Kirtland has investigated the conduct of president Joseph Smith jr., while journeying to the west, and returning; and that we find that he has acted in every respect, in an honorable and proper manner, with all monies and other properties entrusted to his charge, <sup>27</sup>after which, a vote was taken and carried<sup>28</sup>.

A motion was then made by O[rson]. Hyde, and seconded by Sidney Rigdon, that a committee of three be appointed to write the article for the *Star*, agreeably to the decision.

The clerk [Oliver Cowdery]<sup>29</sup>, Thomas Burdick, and O[rson]. Hyde, were nominated and appointed<sup>30</sup> by unanimous vote.

Brother Sylvester then <sup>31</sup>said that he was willing to publish a confession in the *Star*.

**A motion was then made by brother J[ohn]. P. Green[e], and seconded by the moderator, that the above named committee be appointed to write letters in the name of the council to bro. Z[erubbabel]. Snow, C. Snelling [Cyrus Smalling?] and J[ohn]. P. Parker.**

**Prayer by brother S[idney]. Rigdon.**

OLIVER COWDERY, Cl[erk]k.<sup>32</sup>

I wrote to Lyman Wight, Edward Partridge, John Corrill, Isaac Morley, and others of the high council of Zion, from Kirtland, August 16, 1834<sup>33</sup>:

<sup>34</sup>DEAR BRETHREN: **Lyman Wight, Edward Partridge, John Corrill, Isaac Morley, and others [of] the high council of the Church of the Later Day Saints**—After so long a time, I dictate a few lines to you, to let you know that I am in Kirtland, and that I found all well when I arrived<sup>35</sup>, as pertaining to health, &c.<sup>36</sup>; but <sup>37</sup>our common adversary had taken the advantage of our brother Sylvester Smith, and others, who gave a false coloring to almost every transaction, from the time <sup>38</sup>we left Kirtland, until we returned, and thereby stirred up a great difficulty in the church against me. Accordingly I was met in the face and eyes, as soon as I had got home, with a catalogue <sup>39</sup>as black as the author <sup>40</sup>himself; and the cry was Tyrant! Pope!! King!!! Usurper!!!! Abuser of men!!!! Angel!!!!!! False Prophet!!!!!! Prophesying lies in the name of the Lord!!!!!! Taking consecrated monies!!!!!!!! and every other lie to fill up and complete the catalogue that was<sup>41</sup> necessary to perfect the church, to be meet<sup>42</sup> for the devourer,

26. KHCM, 54: adds “the”; Book A-2, 353: “~~the~~”

27. Book A-2, 353: adds ellipses over erasure of about three words

28. DHC 2:143: adds “to the above effect”

29. DHC 2:144: replaces “The clerk” with “Oliver Cowdery”

30. DHC 2:144: adds “a committee”

31. KHCM, 54: adds “~~made~~”

32. KHCM, 54: adds “of council”

33. DHC 2:144: adds “as follows”

34. Source: JSLB 1:84–87 (FGW) (*PWJS*, 347–50). Deleted material supplied here in bold type.

35. JSLB 1:84: replaces “when I arrived” with “on my arrival”

36. DHC 2:144: omits “&c.”

37. JSLB 1:84: adds “~~found~~”

38. JSLB 1:84: adds “that”

39. JSLB 1:84: adds “that was”; DHC 2:144: adds “of charges”

40. DHC 2:144: adds “of lies”

41. DHC 2:144: omits “that was” and begins new sentence with “Such experiences may be”

42. DHC 2:144: replaces “to be meet” with “and render our traducers mete”

<sup>43</sup>the shaft of the destroying<sup>44</sup> angel, and<sup>45</sup> in consequence of<sup>46</sup> <sup>47</sup>having to combat all these, I have not been able to regulate my mind, so as to give<sup>48</sup> you counsel, and the information that you needed; but that God who rules on high, and thunders judgments upon Israel, when they transgress, has given me power from the time I was born, (into the kingdom) to stand; and I have succeeded in putting all gainsayers and enemies to flight, unto the present time; and notwithstanding the adversary laid a plan, which was more subtle than all others, I now swim in good clean <sup>49</sup>water, with [my]<sup>50</sup> head out, <sup>51</sup>as you will see by the next *Star*.

I shall now proceed to give you such counsel as the spirit of the Lord may dictate. You will recollect that your business must be done by your high council. You will recollect that the first elders are to receive their endowment in Kirtland, before the redemption of Zion. You will recollect that your high council will have power to say who of the first elders among the children of Zion, are accounted worthy; and you, also, will<sup>52</sup> recollect that you have my testimony in behalf of certain ones, previous to my departure. You will recollect that the sooner these ambassadors of the Most High are dispatched to bear testimony, to lift up a warning voice, and <sup>53</sup>proclaim the everlasting gospel, and to use every convincing proof and faculty with this generation, while on their journey to Kirtland<sup>54</sup>, the better it will<sup>55</sup> be for them, and for Zion; inasmuch as the indignation of the people sleepeth for a while, our time should be employed to the best advantage, although it is not the will of God, that any one of<sup>56</sup> these ambassadors should hold their peace, after they have started upon their journey.<sup>57</sup> They should awaken<sup>58</sup> the<sup>59</sup> sympathy of the people.

I would recommend to brother Phelps, (if he is<sup>60</sup> yet there,) to write a petition, such as will be approved of<sup>61</sup> by the high council, and let there be<sup>62</sup> every signer obtained that can be, in the state of Missouri, and<sup>63</sup> while they are on their journey to this country<sup>64</sup> [Kirtland], that peradventure, we may learn whether we have friends or not in these United States.

This petition is to be sent to the Governor of Missouri, to solicit him to call on the President of the United States for a guard to protect our brethren in Jackson county, upon their own lands, from the insults and abuse of the Mob.

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43. DHC 2:144: adds “and”

44. JSLB 1:84: replaces “destroying” with “devouring”

45. DHC 2:144: omits “and” and begins new sentence

46. Book A-2, 354: omits “of”

47. Book A-1, 534: adds “all”

48. JSLB 1:85: replaces “give” with “write”

49. JSLB 1:85: adds “pure”

50. JSLB 1:85, Book A-2, 354, DHC 2:144: add “my”

51. DHC 2:144: moves the remainder of sentence to follow “than all others”

52. JSLB 1:85, Book A-1, 534, DHC 2:144: “will also”

53. JSLB 1:85, Book A-1, 534, Book A-2, 354: add “to”

54. JSLB 1:85: “<to Kirtland>”

55. JSLB 1:85, Book A-1, 534, Book A-2, 354: “shall”

56. DHC 2:145: omits “any one of”

57. JSLB 1:85: adds “<the better it ... journey>” in left margin. Probably unintentionally omitted through haplography.

58. DHC 2:145: replaces “awaken” with “arouse”

59. JSLB 1:85: “<the>”

60. DHC 2:145: replaces “is” with “be”

61. DHC 2:145: omits “of”

62. DHC 2:145: omits “there” and moves “be” to follow “signer”

63. DHC 2:145: replaces “and” with “by them”

64. DHC 2:145: replaces “country” with “place”

And I would recommend to brother Wight to enter complaints<sup>65</sup> to the Governor as often as he receives any insults or injury; and in case that they proceed to endeavor to take life, or tear down houses, and if the citizens of Clay county do not befriend us, to gather up the little army, and be set over immediately into Jackson county, and trust in God, and do the best<sup>66</sup> he can in <sup>67</sup>maintaining the ground. But in case the excitement continues to be allayed, and peace prevails, use every effort to prevail on the churches to gather to those regions and situate<sup>68</sup> themselves, to be in readiness to move into Jackson county in two years from the eleventh of September next, which is the appointed time for the redemption of Zion. If, verily <sup>69</sup>I say unto you, if the church, with one united effort, perform<sup>70</sup> their duties; if they do this, the work shall be complete. If they do not this in all humility, making preparation from this time forth, like Joseph in Egypt, laying up store against the time of famine, every man having his tent, his horses, his chariots, his armory, his cattle, his family, and his whole substance in readiness against the time when<sup>71</sup> it shall be said, <sup>72</sup>*To your tents, O Israel!* and<sup>73</sup> let not this be noised abroad; let every heart beat in silence, and every mouth be shut.

Now my beloved brethren, you will learn by this, we have a great work to do, and but little time to do it in; and if we do not exert ourselves to the utmost in gathering up the strength of the Lord's house, that this thing may be accomplished, behold there remaineth a scourge for the church, even that they shall be driven from city to city, and but few shall remain to receive an inheritance; if those things are not kept, there remaineth a scourge<sup>74</sup> also; therefore be wise this once, O ye children of Zion! and give heed to my counsel, saith the Lord.

I would inform Bishop Partridge<sup>75</sup> that the bill I received from<sup>76</sup> him was good; and when I can get our<sup>77</sup> money changed for another, I will mail it to him.

The brethren, as yet<sup>78</sup>, have generally <sup>79</sup>arrived from Clay county, in health, notwithstanding the warm weather<sup>80</sup>. I would also inform bishop Partridge<sup>81</sup> that I am not satisfied with brother Hulet concerning the colt, and so long as unrighteous<sup>82</sup> acts are suffered in the church, it cannot be sanctified, neither can<sup>83</sup> Zion be redeemed; and also that I was obliged to leave the consecrated horn in Illinois; also brother William E. McLellin who was sick. We expect, <sup>84</sup>when he recovers, that he will come to Kirtland. He was very humble, and I entertain no doubt as to his standing while

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65. JSLB 1:86 DHC 2:145: "complaint"

66. JSLB 1:86: "~~wisest~~ <best>"

67. JSLB 1:86: adds "~~defending~~"

68. DHC 2:145: replaces "situate" with "locate"

69. JSLB 1:86: "H"

70. JSLB 1:86: "performs"

71. JSLB 1:86: "<when>"

72. Book A-2, 355: adds ellipses over erasure

73. DHC 2:145: omits "and"

74. JSLB 1:87 inserts "<for the church ... scourge>" at bottom of page. Probably unintentionally omitted through haplography.

75. JSLB 1:87: replaces "Bishop Partridge" with "bro Edward"

76. JSLB 1:87, Book A-1, 536, Book A-2, 355: replace "from" with "of"

77. JSLB 1:87: "~~other~~ <our>"

78. DHC 2:146: replaces "as yet" with "up to now"

79. JSLB 1:87: adds "~~been~~"

80. JSLB 1:87, Book A-1, 536, DHC 2:146: replace "weather" with "season"

81. JSLB 1:87: replaces "Bishop Partridge" with "bro Edward"

82. JSLB 1:87: "unrighteousness"

83. JSLB 1:87: omits "can"

84. Book A-1, 536: adds "~~that~~"

he continues so. We have a desire to hear concerning the cholera, and whether sister Bunnel is yet alive, as well as<sup>85</sup> all deaths, &c.,<sup>86</sup> <sup>87</sup>the names and standing of all<sup>88</sup> those who are called away, &c.<sup>89</sup>

The cholera is raging in Detroit, Cleveland, Fairport, Buffalo, and other places. We found it in Chariton as we came through, and almost every other place. It is<sup>90</sup> an awful and solemn<sup>91</sup> day; but this is only the foreshadowing<sup>92</sup> of what is to come.

The churches seem to be in a cold, languid, and disconsolate state; and as the revolution of the earth is once in twenty four hours, so we may look for <sup>93</sup>revolutions among this wicked and perverse generation; and also in the church of Christ! When the head is sick, the whole body is faint; and<sup>94</sup> when the church lifts up the head, the angel will bring us good tidings; even so: Amen.

JOSEPH SMITH, Jr.

<sup>95</sup>August 21st, Doctor Frederick G. Williams returned from Cleveland, and told us concerning the plague, and after much consultation, we agreed that Dr. Williams should go to Cleveland and commence administering to the sick, for the purpose of obtaining blessings for them, and for the glory of<sup>96</sup> the Lord. Accordingly, we (Joseph, Frederick and Oliver,) united in prayer before the Lord, for this thing. Now O Lord, grant unto<sup>97</sup> us these blessings, in the name of Jesus Christ, **and thy name shall have the glory forever: Amen.**

<sup>98</sup>The same day the high council of Zion assembled at the house of Lyman Wight, and<sup>99</sup> elder<sup>100</sup> Simeon Carter and Amasa<sup>101</sup> Lyman made a report concerning their mission to the Hulet branch. <sup>102</sup>They found the church willing to receive the decision of the last council, respecting the false spirits, with which they have<sup>103</sup> been exercised, &c.<sup>104</sup>

John Corrill entered a complaint against Lyman Wight, for teaching that “all disease in this church is of the devil, and that medicine administered to the sick is of the devil<sup>105</sup>; for the sick in the church ought to live by faith.”

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85. DHC 2:146: omits “as well as” and begins a new sentence with “Inform us as to ....”

86. JSLB 1:87, DHC 2:146: omit “&c.”

87. DHC 2:146: adds “and give”

88. JSLB 1:87: omits “all”; Book A-2, 355: “<all>” (US)

89. DHC 2:146: omits “&c.”

90. JSLB 1:87: “<is>”

91. Book A-1, 536: adds “~~plae~~”

92. JSLB 1:87, Book A-1, 536, Book A-2, 355: “forebodings”

93. DHC 2:146: adds “frequent”

94. JSLB 1:87: replaces “and” with “for”

95. *Source*: Closely follows JSj [1832-34], 85-86 (OC) (*PJS* 2:33-34; *JSP* 1:45; *APR*, 29). Deleted portion supplied here in bold type.

96. JSj [1832-34], 85: “obtaining ~~means~~ <blessings for them, and> for the ~~work of~~ <glory of>”

97. DHC 2:146: omits “unto”

98. *Source*: Based on FWR, 63-64 (ER) (*FWR* [1983], 95-97), or more likely the original minutes (see discussion in Sources Cited).

99. Book A-2, 356: “{~~and~~} <Clay Co[unty]. Missouri.>” (RLC)

100. Book A-2, 356: “Elders”

101. Book A-1, 537: “<Amasa>” (WR)

102. Book A-1, 537, Book A-2, 356: add “that”

103. Book A-1, 537: replaces “have” with “had”

104. DHC 2:147: replaces “exercised” with “troubled” and omits “&c.”

105. Book A-2, 356: “<and that medicine ... devil>” (TB)



<sup>106</sup>Elder Wight acknowledged that he had taught the doctrine, and rather believed it to be correct.

The president decided that it was not lawful to teach the church, that all disease is of the devil; but if there is anyone<sup>107</sup> who has this faith, let him have it to himself; and if there are any who believe that roots and herbs, administered to the sick, and all wholesome vegetables which God has ordained for the use of man; and if any say that such things applied to the sick, in order that they may receive health, and this medicine is applied by any member of the church; if there are any among you that teach that these things are of Satan, such teaching is not of God.

<sup>108</sup>On the 23d of August, a council convened<sup>109</sup> for the purpose of hearing the resolution<sup>110</sup> designed for the *Star*, which were to be drawn up by elders O[liver]. Cowdery, T[homas]. Burdick, and O[rson]. Hyde, on the subject of the difficulty existing between president Joseph Smith, jr., and Sylvester Smith.

Elder R[eynolds]. Cahoon, presided, in consequence of the ill health of Bishop Whitney. **After prayer the conference proceeded to business.**

The following preamble and resolutions were read and adopted, to wit:

<sup>111</sup>Whereas a report having come to the knowledge of the church in<sup>112</sup> this place [Kirtland] concerning<sup>113</sup> the conduct of president Joseph Smith jr., relative to his proceedings during his late journey to, and from Missouri; and whereas said report was calculated to create an unfavorable influence, as regards the moral character and honesty of our brother, it becomes necessary for us to investigate the matter, and report the same to our brethren abroad: Therefore,

*Resolved*, that after hearing from the mouths of some, that a suspicion rested upon their minds relative to the conduct of our president, as regards his honesty and godly walk, we have investigated his whole proceedings by calling upon those who accompanied him to and from Missouri, and we are happy to have it in our power to say, to our brethren abroad, one and all, that we are satisfied with his conduct, having learned from the clearest evidence that he has acted, in every respect, worthy his high and responsible<sup>114</sup> station in the<sup>115</sup> church; and has prudently and cautiously preserved the good of this society at large, and is still worthy of our esteem and fellowship, and that those reports could have originated in the minds of none, except such as either from a natural misunderstanding, or a natural jealousy<sup>116</sup>, are easily led to conceive of evils where none exist<sup>117</sup>.

*Resolved*, that we say to our brethren, that while we are surrounded by thousands, eager to grasp at a shadow, if they have a hope of turning it into a falsehood for the injury of the gospel, we exhort them to be steadfast and immovable in the truth, resting assured, that while they continue to walk in the Holy Covenant they have confessed to embrace, that nothing can, in the end operate against their good; and that while wickedness abounds, as in days of old, the characters of those

106. Book A-1, 537: adds "~~After the councilors had spoken~~"

107. Book A-2, 356: "any"

108. Source: KHCM, 54-58 (WAC) (KCMB [2002], 43-46). Edited and rearranged. Deleted portions supplied here in bold type.

109. Book A-2, 356: "<in Kirtland>" (RLC)

110. Book A-1, 537, DHC 2:147: "resolutions"

111. WR moved the following resolutions from the end of the minutes (KHCM, 55-58) to this location. Source: These resolutions were also published in *E&MS* 2 (Aug. 1834): 182; and *E&MS-R* 2 (Aug. 1834; Oct. 1836): 366-67.

112. DHC 2:147: omits "the knowledge of the church in"

113. DHC 2:147: replaces "concerning" with "censuring"

114. Book A-1, 538: adds "~~calling~~"

115. KHCM, 56, Book A-1, 538, DHC 2:148: replace "the" with "this"

116. KHCM, 56: "from a <misunderstanding or a> natural jealousy"

117. DHC 2:148: "exists"

seeking the greatest good for<sup>118</sup> their fellow men, will be shamefully traduced, and every act of their lives misrepresented, and a false shade thrown over their worthy deeds, <sup>119</sup>calculated to create an evil prejudice in the minds of <sup>120</sup>community, to prevent, if possible, the increase of light, the better to effect evil purposes<sup>121</sup> and keep man<sup>122</sup> in error. We say dear brethren, may peace and the blessings of our Lord Jesus Christ be multiplied unto you, through the knowledge of <sup>123</sup>truth forever.

*Resolved*, that the minutes be signed by the moderator and clerk, and published to the churches in the *Evening and* <sup>124</sup>*Morning Star*.

REYNOLDS CAHOON, Moderator.

OLIVER COWDERY, Clerk.

We, the undersigned, members of the above named conference, for the satisfaction of our brethren abroad, feel it to be our duty to say to those with whom we have a personal acquaintance, that we were present during the foregoing investigation, and cheerfully concur in the spirit of the above minutes, and join in saying that we are perfectly satisfied, that whatever impressions may have gone abroad, or whatever may remain with any in this vicinity, relative to the conduct of our president, Joseph Smith, jr., we are certain (from evidence,) that he conducted himself, in all respects, as set forth in the resolutions of this conference. We are induced to make these statements, that the innocent may not suffer wrongfully; and that the minds of our brethren and friends may be satisfied, that every appearance of evil is, in this place, searched out: and that nothing unbecoming a society of people professing godliness, is suffered to exist among them.

Ira Ames, Benson, Vt.,

Asa Lyman, Parishville, N.Y.

John Rudd, Springfield, Erie co., Pa.

Isaac Storey,<sup>125</sup> Warsaw, N.Y.

William Burgess, Bolton, N.Y.

Jonas Putnam, Bolton, N.Y.

J. B. Bosworth, from the church in Boston<sup>126</sup>.

Roswell Evans, Waterford, Vt.

John Smith, Potsdam, N.Y.

Orson Johnson, Bath, N.H.<sup>127</sup>

Oliver Higbee<sup>128</sup>, Jamestown.

Almon Shermon<sup>129</sup>, Pomfret, N.Y.

<sup>130</sup>Jacob Bump, Silver Creek, N.Y.

Isaac Hill, East Liverpool, Ohio.

Lorenzo Young, the same.

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118. Book A-1, 539: “of\or/”

119. DHC 2:148: adds “all this is”

120. DHC 2:148: adds “the”

121. KHCM, 56, Book A-1, 539, Book A-2, 357: “to effect their own purposes”; DHC 2:148: “to effect their own evil purpose”

122. KHCM, 56, Book A-1, 539, Book A-2, 357: “men”

123. KHCM, 56, Book A-1, 539, Book A-2, 357: add “the”

124. KHCM, 57: adds “the”; Book A-2, 357: “~~the~~”

125. KHCM, 57: “Story”

126. Book A-1, 540: “Norton” overwrites “Boston”; KHCM, 57, DHC 2:149: “Norton”

127. Book A-1, 540: “Hampshire” overwrites “York”

128. KHCM, 57, Book A-1, 540, DHC 2:149: “Higley”

129. DHC 2:149: “Alman Sherman”

130. Last three names written sideways to the right of the other names in KHCM, 57.

<sup>131</sup>The undersigned members of this conference, having accompanied president Joseph Smith, jr., to and from Missouri, certify that the above is a correct statement concerning his character and conduct.

Lyman E.<sup>132</sup> Johnson,  
Heber C. Kimball.

<sup>133</sup>Brother Sylvester Smith objected against<sup>134</sup> abiding by the decision of the former council, and proceeded to justify himself in his former conduct; and after much discussion, the following resolutions were<sup>135</sup> offered by the clerk, and passed by unanimous vote:

*Resolved*, that in consequence of the stand our brother Sylvester Smith has taken against the former decision of this council, that we judge him guilty of a misdemeanor, unbecoming a man in his high station, and except a humble confession be made to this council, he stands rebuked, and disqualified to act further in his office in the church, until he make proper satisfaction, or till a trial before the bishop, assisted by twelve high priests, can be had.

**Carried by unanimous vote. Prayer by brother S[idney]. Rigdon.**

OLIVER COWDERY, clerk of council.

<sup>136</sup>Kirtland, Ohio, Aug. 28th 1834. This day the high council assembled according to the direction of bishop Whitney, to try brother Sylvester Smith, charged with a misdemeanor. The following is a copy of the complaint:

To Newel K. Whitney, bishop of the church of Latter-Day Saints in Kirtland:

Sir, I prefer the following charges against Sylvester Smith, a high priest of said church:

1st. He has refused to submit to the decision of a council of the high priests, and elders of this church, held in this place on the 11th<sup>137</sup> of this month, given in a case of difficulty between said Sylvester Smith<sup>138</sup> and Joseph Smith, jr.

2nd. He continues to charge said Joseph Smith, contrary to the decision of the before mentioned council, with improper conduct, in his proceedings as president of the church of the Latter-Day Saints, during his journey the past season, to the state of Missouri.

As these things are exceedingly grievous to many of the saints in Kirtland, and very prejudicial to the cause of truth in general, I therefore require that you summon the high council of this church to investigate this case, that a final decision<sup>139</sup> may be had upon the same. I say the high council, because it is a case affecting the presidency of said church.

SIDNEY RIGDON.

Kirtland, Ohio, Aug. 23, 1834.

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131. KHCM, 58: adds "We"

132. KHCM, 58, Book A-1, 540, Book A-2, 357: omit "D."

133. This paragraph continues minutes for 23 Aug. 1834 from KHCM, 54-55.

134. Book A-2, 357: "to" overwrites "{against}"; DHC 2:149: replaces "against" with "to"

135. Book A-1, 540, DHC 2:149: "resolution was"

136. *Source*: Minutes of 28-29 Aug. 1834 from KHCM, 58-72 (WAC) (KCMB [2002], 47-58). Some editing. Deleted portions supplied here in bold print.

137. Book A-1, 540: adds "day"

138. Book A-1, 541, Book A-2, 358: omit "Smith"

139. KHCM, 58: omits "decision"

KIRTLAND, OHIO,<sup>140</sup> Aug. 27, 1834.

BRO. SYLVESTER SMITH:—Whereas complaint has been made to me, by counselor Sidney Rigdon, setting forth that you have been violating the laws of the church of the Latter-Day Saints, you are therefore, hereby<sup>141</sup> notified to appear before the high council of high priests, to be held in the council house, in Kirtland, on the 28th day of August, instant,<sup>142</sup> at ten o'clock, A.M., to answer to said charges, agreeably to the laws of the church.

N. K. WHITNEY, bishop.

**The names of the counselors were then called and it was found that four were absent. The Bishop opened by prayer.**

The presidents, **brothers J[oseph]. Smith Jr., Sidney Rigdon and F[rederick]. G. Williams,** then proceeded to<sup>143</sup> nominate a high priest to fill the vacancy in the council, occasioned by the death of elder<sup>144</sup> John S.<sup>145</sup> Carter, viz:<sup>146</sup> Orson Johnson, which<sup>147</sup> was carried unanimously, and he was ordained high counselor under the hands of counselor Sidney Rigdon.<sup>148</sup>

Councilor Luke<sup>149</sup> Johnson, said he wished to be excused from sitting on<sup>150</sup> this council, because he had been previously tempted on some matters, and that he had sinned, and wished to make a more public confession than he could make here.

After some remarks from the councilors, it was decided that elder Johnson continue his seat in the council.

Elder John P. Green[e] was appointed to act in the place of Sylvester Smith; also elder Amos Durfee in the place of John Johnson Senr., who was absent; also<sup>151</sup> Lyman Johnson in the place of Martin Harris.

The council was organized and complaint<sup>152</sup> read<sup>153</sup>. It was agreed that six councilors speak on the case<sup>154</sup>. The bishop then charged the council<sup>155</sup> in the name of the Lord, to act according to truth and righteousness.

Elder R[eynolds]. Cahoon testified that the testimony given before a council on the 11th inst., was, that president Joseph Smith jr., had conducted himself in a proper manner, while journeying to and from Missouri; and that the council considered that Sylvester Smith<sup>156</sup> had accused president Joseph Smith<sup>157</sup> wrongfully, and was entirely in the fault. He further consid-

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140. KHCM, 59, Book A-2, 358: omit "Ohio"

141. DHC 2:151: omits "hereby"

142. DHC 2:151: omits "instant"

143. Book A-1, 541: adds "~~make~~"

144. KHCM, 59: replaces "elder" with "our beloved brother"

145. DHC 2:151: replaces "S." with "C."

146. KHCM, 59: replaces "viz" with "Brother Joseph Smith Junr. then nominated brother"

147. DHC 2:151: adds "nomination"

148. Last part of this sentence summarizes KHCM, 59-60, which reads: "and brother F. G. Williams seconded the nomination. A vote was called and carried. Brother Joseph then called upon brother Orson to come forward & receive the ordination of high counsellor. After making a few remarks he came forward, & brother S. Rigdon then called upon the Lord in prayer, and then ordained brother Orson to the said office."

149. DHC 2:151: adds "S."

150. DHC 2:151: replaces "on" with "in"

151. KHCM, 60: omits "who was absent" and replaces "also" with "and"

152. KHCM, 60: replaces "complaint" with "the charge"

153. KHCM, 60: adds "to the council"

154. KHCM, 60: adds "before the council"

155. KHCM, 60: replaces "charged the council" with "gave the council their charge"

156. KHCM, 60, Book A-2, 358: omit "Smith"

157. KHCM, 60, Book A-1, 542, Book A-2, 358: omit "Smith"

ered, that everything bearing<sup>158</sup>, or relating to this affair, was had before<sup>159</sup> the council, and from this they gave their decision.

Elder John P. Green[e] concurred in the foregoing statements, and he supposed that Brother Sylvester saw the affair in the same light on the 11th instant<sup>160</sup>, in consequence of his (Sylvester's)<sup>161</sup> saying at the time, that he was not previously aware of the spirit that possessed him, at the time<sup>162</sup> he made his charges against president Joseph Smith.

Elder A[lpheus]. Cutler said, that he considered that the evidence given before the council, on the 11th<sup>163</sup>,<sup>164</sup> sufficient to prove that president Joseph [Smith] had conducted himself in an honorable manner, during his late journey to and from Missouri; and that he considered that the evidence there given, was such that it could not be invalidated.

Elder Jacob Bump said, that previous to the council on the 11th, his mind had been agitated: and it was in consequence, in part, of reports which had been put in circulation respecting president Smith's conduct, during his late journey to and from Missouri; but when he heard the case investigated before that council, his mind was satisfied, that he had been misinformed, and was fully satisfied that president Joseph Smith had not acted in any respect, contrary to righteousness before the Lord.

Elder Asa Lyman said, that previous to the council, his mind had been agitated also, but was satisfied at the council; and he verily believed from the evidences<sup>165</sup> there given, that president Joseph [Smith] had not acted contrary to justice.

Elder Jacob Bump said, that his mind was excited still further, after conversing with brother Sylvester, previous to the 11th, which served in a<sup>166</sup> degree to excite his mind further.

Elder Edward<sup>167</sup> Bosley said, that he understood the case on the 11th, in the same light as stated by brethren<sup>168</sup> Cahoon and Whitney.

Elders John Rudd, Ezekiel Rider, and Samuel H. Smith, viewed the case in the same light.

Elder O[rson]. Hyde said, that he considered that brother Sylvester was to send<sup>169</sup> a confession in the [*Evening and Morning*]<sup>170</sup> *Star*,<sup>171</sup> that he himself<sup>172</sup> had been in the fault, and that president Smith had not committed fault, as he (Sylvester) had previously stated.

Elders A[lpheus]. Cutler, J. P. Green[e], E[zekiel]. Rider, J[acob]. Bump, S[amuel]. H. Smith, J[ohn]. Rudd, and F[rederick]. G. Williams concurred.

Elder O[liver]. Cowdery said, that after listening to all the reports and evidences, from the beginning up to the<sup>173</sup> decision on the 11th inst., he considered that brother Sylvester was to acknowledge that all the charges previously preferred in public against president Joseph Smith

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158. DHC 2:151: adds "on"

159. DHC 2:151: "had been brought"

160. DHC 2:151: moves "on the 11th instant" to precede "saw the affair"

161. KHCM, 60: omits "(Sylvester)"; Book A-1, 542: "<(Sylvester's)>" (WR)

162. KHCM, 60, Book A-2, 358: add "when"

163. DHC 2:151: replaces "11th" with "27th"

164. KHCM, 60, Book A-1, 542, DHC 2:151: add "was"

165. DHC 2:152: "evidence"

166. KHCM, 61, Book A-1, 543, Book A-2, 359: replace "a" with "any"

167. KHCM, 61: replaces "Elder Edward" with "Brother E."; Book A-1, 543: "Edward<mond>" (pos. RLC); Book A-2, 359: "<Edward>" (TB); DHC 2:152: "Edmund"

168. DHC 2:152: "brothers"

169. Book A-2, 359, DHC 2:152: replace "send" with "publish"

170. DHC 2:152: adds "*Evening and Morning*"

171. DHC 2:152: adds "and"

172. Book A-2, 359: "{himself}"

173. Book A-1, 543: adds "beginning"

were ungrounded, and that he (Sylvester) was <sup>174</sup>the one, and the only one in <sup>175</sup>fault, touching all circumstances, transpiring<sup>176</sup> between himself and president Joseph<sup>177</sup> Smith; and that the other charges indirectly preferred as grievances of others, were also without <sup>178</sup>foundation.

Elder John Smith concurred in the above.

Elder C.<sup>179</sup> Durfee said, that he considered that president Smith was acquitted, as not<sup>180</sup> being guilty of any misdemeanor before the council on the 11th.

Elder O[rson]. Hyde said, that he <sup>181</sup>accompanied president Smith to Missouri, from Mansfield, in Ohio<sup>182</sup>, except leaving him for a short time, to visit the Governor of Missouri. He was present when brother Sylvester reprovved president Smith concerning a certain difficulty, arising from a complaint concerning a certain dog<sup>183</sup>; that he considered the president's<sup>184</sup> reproofs were just at the time, as he<sup>185</sup> will recollect<sup>186</sup> stating the same in substance to president Smith. He said<sup>187</sup> he did not consider this reproof had any tendency to lessen the esteem of the brethren for president Smith; but if they<sup>188</sup> had, in consequence of a confession in general terms from president Smith about that time, he thought that sufficient to heal any hard feeling then existing against him, or that might exist; and<sup>189</sup> that during his journey to the west, he could not say that he had seen anything in president Smith's conduct contrary to the true principles of his profession as a man of God.

Elder Luke [S.] Johnson said, that he fell in company with president Joseph Smith at Mansfield, Ohio, and accompanied him most of the way to Missouri; and that during the whole course of the journey, he did not see anything in his conduct to lessen his esteem of<sup>190</sup> him as a man of God. But he said he heard president Joseph<sup>191</sup> Smith reprove brother Sylvester, concerning a certain something<sup>192</sup> respecting some bread; he did not hear the whole, and thought at the time, the reproofs were rather severe, but had learned since, they were not any more severe than <sup>193</sup>were<sup>194</sup> just.

President Joseph Smith was then called upon to make a statement concerning the trans-actions, as they transpired<sup>195</sup> at the time these reproofs were given. He said that brother John S.

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174. KHCM, 61: adds "~~to acknowledge~~"

175. KHCM, 61, Book A-1, 543, Book A-2, 359: add "the"

176. DHC 2:152: replaces "transpiring" with "occurring"

177. KHCM, 62: replaces "president Joseph" with "brother Joseph"; Book A-1, 543, Book A-2, 359: omit "Joseph"

178. KHCM, 62, Book A-2, 359: add "a"

179. Book A-2, 359 (pencil): "C. <E.>" (pos. RLC)

180. KHCM, 62, Book A-1, 543: omit "not"; Book A-2, 359: "<not>" (pos. RLC)

181. DHC 2:152: adds "had"

182. KHCM, 62: replaces "Ohio" with "this State"

183. DHC 2:153: "arising about a dog"

184. KHCM, 62: replaces "the president's" with "brother Joseph's"; DHC 2:153: replaces "the president's" with "President Smith's"

185. KHCM, 62: "<he>"

186. KHCM, 62, Book A-1, 543, Book A-2, 359, DHC 2:153: "well recollects"

187. KHCM, 62: omits "He said"

188. DHC 2:153: replaces "they" with "it"

189. KHCM, 62: replaces "and" with "He further said"

190. DHC 2:153: replaces "of" with "for"

191. Book A-1, 544: omits "Joseph"

192. DHC 2:153: replaces "something" with "matter"

193. Book A-1, 544: adds "~~they~~"

194. DHC 2:153: omits "were"

195. DHC 2:153: replaces "transpired" with "happened"

Carter came to him, to know whether brother Sylvester had conducted<sup>196</sup> right in the affair<sup>197</sup> between him [Sylvester] and brother P[arley]. P. Pratt, when brother Pratt called upon brother Sylvester for some bread for supper. He learned from brother Pratt's mouth, that brother Sylvester had more bread than he needed at the time, and<sup>198</sup> directed him to some one else, who, he (brother Sylvester) said, had sufficient. He<sup>199</sup> then went with<sup>200</sup> brethren<sup>201</sup> Pratt and J[ohn]. S. Carter to brother Sylvester's tent, where brother Sylvester justified himself in not imparting a part<sup>202</sup> of his bread to brother Pratt. He then rebuked brother Sylvester for contending that he had done right in this case, because if this was so, brethren might frequently retire to rest without food, and as long as he (brother Sylvester) had bread, he was bound to impart to those who had none; and that under these circumstances, brother Sylvester had conducted<sup>203</sup> contrary to the principles of Christ, and that his (Sylvester's) mind was darkened in consequence of this covetous spirit.

The moderator then adjourned the council, to<sup>204</sup> 9 o'clock [a.m.]<sup>205</sup> tomorrow, at this place. Elder H[yrum]. Smith closed by prayer.

Oliver Cowdery }  
Orson Hyde } Clerks.

[DN 2 (29 November 1851): 1]

**Kirtland** August 29th, **1834**, nine o'clock in the morning<sup>206</sup>, council being organized in due form, the testimony was continued as follows:

Elder Luke [S.] Johnson said, in relation to a circumstance that transpired<sup>207</sup> on the twenty-five mile prairie, (so-called)<sup>208</sup> in Missouri, that by a direction from the leader of the camp, he had been back to inspect the crossing at a certain creek; that when he came up with the camp, he found it moving, and as he was behind, he went on till he came up with Brother Wight's and Sylvester's company, and found them out of the road, building a fire to cook supper. As the teams passed on, Brother Sylvester called to the leaders of companies (those who were yet behind,) and asked them whom<sup>209</sup> they were following; whether General Wight or some other man. Some hesitated a little, and went on. After taking supper, he (Luke) went on with his<sup>210</sup> company.

When he came up with the camp from the creek, he found that the ensign or flag commonly carried ahead for the camp to follow, was then moving forward. He further said that he understood that Joseph was appointed to lead the camp; that he always, or generally gave orders when the camp should move forward, and when it should stop; that when on his way to the creek the second time, he met President Smith, who told him that he (Joseph) should order the

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196. DHC 2:153: adds "himself"

197. DHC 2:153: "affairs"

198. DHC 2:153: replaces "and" with "yet"

199. DHC 2:153: replaces "He" with "President Smith"

200. Book A-1, 544: "with" overwrites "to"

201. DHC 2:153: "brothers"

202. DHC 2:153: replaces "part" with "portion"

203. DHC 2:153: adds "himself"

204. DHC 2:153: replaces "to" with "until"

205. DHC 2:153: adds "a.m."

206. KHCM, 63: omits time; Book A-1, 545, DHC 2:153: replace "in the morning" with "a.m."

207. DHC 2:154: replaces "transpired" with "occurred"

208. DHC 2:154: omits "(so-called)"

209. Book A-2, 360: "who"

210. KHCM, 64, Book A-1, 545, Book A-2, 360, DHC 2:154: replace "his" with "their"



camp to move into<sup>211</sup> the prairie. When the camp came to order on the prairie in the evening, brethren<sup>212</sup> Wight and Sylvester were called upon to give an account of themselves<sup>213</sup>, why they had sought to divide the camp. They both acknowledged that they had been out of the way by so doing, and were reproofed for their conduct. Relative to an assertion heretofore made, that President Smith did at the time throw a trumpet or horn at brother Sylvester, he did not consider at the time, that President Smith<sup>214</sup> had any intention of throwing<sup>215</sup> it at bro. Sylvester, because he might have hit him with it, being so near to him as he was; it only fell to the ground near to them, (himself and bro. Sylvester) but supposed that he had had it in his hand, and only threw it down as usual,<sup>216</sup> or as another man would. He further said, that the reproofs given by President Smith at the time, were no more severe than he had often heard him give previously; that he did not consider him mad<sup>217</sup>, as he<sup>218</sup> has been represented.

Elder Hyrum Smith said, that when the camp first came to the creek, himself<sup>219</sup> and his<sup>220</sup> brother Joseph were forward; that while the teams were crossing, bro. Joseph asked whether it was advisable to move into<sup>221</sup> the prairie to camp. After consultation it was first advised to<sup>222</sup> camp in the bushes near<sup>223</sup> the edge of the prairie.—While making preparations to encamp they were informed that a mob intended to make an attack upon them that night. They further consulted upon their situation, and himself and bro. [Ezra] Thayer were requested by bro. Joseph to go unto<sup>224</sup> the edge of the prairie, where they might encamp. They looked out a place, but it was near the bushes, and bro. Joseph gave an order to go forward on to<sup>225</sup> the prairie. Some complained of the order because they could not find fuel<sup>226</sup> to cook their supper. They were told that it would be advisable to carry wood for that purpose. Some further remarks were offered on the subject of a visit from the<sup>227</sup> mob; and preparations were made with the guns, &c. Some fears were entertained for the teams and families yet crossing the creek, and it was thought advisable to send back a company to guard and assist them over, among whom was Luke [S.] Johnson<sup>228</sup>. He then<sup>229</sup> took the flag or standard, (as he had previously carried it) and gave the word to move forward, and the teams immediately began to follow. After the company had come upon the prairie, himself and elder Roger Orton received an order to call on Lyman Wight to place a strong guard around the camp that night; but he [Wight] refused doing anything further, because he supposed that he (Hyrum) had ordered the camp on to the prairie, without an order from the Commander of the company. He was then informed by bro. Joseph, that it

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211. Book A-1, 545: “onto” overwrites “into”

212. DHC 2:154: “brothers”

213. DHC 2:154: replaces “give an account of themselves” with “state”

214. Book A-1, 546, Book A-2, 360, DHC 2:154: replace “President Smith” with “the President”

215. KHCM, 64: omits “of throwing” and “intentions”

216. DHC 2:154: deletes remainder of sentence

217. DHC 2:154: replaces “mad” with “angry”

218. Book A-1, 546, Book A-2, 361: omit “he”

219. DHC 2:154: replaces “himself” with “he”

220. KHCM, 64: omits “his”

221. Book A-1, 546: “onto”

222. KHCM, 65: adds “~~march~~”

223. DHC 2:154: replaces “near” with “in”

224. KHCM, 65, Book A-1, 546: “onto”; DHC 2:154: “on to”

225. KHCM, 65: replaces “on to” with “into”

226. DHC 2:155: adds “with which”

227. KHCM, 65: “{\a/}”; Book A-1, 546: “~~th~~\a/”; “a” *w.o.* “e”; DHC 2:155: “a”

228. DHC 2:155: moves “among ... Johnson” to follow “company”

229. Book A-2, 361: “<then>” (prob. TB)

was by his (Joseph's) order that the camp moved<sup>230</sup> on to the prairie. He was present when bro. Joseph reproved<sup>231</sup> Lyman Wight and Sylvester Smith, and saw the transactions concerning the trumpet or horn, and as to bro. Joseph's intention or design to throw it at Sylvester, he had no such thought at the time, nor could he have<sup>232</sup> since; that at the time when he (Joseph)<sup>233</sup> had finished his remarks to Lyman Wight and Sylvester Smith,<sup>234</sup> he threw the horn on the ground that<sup>235</sup> br. Wight told him the next day that he had had a jealousy existing in his mind against him (Hyrum) for some days, but now his mind was satisfied, and he now had no hardness or jealousy. He further said, that when he received the order for moving the camp on to<sup>236</sup> the prairie, bros. Sylvester and Lyman<sup>237</sup> were near by.

<sup>238</sup>Adjourned to 1 o'clock p.m.

**Oliver Cowdery    }  
Orson Hyde        } Clerks**

<sup>239</sup>Council met according to adjournment. The Clerk called the names of the <sup>240</sup>councilors and parties<sup>241</sup>, when business was resumed.

Elder B[righam].<sup>242</sup> Young said, that he was in company with President Joseph Smith, jr., from about 27 miles of this place [Kirtland], till they arrived in Clay county, Missouri; that at the time the difficulty occurred on the <sup>243</sup>prairie, when the camp was divided, he concurred in what brother Hyrum had said, and that he could not relate it any more particularly<sup>244</sup> than he<sup>245</sup> had done. He further said that he had not seen anything in President Smith's conduct to justify the charge previously made by brother Sylvester, "that his heart was corrupt." So far from this, he had not seen the least shadow of anything of the kind. He had not seen anything in his (Joseph's) conduct during his journey to the west unbecoming his profession as a man of God.

Question by Sylvester [Smith]: Did you not think that my character was injured in the minds of the weaker part of the camp in consequence of those reproofs and chastisements which were given me by bro. Joseph?

Answer: I did not.

Elder Young further said in relation<sup>246</sup> to a certain difficulty which took place relative to<sup>247</sup> a dog, that on a certain evening after crossing the Mississippi River, brother Sylvester came up with the remaining part of the camp, when the dog came out and insulted<sup>248</sup> him; he knew

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230. KHCM, 65: "should move"

231. KHCM, 65: adds "brother"; Book A-1, 547: "~~brother~~"

232. DHC 2:155: adds "had such thought"

233. KHCM, 66: "(brother Joseph)"; DHC 2:155: replaces "he (Joseph)" with "Joseph"

234. KHCM, 66: "brothers Wight & Sylvester, that"

235. DHC 2:155: replaces "that" with "and"

236. KHCM, 66: "into"; DHC 2:155: omits "to"

237. KHCM, 66, Book A-1, 547, DHC 2:155: reverse the order of names

238. KHCM, 66: adds "The council then"

239. KHCM, 66, Book A-1, 547: add "1 o'clock P.M."

240. KHCM, 66: adds "moderator"

241. KHCM, 66: replaces "and parties" with "complain=ant & defendant"

242. KHCM, 66, Book A-1, 547: "Brigham"

243. DHC 2:155: adds "Twenty-five Mile"

244. DHC 2:155: replaces "particularly" with "circumstantially"

245. KHCM, 66: adds "(brother Hyrum)"

246. DHC 2:156: replaces "relation" with "regard"

247. DHC 2:156: replaces "which took place relative to" with "over"

248. DHC 2:156: replaces "insulted" with "barked at"

not whether he [the dog]<sup>249</sup> touched<sup>250</sup> him or not. The next morning, after hearing considerable complaint and murmuring concerning the dog, President Smith spoke to several <sup>251</sup>brethren present, and said, “I will descend to that spirit that is in the camp, to show you the spirit you are of, for I want to drive it from the camp. *The* <sup>252</sup>*man that kills that dog, (or my dog) I will whip him.*” He thought that<sup>253</sup> about this time brother Sylvester came up, and said, “*If that dog bites me, I will kill him.*” Joseph replied, “If you do, I will whip you.”—Sylvester said, “If you do, I shall defend myself the best way that I can!”

Brother Joseph then said that he “could<sup>254</sup> [do it]<sup>255</sup> in the name of the Lord.”

The President<sup>256</sup> then asked the brethren if they were not ashamed of such a spirit. Said he, “*I am.*”

He then proceeded to reprove them for condescending to that spirit; that they ought to be above it; that it was the spirit of a dog; and men ought never to place themselves on a level with the beasts; but be possessed of a more noble disposition. He (Joseph)<sup>257</sup> then said, he had “condescended<sup>258</sup> to that spirit, *in order to* show the spirit which was among *them.*”

Elder Young<sup>259</sup> further said, that this explanation gave general satisfaction, and the most of them<sup>260</sup> saw that he had only made these remarks for the purpose of instructing them, and warning them against such a spirit or disposition.

Elders Lyman [E.] Johnson and Heber C. Kimball concurred.

Elder D[avid]. Elliot said he was not present when those reproofs were given in the morning; that the circumstances were related to him afterwards, which disaffected<sup>261</sup> his mind and gave him some disagreeable feelings; that at noon he heard President Joseph give a further explanation, which perfectly satisfied his mind<sup>262</sup>.

He further said, that during the forenoon <sup>263</sup>there were<sup>264</sup> many of the brethren dissatisfied with President Smith’s remarks concerning the dog, in the morning,<sup>265</sup> but<sup>266</sup> that after the explanation at noon was<sup>267</sup> so generally given, he thought that every one in the camp might have known it<sup>268</sup>.

Elder Lorenzo Booth concurred in the statement of elder Young; though he was not present in the morning when the reproofs were given concerning the dog; that he was with

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249. DHC 2:156: replaces “he” with “the dog”

250. DHC 2:156: replaces “touched” with “bit”

251. Book A-1, 548: adds “~~of the~~”

252. KHCM, 67: adds “first”

253. KHCM, 67: moves “that” to follow “time”

254. DHC 2:156: “would”

255. DHC 2:156: adds “do it”

256. KHCM, 67: “He (brother Joseph)”; DHC 2:156: “President Smith”

257. KHCM, 67: omits “(Joseph)”

258. KHCM, 67: “descended”

259. KHCM, 67: replaces “Elder Young” with “He”

260. DHC 2:156: replaces “them” with “the brethren”

261. DHC 2:156: replaces “disaffected” with “unfavorably affected”

262. DHC 2:156: replaces “his mind” with “him”

263. KHCM, 68, Book A-1, 549: add “he learned that”; Book A-2, 362: “{~~that~~}”; DHC 2:156: adds “he learned”

264. KHCM, 68: “<were>”

265. DHC 2:156: moves “in the morning” to follow “President Smith’s remarks”

266. KHCM, 68: omits “but”

267. DHC 2:156: omits “was”

268. DHC 2:156: replaces “known it” with “understood President Smith’s purpose”

Pre[siden]t. Smith from<sup>269</sup> twenty-seven miles from<sup>270</sup> this place [Kirtland] to Missouri, and a part of the way home; that he did not see anything <sup>271</sup>in President Smith's character derogatory to a man professing religion; that he was present during a certain transaction which occurred during their journey home, respecting certain articles of bedding: that he had heard since his return, that President Smith and Ezra Thayer had fought; that he was present during the whole transaction, and there was no fighting.

He further said, in relation to a certain report, which had come to his knowledge, since his return from Missouri, that President Smith had taken a bed-quilt which was not his property; that while at New Portage, Ohio, on their way to Missouri, one of the brethren gave him (Joseph) two bed-quilts, which he (Booth) had charge of, as he was the individual who drove the team for President Smith, and had charge of the baggage; that before leaving Clay county, Missouri, he (Booth) took them to be washed, and after starting for home, he <sup>272</sup>put them on board of the wagon, the baggage of which he had the charge during their journey home; that he brought the same back with him, has seen them since, and knows that the one which was said to be the property of another individual, is the one which was given President Smith, at Norton.

Counselor F[rederick]. G. Williams said while at Norton, certain articles were handed him to mark, among which were two bed-quilts, which he marked with common ink; has seen certain bed-quilts since his return, and has no doubt but this one in question is the one he marked.

Elder B[ingham]. Young further said relative to a certain<sup>273</sup> difficulty arising out of a certain circumstance concerning<sup>274</sup> some bread, that elder John S. Carter on their journey to Missouri, on the line between Ohio and Indiana, said to President Smith<sup>275</sup>, "Is this thing right?" "What thing?" "Concerning P[arley]. P. Pratt's asking bro. Sylvester for some bread for supper."

He then learned that bro. Pratt had asked bro. Sylvester for some bread, that Sylvester had bread at the time, but directed him [Brother Pratt]<sup>276</sup> to some one else, who he (Sylvester) said had <sup>277</sup>sufficient; that elder Pratt called upon that individual and could not obtain any; that he was present when President Smith told bro. Sylvester that he had not conducted rightly<sup>278</sup> in the matter, that he ought to impart when he had<sup>279</sup>, in preference to<sup>280</sup> directing one where he was not certain he could obtain; that by so doing some might be deprived of food at times.

He further said, that bro. Sylvester contended he had been right, and justified his own conduct in the matter; that Joseph reasoned with Sylvester to convince him that he (Sylvester) was in <sup>281</sup>fault; but he continued to justify his course till President Smith<sup>282</sup> reprovved him sharply.

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269. KHCM, 68: omits "from"

270. Book A-2, 362: omits "from"

271. Book A-1, 549: adds "~~derogatory~~"

272. KHCM, 68: adds "went and"

273. DHC 2:157: omits "certain"

274. DHC 2:157: replaces "arising ... concerning" with "about"

275. Book A-1, 550, Book A-2, 363: replace "Smith" with "Joseph"

276. DHC 2:157: replaces "him" with "Brother Pratt"

277. KHCM, 69, Book A-1, 550: adds "a"

278. KHCM, 69, Book A-1, 550, Book A-2, 363: "right"; DHC 2:15: replaces "conducted rightly" with "acted right"

279. DHC 2:157: adds "it"

280. DHC 2:157: replaces "in preference to" with "instead of"

281. KHCM, 69, Book A-1, 550: adds "a"

282. Book A-1, 550, Book A-2, 363: replace "Smith" with "Joseph"

He frequently heard the brethren speak of this circumstance, and all whom he had<sup>283</sup> heard say anything on the subject, manifested a satisfaction with President Smith, and thought his observations correct, and the principles which<sup>284</sup> he advanced to be<sup>285</sup> just.

Elder Lyman Sherman said that he concurred in elder Young's statement concerning the bread; that he thought<sup>286</sup> it was generally known that Elder Pratt in consequence of bro. Sylvester's not furnishing him with bread, was deprived of bread that night; that at the time<sup>287</sup> he<sup>288</sup> (Joseph) told him (Sylvester)<sup>289</sup> that bro. Parley did not obtain any bread in consequence of the same<sup>290</sup>.

Elder Jacob Bump said, that since the brethren's return from the west,<sup>291</sup> he had gone<sup>292</sup> with Sylvester to elder Rigdon<sup>293</sup> to advise concerning the adjusting of certain complaints which were in circulation respecting<sup>294</sup> President Joseph Smith's conduct<sup>295</sup> to and from Missouri; that bro. Sylvester told Bro. Rigdon that elder Pratt did obtain bread of the individual to whom he sent him.

Elder O[rson]. Hyde said, that he concurred in the statements of elder Brigham Young concerning the circumstances which transpired<sup>296</sup> at the time the difficulty arose about the bread.

Elders Lyman Johnson, and Heber C. Kimball concurred in the same statement.

Elder O[rson]. Hyde then exhibited an account current taken from the receipts of monies and other property<sup>297</sup> expended during their late journey to and from Missouri.

This account was taken from documents kept<sup>298</sup> during the journey by Counselor Frederick G. Williams,<sup>299</sup> who<sup>300</sup> said that the account exhibited was correctly taken from his accounts, as he had the charge of the monies, and attended to paying them out, &c.

The case was then submitted to the council, and the councilors severally spoke in their turns, followed by the complainant and accused as follows<sup>302</sup>:

<sup>303</sup>First, the councilors.<sup>304</sup> Jared Carter commenced fifteen minutes before 6 o'clock, p.m., and spoke twenty-five minutes<sup>305</sup>. Joseph Smith, sen., commenced ten minutes past 6 o'clock, and spoke five minutes<sup>306</sup>. John Smith commenced fifteen minutes past 6 [o'clock]<sup>307</sup>,

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283. KHCM, 69, Book A-2, 363: omit "had"

284. Book A-1, 550: "<which>" (WR)

285. DHC 2:158: omits "to be"

286. KHCM, 70, Book A-1, 550, Book A-2, 363: adds "that"

287. KHCM, 70: adds "when"; Book A-1, 551: "~~when~~"

288. KHCM, 70: "<he>"

289. KHCM, 70: omits "(Sylvester)"

290. DHC 2:158: replaces "the same" with "Brother Sylvester not supplying him with it"

291. KHCM, 70, Book A-1, 551: adds "that"; Book A-2, 363: "{that}"

292. KHCM, 70, Book A-1, 551, Book A-2, 363: replace "had gone" with "went"

293. Book A-1, 551: "Rigdon"

294. KHCM, 70: replaces "respecting" with "concerning"

295. DHC 2:158: adds "on the journey"

296. DHC 2:158: replaces "transpired" with "occurred"

297. KHCM, 70, Book A-2, 363: "properties"

298. DHC 2:158: omits "kept"

299. GAS complained in 1857 that FGW's notes were lost (GASHi, 12).

300. Book A-1, 551: adds "~~counselor~~"

301. KHCM, 70: replaces "who" with "Brother F. G. Williams"

302. KHCM, 70: replaces "as follows" with "also spake"

303. *Source*: Following three paragraphs are from an addendum inserted in KHCM, 73.

304. KHCM, 73: omits "First, the councilors"

305. KHCM, 73: replaces "spoke twenty-five minutes" with "closed at 10 minutes past 6"; Book A-1, 551: "~~fifteen~~ 25"

306. KHCM, 73: replaces "spoke five minutes" with "closed at 15 minutes past 6 P.M."

307. DHC 2:158: adds "o'clock"

and spoke ten minutes<sup>308</sup>. Lyman [E.] Johnson commenced 25 minutes past 6 [o'clock]<sup>309</sup>, and spoke one minute<sup>310</sup>. Oliver Cowdery commenced twenty-eight minutes past 6<sup>311</sup>, and spoke two hours and twelve minutes<sup>312</sup>. Joseph Coe commenced twenty minutes before 9 o'clock, and spoke five minutes<sup>313</sup>.

The accuser,<sup>314</sup> Sidney Rigdon, commenced 15 minutes before 9 [o'clock]<sup>315</sup>, and spoke 50<sup>316</sup> minutes<sup>317</sup>. Oliver Cowdery spoke seven minutes<sup>318</sup>.

The accused,<sup>319</sup> Sylvester Smith, commenced eighteen minutes before 10 [o'clock]<sup>320</sup>, and spoke one hour and eighteen minutes<sup>321</sup>.

The Moderator then gave the following<sup>322</sup> *decision*:

That if bro. Sylvester Smith will acknowledge the following items of complaint before this council, and publish the same in print, that he can remain yet a member of this church; otherwise he is expelled from the same, viz:—First, he is to acknowledge, that he has wickedly and maliciously accused our President, Joseph Smith, Jr., with prophesying lies in the name of the Lord, once on the line between Ohio and Indiana; and at another time after crossing the Mississippi river; and at another time after leaving the church in Missouri, at Florida; that he is to acknowledge, that in making these charges against President Joseph Smith, jr., he has himself wilfully and maliciously lied; that he has maliciously told falsehoods in saying that President Joseph Smith, jr., has abused him with insulting and abusive language, and also in injuring his character and standing before the brethren while journeying to Missouri; that he further cast out insinuations concerning President Joseph Smith's character, which was also an evil and<sup>323</sup> malicious design to injure President Smith's standing in the church; that he further acknowledge, that he has abused the former councils which have set<sup>324</sup> upon his<sup>325</sup> case, and wickedly and maliciously insulted their just and righteous decisions; that he has further tantalized this present council, in seeking to excuse himself contrary to the counseling<sup>326</sup> of the counselors, after acknowledging that it was organized by <sup>327</sup>revelation; and further, that he has wilfully and maliciously lied, by saying that bro. Joseph Smith, jr., had prohibited the liberty of speech on their journey to Missouri; that he also acknowledge that he has wickedly and maliciously lied, by charging President Joseph Smith, junior, of being possessed of a heart as corrupt as hell.

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308. KHCM, 73: replaces "spoke ten minutes" with "closed at 25 minutes past 6"

309. DHC 2:158: adds "o'clock"

310. KHCM, 73: replaces "spoke one minute" with "closed at 26 minutes past 6"

311. Book A-1, 551: adds "o'clock"

312. KHCM, 73: replaces "and spoke two and twelve minutes" with "closed speaking 20 minutes before nine o'clock"

313. KHCM, 73: replaces "spoke five minutes" with "closed 15 minutes before 9 o'clock"

314. KHCM, 73: omits "The accuser"

315. DHC 2:158: adds "o'clock"

316. DHC 2:158: replaces "50" with "five"

317. KHCM, 73: replaces "spoke 50 minutes" with "closed 25 minutes before 10 o'clock"

318. KHCM, 73: "O. Cowdery spoke 0.07"; Book A-2, 364: "<O. Cowdery spoke seven minutes.>" (TB); DHC 2:158: adds "more"

319. KHCM, 73: omits "The accused"

320. DHC 2:159: adds "o'clock"

321. KHCM, 73: replaces "spoke one hour and eighteen minutes" with "closed at 11 o'clock"

322. KHCM, 71: replaces "gave the following" with "proceeded to give a"

323. Book A-1, 552: omits "and"

324. DHC 2:159: "sat"

325. KHCM, 71, Book A-1, 552, Book A-2, 364, DHC 2:159: replace "his" with "this"

326. DHC 2:159: replaces "counseling" with "advice"

327. KHCM, 71, Book A-1, 552, Book A-2, 364, DHC 2:159: add "the direction of"

The councilors were then called upon to give their assent to the foregoing decision, and<sup>328</sup> concurred unanimously<sup>329</sup>.

I hereby certify, that the foregoing charges or complaint are just and true, and hereby acknowledge the same, as set forth in the decisions of this council, by signing my own proper name to their minutes, with my own hand.

(Signed)<sup>330</sup> SYLVESTER SMITH<sup>331</sup>.

<sup>332</sup>The above was signed for fear of punishment<sup>333</sup>.

The council then proceeded to <sup>334</sup>other business, President Joseph Smith <sup>335</sup>presiding.

Council<sup>336</sup> agreed that the church in Kirtland be instructed in their particular duties, &c., on Sunday next, by President Joseph Smith, jr. It was further decided, that elder Brigham Young be appointed to take the lead in singing in our meetings.

The council then closed. Brother Reynolds Cahoon prayed<sup>337</sup>.

<sup>338</sup>Fifteen minutes before three o'clock, a.m., on the 30th of August, 1834<sup>339</sup>.

OLIVER COWDERY, }  
ORSON HYDE, } *Clerks.*

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328. DHC 2:159: adds "they"

329. KHCM, 72: replaces "unanimously" with "in the same"

330. KHCM, 72: omits "(Signed)"

331. Name canceled in KHCM, 72, with same ink as following insertion.

332. This line inserted in KHCM, 72, in same ink as previous cancellation (pos. RBT).

333. KHCM, 72: adds at *coln* "~~two illegible words~~ \punish/<ment>"

334. KHCM, 72: adds "transact some"

335. KHCM, 72: adds "president of the church"

336. KHCM, 72: replaces "Council" with "It was"

337. KHCM, 72: replaces "prayed" with "lead in prayer"

338. KHCM, 72: adds "at". BHR moved this paragraph to follow the first sentence of the preceding paragraph: "The council then closed, at fifteen minutes ..." (cf. DHC 2:160).

339. KHCM, 72: replaces "on the 30th of August, 1834" with "on Saturday the 29[th] 1834"



11.

COUNCIL MEETINGS IN OHIO  
AND MISSOURI  
September-December 1834

[DN 2 (29 November 1851): 1 (cont.)]

The excitement of the people began to repose<sup>1</sup> and the saints both in Missouri and Ohio began to enjoy a little peace. The elders began to go forth, two and two, preaching the word to all that would hear, and many were added to the church monthly<sup>2</sup>.

[DN 2 (13 December 1851): 1]

<sup>3</sup>September 1, 1834. I continued to preside over the church in Kirtland<sup>4</sup>, and in forwarding the building of the house of the Lord. I acted as foreman in the temple stone quarry, and when other duties would permit, labored with my own hands.

<sup>5</sup>September 2d. <sup>6</sup>Conference wrote bro. [William] Cherry, by Orson Hyde, Clerk, to correct a report <sup>7</sup>that “he had been cut off from the church”; <sup>8</sup>advising the brethren not to find fault one with<sup>9</sup> another, after having returned home<sup>10</sup> from such an arduous journey<sup>11</sup>; and <sup>12</sup>their offerings <sup>13</sup>accepted of the Lord; also encouraging him<sup>14</sup> and others to move west.

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1. DHC 2:161: replaces “repose” with “subside”
  2. DHC 2:161: replaces “monthly” with “daily”
  3. *Source*: Possibly based on information from HCK (*JD* 10:165), or BY.
  4. DHC 2:161: moves “in Kirtland” to end of sentence
  5. *Source*: Based on JSLB 1:88 (OH).
  6. Book B-1, 553: adds “A”
  7. DHC 2:161: adds “to the effect”
  8. Book B-1, 553: “~~and encouraging~~ <advising>” (pos. CWW); DHC 2:161: adds “and”
  9. DHC 2:161: “with one”
  10. DHC 2:161: omits “home”
  11. DHC 2:161: adds “as that to Missouri had been”
  12. DHC 2:161: adds “especially since”
  13. DHC 2:161: adds “had been”
  14. DHC 2:161: replaces “him” with “Brother Cherry”

<sup>15</sup>On the 4th elder Edmund Bosley said that if he could obtain the management of his property, in one year, he would put it in<sup>16</sup> for the printing of the word of the Lord.

<sup>17</sup>MINUTES of a Conference of Elders, at New Portage, Ohio:

Sept. 8th, 1834. After prayer, <sup>18</sup>President Joseph Smith, jr., <sup>19</sup>and Oliver Cowdery united in anointing with oil and laying hands upon a sick sister, who<sup>20</sup> said she was healed; but requested us to pray that her faith fail not, saying if she did not doubt, she should<sup>21</sup> not be afflicted any more.

President Joseph Smith then <sup>22</sup>made <sup>23</sup>remarks upon the subject of False Spirits<sup>24</sup>.

Elder Ambrose Palmer presented<sup>25</sup> a case, which<sup>26</sup> had<sup>27</sup> previously occasioned some difficulty in the church; which was, that <sup>28</sup>bro. Carpenter had been tried for a fault before the church, and the church gave him a certain time to reflect whether he would acknowledge <sup>29</sup>or not. Bro. Gordon, at the time, spoke in tongues, and declared that bro. Carpenter should not have<sup>30</sup> any lenity. Elder Palmer wished instruction on this point, whether they had proceeded right or not, as bro. Carpenter was dissatisfied, &c.<sup>31</sup>

President Joseph Smith then gave an explanation of the gift of tongues; that it was particularly instituted for the preaching of the gospel to other nations and languages, but it was not given for the government of the church.

He further said, if bro. Gordon introduced the gift<sup>32</sup> of tongues as a testimony against bro. Carpenter, it was contrary to the rules and regulations of the church: because in all our decisions, we must judge from actual testimony.

Elder Gordon said the testimony was had<sup>33</sup> and the decision given before the gift of tongues was manifested.

President Smith advised that we<sup>34</sup> speak in our own language, in all such matters, and then the adversary cannot lead our minds astray.

Elder Palmer stated, that when he was presiding in a conference,<sup>35</sup> several of the brethren

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15. Source: Closely follows JSj [1832-34], 86 (OC) (*PJS* 2:34; *JSP* 1:45; *APR*, 29).

16. DHC 2:161: replaces "put it in" with "consecrate it"

17. Source: Closely follows KHCM, 49-51 (WAC) (*KCMB* [2002], 58-60).

18. KHCM, 49: adds "by"

19. KHCM, 49: adds "he, brother Joseph"

20. DHC 2:162: replaces "who" with "She" and begins a new sentence

21. DHC 2:162: replaces "would" with "should"

22. Book B-1, 554: adds "gave"

23. KHCM, 49: adds "a few introductory"

24. KHCM, 49: adds "and other items"

25. KHCM, 49: replaces "presented" with "made a few observations, and proceeded to present"

26. DHC 2:162: replaces "which" with "that"

27. Book B-2, 482: omits "had"

28. KHCM, 49: adds "a certain"

29. DHC 2:162: adds "his error"

30. DHC 2:162: replaces "have" with "be shown"

31. DHC 2:162: omits "&c."

32. Book B-1, 554: "gifts"

33. DHC 2:162: replaces "had" with "received"

34. KHCM, 50: "<we>"

35. KHCM, 50: replaces "stated ... conference" with "then gave a relation of a certain difficulty which took place in a conference. He, brother Palmer resided, when"

spoke<sup>36</sup> out of order, and elder J. B. Bosworth refused to submit to order according to his request; and he wished instructions<sup>37</sup> on this point, whether he, or some one else should preside over this branch of the church; and also whether such conduct could be approbated<sup>38</sup> in conferences.

Brother Gordon made some remarks on the same subject<sup>39</sup>.

President Smith said, relative to the first question, that bro. Gordon's tongues<sup>40</sup> in the end did operate as testimony, as, by his remarks in tongues, the former decision was set aside, and his<sup>41</sup> taken; that it was his<sup>42</sup> decision that bro. Gordon's manifestation was incorrect, and from a suspicious heart<sup>43</sup>. He approved the first decision, but discarded the second.

Bro. Joseph Keeler acknowledged<sup>44</sup>, that in the former decision he had acted hastily himself, in urging bro. Carpenter to make acknowledgment without having time to reflect, and asked forgiveness wherein he had erred.

Bro. Gordon said he discovered that he was in an<sup>45</sup> error, and was satisfied with the counsel, and was willing to ask forgiveness of the brethren and of the Lord.

Decision was then given on the second question, that elder<sup>46</sup> Bosworth was out of his place, in opposing elder Palmer, when he<sup>47</sup> presided in the council<sup>48</sup>.

The two decisions were confirmed by unanimous vote of the conference.<sup>49</sup>

A motion was then made and passed by unanimous vote, that a letter be written to bro. J. D.<sup>50</sup> Bosworth, informing him of the last decision: that he<sup>51</sup> acted out of place in opposing elder Palmer in a former council<sup>52</sup>, when requested to take his seat, that the business might proceed according to order; and that such letter be signed by the clerk of this conference.

The case of elder Milton Stow was then presented<sup>53</sup>, when it was proved<sup>54</sup> that he had delivered prophecies at two different times that<sup>55</sup> were not true; at one time<sup>56</sup> in saying that Zion was<sup>57</sup> redeemed; and at another in saying that bro. Carpenter was cut off forever, and also in saying that sister Carpenter was dead; when<sup>58</sup> it was decided by vote, that bro. Mil-

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36. DHC 2:162: "spoke"

37. KHCM, 50: omits "and" and reads "he now wished instruction"

38. DHC 2:162: replaces "approbated" with "approved"

39. KHCM, 50: adds "which was at the time before the council"

40. DHC 2:162: "tongue"

41. DHC 2:162: adds "[given in tongues]"

42. DHC 2:162: adds "[President Smith's]"

43. DHC 2:163: replaces "heart" with "mind"

44. KHCM, 50: replaces "acknowledged" with "said"

45. DHC 2:163: omits "an"

46. KHCM, 50, Book B-1, 554, Book B-2, 482: add "J. B."

47. KHCM, 50: adds "(brother Palmer)"; DHC 2:163: replaces "he" with "the latter"

48. KHCM, 50: replaces "presided in the council" with "ordered the council"; DHC 2:163: replaces "council" with "conference"

49. KHCM, 50: replaces this line with: "A vote was then taken whether the conference was satisfied with the two decisions. Passed by unanimous vote."

50. KHCM, 50, Book B-1, 555, Book B-2, 482: "J. B."

51. KHCM, 50, Book B-1, 555, Book B-2, 482: add "has"

52. DHC 2:163: replaces "council" with "conference"

53. KHCM, 50: replaces "presented" with "brought up"

54. KHCM, 50, DHC 2:163: "proven"

55. KHCM, 50, Book B-1, 555: replace "that" with "which"

56. Book B-1, 555: adds "that"

57. DHC 2:163 adds "already"

58. DHC 2:163: omits "when"

ton Stow, be, and by the decision of this conference is, suspended from the privileges of this<sup>59</sup> Church of <sup>60</sup>Latter Day Saints, and from acting in the authority of an elder in said Church of the<sup>61</sup> Latter-Day Saints, till he appear before the Bishop's council in Kirtland, and make proper satisfaction.

Conference closed by prayer<sup>62</sup>.

Oliver Cowdery, Clerk of Conference.

The following letter was written according to the instruction<sup>63</sup> of the conference, as recorded in the foregoing minutes:

<sup>64</sup>To Joseph B. Bosworth, a high priest in the Church of <sup>65</sup>Latter-Day Saints.<sup>66</sup>

New Portage, Ohio, Sept. 8, 1834.<sup>67</sup>

DEAR BROTHER<sup>68</sup>:—By a decision of this conference I am directed to inform you, that a previous<sup>69</sup> difficulty has been presented to this body, which arose in a former council<sup>70</sup>, between yourself and elder Ambrose Palmer, informing us<sup>71</sup>, that in a <sup>72</sup>council<sup>73</sup> where Elder Palmer presided, according to the office of his appointment, as president of this [New Portage] branch of the church of the<sup>74</sup> Latter Day Saints, you, when requested by him to be seated, refused to submit to his decision, and<sup>75</sup> spoke disrespectfully to<sup>76</sup> our brother while acting in his calling, which has occasioned a wound to this<sup>77</sup> conference. It is the decision <sup>78</sup>of this conference, that you come before the church, (as you are not present to do it at this conference) and make the proper confession required in the Law of the Lord. Why I say disrespectfully, is, because when you were requested to be seated and <sup>79</sup>desist <sup>80</sup>speaking, you said you had as much right to speak as he (elder Palmer) had<sup>81</sup>.

OLIVER COWDERY,  
Clerk of Conference.

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59. KHCM, 50, Book B-1, 555: "the"

60. KHCM, 50, Book B-1, 555: add "the"

61. Book B-1, 555: omits "the"

62. KHCM, 50: adds "of the clerk"

63. Book B-2, 483: "instructions"

64. *Source*: Following letter added as an addendum to the previous minutes in KHCM, 73-74 (WAC) (*KCMB* [2002], 60-61).

65. KHCM, 74, Book B-1, 555: add "the"

66. This and next line appear at the end of the letter in KHCM, 74.

67. DHC 2:163: moves this dateline above the preceding line

68. KHCM, 73: adds "Joseph B. Bosworth"

69. DHC 2:163: omits "previous"

70. DHC 2:164: replaces "council" with "conference"

71. DHC 2:164: replaces "informing us" with "to the effect"

72. DHC 2:164: adds "former"

73. DHC 2:164: replaces "council" with "conference"

74. Book B-2, 483 (darker ink): "<the>" (pos. WB)

75. KHCM, 74: replaces "and" with "but"

76. Book B-2, 483: replaces "to" with "of"

77. KHCM, 74: "a wound in this"; DHC 2:164: replaces "a wound to this" with "offense to the"

78. DHC 2:164: adds "therefore"

79. DHC 2:164: adds "to"

80. DHC 2:164: adds "from"

81. DHC 2:164: omits "he" and "had"

<sup>82</sup>Extracts from the minutes of the High Council of Zion, assembled in Clay county, Sept. 10, 1834:

**Convened according to appointment. Opened in prayer by William W. Phelps.**

The following [brethren]<sup>83</sup> were chosen to fill the place<sup>84</sup> of absent members:<sup>85</sup> Zebedee Coltrin for P[arley] P. Pratt; Hazen Aldrich for Solomon Hancock; Elias Higbee for Newel Knight; Isaac Higbee for Wm. E. McLellan; Peter Dustin for Orson Pratt.

**Nominated Thomas B. Marsh to be clerk pro tem. Voted and carried unanimously.**

**After which W. W. Phelps proceeded and made a few remarks of conducting wisely, more especially the counselors.**

Elisha H. Groves was ordained to the High Priesthood<sup>86, 87</sup>.

**Voted and carried that Samuel Musick be ordained a Teacher.**

**Voted and carried that John Lowry be ordained a Teacher.**

**Voted and carried that Daniel Stephens and John M. Chitister receive recommends to go forth to preach to Gospel.**

**After which Simeon Carter was appointed to ordain the above named brethren to their respective offices.**

A letter was read from President Joseph Smith to W. W. Phelps, dated 16th of August;<sup>88</sup> also a petition, written by W. W. Phelps, to the Governor of the State of Missouri was read and accepted.

Calvin Beebe and Levi Jackman were nominated<sup>89</sup> as first elders to go forth to <sup>90</sup>Kirtland, preaching by the way; and if approved by the Revelator [President Joseph Smith]<sup>91</sup>, should be accounted worthy, and numbered as such.

**After this W. W. Phelps proceeded and addressed the Elders on the subject of their teaching, and conduct &c.**

<sup>92</sup>Decided by the President<sup>93</sup> and sanctioned by the council, that the first elders go forth as soon as they can get ready, and preach by the way to Kirtland.

**Voted and carried that the first Elders receive a copy of the above resolution.**

**Application made by James Emmet Elder to be promoted to the high priesthood.**

**Voted and carried that Isaac Follis go forth and preach inasmuch as he can situate his family and leave them comfortable.**

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82. Source: FWR, 64-65 (ER) (FWR [1983], 97-98), or more likely the original minutes (see discussion in Sources Cited). Consists of extracts with heavy editing. Deleted portions supplied here in bold type.

83. DHC 2:164: adds "brethren"

84. DHC 2:164: "places"

85. FWR, 64: "After which proceeded to choose counsellors instead of absent ones."

86. DHC 2:164: "a High Priest"

87. FWR, 64: "After which Elisha H. Groves desired to be ordained to the high priesthood, which was considered voted and carried that he be ordained to this office."

88. FWR, 65: "After this a letter written by Joseph Smith jr. was read by W. W. Phelps dated August 16, 1834."

89. FWR, 65: omits "were" and moves "nominated" to beginning of sentence; Book B-1, 556: "~~appointed~~ <nominated>" (WR)

90. FWR, 65: adds "the land of"

91. DHC 2:164: replaces "the Revelator" with "President Joseph Smith"

92. DHC 2:164: adds "It was"

93. FWR, 65, Book B-1, 556: "presidents"

Voted <sup>94</sup>that those elders that came up in the camp apply for a dismissal<sup>95</sup> from Lyman Wight and <sup>96</sup>a recommend<sup>97</sup> to bishop Partridge, to go forth to preach the gospel.

**Voted and carried that George Pitkin to be ordained a teacher.**

**Zebedee Coultrin [Coltrin] was appointed to ordain him to that office.**

**Closed by singing, “Ere Long the Vail Will Rend in Twain” &c. and prayer by W. W. Phelps.**

Thomas B. Marsh, Secretary pro tem.<sup>98</sup>

<sup>99</sup>MINUTES of the High Council, <sup>100</sup>Kirtland, September 24, 1834:

Joseph Smith, jr., presiding, assisted by Sidney Rigdon and Frederick G. Williams, Counselors.

**Samuel H. Smith, Luke Johnson, Orson Johnson, Sylvester Smith, John Johnson, Orson Hyde, Jared Carter, Joseph Smith Sen., John Smith, Martin Harris, Oliver Cowdery, Joseph Coe, Councilors.**

**The Council came to order and the councilors were called, when it was found that Jared Carter and Martin Harris were absent.**

After prayer, the President made some <sup>101</sup>remarks, when <sup>102</sup>the case of Sylvester Smith was called up to inquire, whether<sup>103</sup>, under existing circumstances, he can fill the office of High Councilor.

It was decided that four Councilors speak on the case, viz: Samuel H. Smith and Orson Johnson, Luke Johnson and Orson Hyde.

The Councilors severally spoke in their course<sup>104</sup>, followed by bro. Sylvester; after which the assistant presidents spoke, when the President gave a decision, that bro. Sylvester stand no longer a high councilor; but that he retain the office of high priest, and continue to lift up his voice in the name of Jesus, in preaching the gospel, to which the council assented<sup>105</sup>; and bro. Sylvester gave his assent with thankfulness.

**This council then proceeded to fill the vacancy occasioned by the removal of brother Sylvester Smith from the office of high counselor.**

The President nominated Hyrum Smith, to fill the office vacated by Sylvester<sup>106</sup> [Smith], which<sup>107</sup> was seconded by the clerk. The councilors voted for the nomination, as also the conference present.<sup>108</sup>

94. FWR, 65: adds “and carried”

95. DHC 2:164: replaces “dismissal” with “release”

96. DHC 2:164 adds “receive”

97. DHC 2:164: “recommendation”

98. FWR, 65: replaces “Secretary pro tem” with “Clerk”

99. *Source*: Closely follows KHCM, 74–76 (WAC) (KCMB [2002], 61–63). Deleted portions supplied here in bold type.

100. DHC 2:165: adds “at”

101. KHCM, 75: adds “appropriate”

102. KHCM, 75: adds “the counsellors [appointed?] four of their number to speak”

103. DHC 2:165: adds “or not”

104. Book B-1, 556: “courses”

105. KHCM, 75: replaces “to which the council assented” with “The names of the counsellors were then called and severally gave their assent to the decision”

106. KHCM, 75: replaces “office vacated by Sylvester” with “vacant office”

107. DHC 2:165: replaces “which” with “The nomination” and begins new sentence

108. DHC 2:164 words this last sentence as follows: “The councilors and all present voted for the nomination.”

The President led in prayer, and then<sup>109</sup> he ordained Hyrum [Smith] to the office of High Councilor, pronouncing blessings upon him in the name of the Lord; after which Joseph Smith, sen.,<sup>110</sup> blessed his son Hyrum in the name of the Lord, confirming the same blessing<sup>111</sup>.

Elders John P. Green[e] and Brigham Young were then appointed to fill the vacancies occasioned by the absence of councilors Jared Carter and Martin Harris.

The council then proceeded to appoint a committee to arrange the items of the doctrine of Jesus Christ, for the government of the Church of<sup>112</sup> Latter Day Saints; which church was organized, and commenced its rise on the 6th of April, 1830. These items are to be taken from the Bible, Book of Mormon, and the revelations which have been given to the church, up to this date; or shall be<sup>113</sup>, until such arrangements are<sup>114</sup> made.

Councilor Samuel H. Smith nominated President<sup>115</sup> Joseph Smith, jr., Oliver Cowdery, Sidney Rigdon and Frederick G. Williams, to compose said committee, which was seconded by councilor Hyrum Smith. The councilors then gave their vote in the affirmative<sup>116</sup>, which was also agreed to by the whole conference.

The council then decided that said committee, after arranging and publishing said book of covenants, have the avails of the same.

The council then decided that a notice be published to the churches and conferences abroad, that high priests be ordained hereafter, in the high council at Kirtland, and receive licence<sup>117</sup>, signed by the clerk of the council.

The council<sup>118</sup> decided that bishop Whitney be privileged to make such arrangements with his store as he shall deem most advisable, considering his present embarrassed circumstances<sup>119</sup>. Closed by prayer.<sup>120</sup>

Oliver Cowdery,<sup>121</sup>  
Orson Hyde,  
Clerks.

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109. KHCM, 75: replaces “led ... then” with “then took the lead in prayer, after which”; Book B-1, 556: replaces “and then” with “after which”; Book B-2, 484: “[*erasure of about three words*] <and then>” (pos. WB)

110. Book B-1, 556: adds “also”; Book B-2, 484: “~~also~~”

111. DHC 2:165: “blessings”

112. Book B-1, 556, Book B-2, 484: add “the”

113. DHC 2:165: “or that shall be given”

114. KHCM, 76: replaces “are” with “is”; Book B-1, 556: “are” overwrites “is”; Book B-2, 484: “{ \are/ }”

115. Book B-1, 556: “<Pres[iden]t>” (WR)

116. KHCM, 76: omits “in the affirmative”

117. KHCM, 76: omits “and receive licence”

118. KHCM, 76: “counsellors”

119. DHC 2:166: moves “considering ... circumstances” to follow “be privileged”

120. KHCM, 76: “Closed in prayer by brother S. Rigdon”

121. Book B-1, 557: adds “and”





## 12.

# TRIP TO MICHIGAN

## October-December 1834

[DN 2 (13 December 1851): 1 (cont.)]

[October 1-15.] Great exertions were made to expedite the work of the Lord's house; and notwithstanding it was commenced, as it were,<sup>1</sup> with nothing, as to means, yet the way opened as we proceeded, and the saints rejoiced.

October.<sup>2</sup> The former part of October was spent in arranging matters respecting the Lord's house and the printing office; for it had previously been published that the *Evening and Morning Star* would be discontinued, and a new paper entitled *The Latter Day Saints' Messenger and Advocate*, issued in its place.<sup>3, 4</sup>

<sup>5</sup> Having accomplished all that could be done at present, on the 16th of the month, <sup>6</sup> in company with my brother Hyrum Smith, and elders David Whitmer<sup>7</sup>, F[rederick]. G. Williams, Oliver Cowdery, and Roger Orton, left Kirtland for the purpose of visiting some saints in the State of Michigan, where, after a tolerably pleasant journey, we arrived at Pontiac on the 20th.

While on our way up the lake on board the steamer *Monroe*, elder Cowdery had a short discussion<sup>8</sup> with a man calling his<sup>9</sup> name Elmer<sup>10</sup>. He said that<sup>11</sup> he was "personally acquainted with Joe Smith; had heard him preach his lies, and now, since he was dead, he was glad! He had heard Joe Smith preach in Bainbridge, Chenango co., New York, five years since; he knew it to be him, that he [Joseph Smith] was a *dark complexioned man*," &c. He [Elmer] appeared to exult the most in that *Joe was dead*, and made his observations in my presence<sup>12</sup>; I concluded that<sup>13</sup> he <sup>14</sup>learned it from the popular priests of

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1. DHC 2:167: deletes "as it were" and adds "almost"

2. Book B-1, 557: "October 1" in left margin; Book B-2, 484: adds "October 1st"

3. DHC 2:167: moves "issued in its place" to follow "a new paper"

4. See "Address to the Patrons of the Evening and The Morning Star," *E&MS* 2 (Sept. 1834): 185.

5. *Source*: This and next paragraph probably based on *M&A* 1 (Oct. 1834): 3-4.

6. Book B-1, 557: adds "I"

7. Book B-2, 485: "Whitney"

8. Book B-1, 557, Book B-2, 485: replace "discussion" with "discourse"

9. Book B-1, 557: "hi\s/self"; first "s" *u.o.* "m"

10. DHC 2:168: spells "Ellmer"

11. Book B-1, 557: omits "that"

12. Book B-1, 557: "<and made ... presence>" (US)

13. Book B-1, 557, Book B-2, 485: omit "that"

14. Book B-1, 557, Book B-2, 485: add "had"

the day, who, through fear that their *craft* will be injured, if their systems are compared with the truth, seek to ridicule those that<sup>15</sup> teach it<sup>16</sup>; and thus am I<sup>17</sup> suffering under the tongue of slander, for Christ's sake, unceasingly. God have mercy on such, if they will quit their lying. I need not state my complexion to those that<sup>18</sup> have seen me; and those who have read my history thus far will recollect, that five years ago, I was not a preacher, as Elmer represented; neither was I ever<sup>19</sup> in Bainbridge.

After preaching, and teaching the saints [in Michigan]<sup>20</sup> as long as our time would allow, we returned to Kirtland, greatly refreshed from our journey; and much pleased with our friends in that section of the Lord's vineyard.

It now being the last of the month, and the elders beginning to come in, it was necessary to make preparations for the school for<sup>21</sup> the elders, wherein they might be more perfectly instructed in the great things of God, during the coming winter. A building for a printing office was nearly finished, and the lower story of this building was set apart for that purpose, (the school)<sup>22</sup> when it was completed. So the Lord opened the way according to our faith and works, and blessed be his name.

No month ever found me more busily engaged than November; but as my life consisted of activity and unyielding exertions, I made this my rule: *when the Lord commands, do it*. Among other matters, the following letter was sent to George James, Brownhelm, Ohio, by order of the High Council:

<sup>23</sup>KIRTLAND, <sup>24</sup>November 10, 1834.

DEAR BROTHER:—There having been serious complaints presented to us against you, we sincerely request you to come to Kirtland immediately, as it will be necessary that a<sup>25</sup> proper notice be taken of the same. We do not write the above, with a view to accuse [you]<sup>26</sup>, ourselves: but you know the great responsibility resting upon us, and the propriety of noticing charges, especially when they are preferred against men in important and interesting<sup>27</sup> stations in the church of the saints. We have truly written the above with feelings of deep interest for your own welfare and standing in the church: and we do hope you will not fail to come down immediately, as the representations made to us will require immediate notice. It is necessary for us to inform you, that until you appear and make the satisfaction requisite, you are suspended from acting in the authority of the office to which you have been previously ordained.

With feelings of respect we subscribe ourselves, your brethren in the new covenant.

Joseph Smith, jr.,  
Sidney Rigdon.

Oliver Cowdery,  
Clerk of the High Council.

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15. DHC 2:169: replaces "that" with "who"

16. DHC 2:169: replaces "it" with "the truth"

17. DHC 2:169: "I am"

18. Book B-1, 557: replaces "that" with "who"

19. DHC 2:169: "did I ever preach"

20. DHC 2:169: adds "in Michigan"

21. Book B-1, 557: "of\or/"

22. Book B-1, 558: "<(the school)>" (WR)

23. *Source*: JSLB 1:89 (OC).

24. JSLB 1:89: adds "Ohio"

25. JSLB 1:89: "~~request you to come~~ <necessary that a>"

26. DHC 2:170: adds "you"

27. JSLB 1:89: "<and interesting>"

I continued my labors daily, preparing for the school, &c.<sup>28</sup>; and received the following revelation, given November 25, 1834:

[D&C 106; 1835:99]

1. It is my will that my servant, Warren A. Cowdery, should be appointed and ordained a presiding high priest over my church in the land of Freedom, and the regions round about, and should preach my everlasting gospel, and lift up his voice and warn the people, not only in his own place, but in the adjoining countries, and devote his whole time to this high and holy calling which I now give unto him, seeking diligently the kingdom of heaven and its righteousness, and all things necessary shall be added thereunto; for the laborer is worthy of his hire.

2. And again, verily I say unto you, the coming of the Lord draweth nigh, and it overtaketh the world as a thief in the night: therefore, gird up your loins, that you may be the children of the light, and that day shall not overtake you as a thief.

3. And again, verily I say unto you, there was joy in heaven when my servant Warren bowed to my sceptre, and separated himself from the crafts of men; therefore, blessed is my servant Warren, for I will have mercy on him; and notwithstanding the vanity of his heart, I will lift him up, inasmuch as he will humble himself before me; and I will give him grace and assurance wherewith he may stand; and if he continues to be a faithful witness, and a light unto the church, I have prepared a crown for him in the mansions of my Father; even so, amen.

The same day, Hon. J. T. V. Thompson, Missouri State Senator, wrote elder Phelps, at Liberty, as follows:

<sup>29</sup>Jefferson City,  
**Nov. 23, 1834.**<sup>30</sup>

Dear Sir: I will say to you, that your case with the Jackson people has been mentioned to the<sup>31</sup> highest<sup>32</sup> officer in the State<sup>33</sup>, the Governor. He<sup>34</sup> speaks of it in his message, and<sup>35</sup> so much of his message will be referred to a committee. I am not able to say what will be their report, but I will write you<sup>36</sup> again.

<sup>37</sup>I have the honor, &c.,

**to sign my name your friend,**

J. T. V. Thompson.

**To Mr. W. Phelps.**

The following is that portion of the Governor's message referred to in the foregoing letter:

<sup>38</sup>In July, 1833, a large portion of the citizens of Jackson county organized themselves and entered into resolutions to expel from that county, a religious sect called Mormons, who

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28. DHC 2:170: omits "&c."

29. *Source*: MS copy in WWPC, fd 6. Deleted portions supplied here in bold type.

30. The dateline appears only in MS Letter, 1, and DHC 2:171, the latter of which dates to "Nov. 25, 1834".

31. MS Letter, 1: omits "to the"

32. MS Letter, 1: "high"

33. MS Letter, 1: omits "in the State"

34. MS Letter, 1: omits "He"

35. MS Letter, 1: omits "and"

36. MS Letter, 1: omits "you"

37. MS Letter, 1: adds "with pleasure"

38. *Source*: *M&A* 1 (Dec. 1834): 41.

had become obnoxious to them. In November following they effected their object; not however without the loss of several lives.

In the judicial inquiry into these outrages, the civil authorities who had cognizance of them, deemed it proper to have a military guard for the purpose of giving protection during the progress of the trials. This was ordered, and the Attorney General was requested to give his attention during the investigation, both of which were performed; but all to no purpose. As yet, none have been punished for these outrages, and it is believed, that under our present laws, *conviction for any violence committed against*<sup>39</sup> *a Mormon, cannot be had in Jackson county.* These unfortunate people are now forbidden to take possession of their homes, and the principal part of them, I am informed, are at this time living in an adjoining county, in a great measure upon the charity of its citizens. It is for you to determine what amendments the laws may require, so as to guard against such acts of violence for the future.

<sup>40</sup>Kirtland, November 28 [1834]<sup>41</sup>. Minutes of a Council.<sup>42</sup>

A council convened this evening to transact business according to the regulations of the church; Joseph Smith, jr., S[idney] Rigdon and F[rederick]. G. Williams, presiding. Eight councilors present: **John Johnson, Jared Carter, Oliver Cowdery, Orson Johnson, Hyrum Smith, Joseph Smith, Sr., Orson Hyde, [and] Luke Johnson.** John Johnson and Hyrum Smith were appointed to speak. A letter from the church in Lewis, Essex county, New York, was presented by brethren<sup>43</sup> John H. Tippits, and Joseph H. Tippits, and read by the clerk. Said letter contained an account of money and other property sent by the church in Lewis, in the care of said brethren<sup>44</sup>, to carry to Missouri, to purchase land. These elders wished the advice of the council<sup>45</sup>, whether they had better pursue their journey or not.

The two councilors spoke on the case<sup>46</sup>, followed by President Williams, councilor O[rson]. Hyde and the clerk: after which President Rigdon gave a decision that **after looking at all parts of the question it was the decision, that**<sup>47</sup> our brethren be advised to tarry in this place during the winter; in which the council concurred<sup>48</sup>.

The two brethren<sup>49</sup> then arose respectively and said they were perfectly satisfied with the decision of the council.

The amount donated by the church in Lewis, is<sup>50</sup>, according to their letter, in cash, \$473.29. The amount in *Star* property<sup>51</sup> is \$375.11. Aggregate<sup>52</sup>, \$848.40.

The council then decided, that President Joseph Smith, jr., take such amount of said

39. M&A 1:41: replaces "against" with "upon"

40. Source: KHCM, 77-80 (WAC) (KCMB [2002], 63-67). Deleted material added here in bold print.

41. Brackets this editor's.

42. DHC 2:172: turns this line into a heading

43. DHC 2:172: "Brothers"

44. Book B-1, 560: "Brethren" overwrites "elders"

45. KHCM, 77: replaces "the council" with "their brethren here"

46. KHCM, 77: omits "on the case"

47. Bolded words added in KHCM, 77, were probably omitted through haplography. Book B-1, 560: "after"

48. KHCM, 77: replaces "in which the council concurred" with "The view of the council was taken, which concurred with the decision"

49. Book B-1, 560: "Brethren" overwrites "elders"

50. Book B-1, 560: "\is/" and erases "is" after "cash" (WR)

51. KHCM, 77: adds "according to their said letter"

52. DHC 2:172: replaces "Aggregate" with "Total"

money as those brethren can part with for the present, by giving sufficient security, to be paid with interest by the 15th [of]<sup>53</sup> April, 1835.

It was ascertained by the council that sister Caroline Tippits held \$149.75 of the money mentioned in said letter; she was accordingly called into the council, and expressed a willingness to loan the same.

One<sup>54</sup> note of \$280 was drawn in favor of John H. Tippits **due April 15th and signed by Joseph Smith, jr., Oliver Cowdery and F[rederick]. G. Williams:** and another of \$150<sup>55</sup> in favor of Caroline Tippits, due, each,<sup>56</sup> April 15, 1835, signed by Joseph Smith, jr., Oliver Cowdery, and F[rederick]. G. Williams.

**The council then closed in prayer by J[oseph]. Smith, junr.**

Oliver Cowdery, Clerk<sup>57</sup>.

The following letter was presented by John H. Tippits, and formed the subject of<sup>58</sup> the preceding council, written to Prest. Joseph Smith, jr., and the High Council in Kirtland, by Alvah L. Tippits, to be sent greeting:

<sup>59</sup>President Smith will recollect the time I left Kirtland last winter, in order to come for<sup>60</sup> to dispose of the property I had in possession, which I have been striving to do<sup>61</sup> from that time till about the first of September last; but I have felt very uneasy while the commandment has gone forth for the eastern churches to flee unto the west.

The 1st, or about the 1st of September, I<sup>62</sup>, with two of my brethren, took the revelation concerning the redemption of Zion and read it, and then we agreed to ask God to enable us to obey the same. As we live in the Eastern States, our minds lit over<sup>63</sup> these important lines:

[“]Therefore a commandment I give unto all the churches, that they shall continue to gather together unto the places which I have appointed; nevertheless, as I have said unto you in a former commandment, let not your gathering be in haste nor by flight; but let all things be prepared before you, **and in order that all things be prepared before you,**<sup>64</sup> observe the commandments<sup>65</sup> which I have given concerning these things, which saith or teacheth to purchase all the lands, by<sup>66</sup> money, which can be purchased for money, in the region round about the land which I have appointed to be<sup>67</sup> the land of Zion, for the beginning of the gathering of my saints; all the land which can be purchased in Jackson county and the counties round about, and leave the residue in mine hand. Now, verily I say unto you, let all the churches gather

53. KHCM, 78, Book B-1, 560, DHC 2:172: add “of”

54. KHCM, 78: replaces “One” with “A”

55. KHCM, 78: moves “of \$150” to follow “Caroline Tippits”

56. KHCM, 78: omits “each”; DHC 2:173: “each due”

57. KHCM, 78: adds “of Conference”

58. DHC 2:173: replaces “of” with “for consideration by”

59. Source: KHCM, 78–80 (WAC) (KCMB [2002], 65–66).

60. DHC 2:173: omits “for”

61. Book B-1, 560: adds “~~ever~~ since”

62. DHC 2:173: moves “I” to follow “my brethren”

63. DHC 2:173: replaces “lit over” with “were impressed with”

64. Bolded words added in KHCM, 79, and DHC 2:173, and were probably omitted in *DN* through haplography.

65. DHC 2:173: “commandment”

66. DHC 2:173: replaces “by” with “with”

67. Book B-2, 488 (darker ink): “<be>” (US)

together all their monies; let these things be done in their time; be<sup>68</sup> not in haste, and observe to have all things prepared before you; and let honorable men be appointed, even wise men, and send them to purchase these lands; and every church<sup>69</sup> in the eastern countries, when they are built up, if they will hearken unto the<sup>70</sup> counsel, they may buy lands and gather together upon them; and in this way they may establish Zion.[<sup>71</sup>] [D&C 101:67-74]

And<sup>71</sup> after further consideration and much prayer, we carried the case before the church in this place, which met the approbation of the same.

Accordingly, we strove to become of one heart and one mind, and<sup>72</sup> appointed a day for fasting and prayer; and asked the Lord to enable us to collect all our monies; and appointed a day for the church to come together for counsel.

Accordingly we came together, and after conversation, chose a moderator, and clerk to keep the records of the church; counseled together <sup>73</sup>concerning property owned by the church, and commenced to make sale and collect pay according to the voice of the church, in order to collect all monies owned by the church, and send by the hands of wise men, who were appointed by the voice of the church: one elder and one<sup>74</sup> priest, according to the will of God.

Alvah L. Tippits,

**Lewis**<sup>75</sup>, County of Essex,  
New York, October 20, 1834.

<sup>76</sup>A branch of the church of the<sup>77</sup> Latter Day Saints, agreeable to the requirement of heaven, have strove<sup>78</sup> to unite their hearts and views, in order to be found spotless before the blazing throne of the great Jehovah, when he comes to make up his jewels; and for this end do<sup>79</sup> send property by the hands of wise men, appointed by the voice of the church, (agreeable to the revelation concerning the redemption of Zion) for the purpose of purchasing land in Jackson county, or counties round about, for the inheritance of the church. Agreeable to this, we give our names with the affix[ed]<sup>80</sup> sums, annexed:

	<sup>81</sup> <i>Cash</i>	<i>Property</i>
<b>Alvah H. Tippits</b> <sup>82</sup>		
Joseph H. Tippits .....	\$98.67	\$120.37
Alvah Tippits .....	34.63	80.00
John H. Tippits .....	171.05	51.93
Henry Adams .....	11.13	8.75

68. DHC 2:173: replaces “be” with “but”

69. DHC 2:173: replaces “every church” with “the churches”

70. KHCM, 79, DHC 2:173: replace “the” with “this”

71. DHC 2:173: omits “And”

72. KHCM, 79: omits “and”; Book B-2, 488: “<and>” (WB)

73. Book B-1, 561: adds “~~to~~”

74. KHCM, 80: replaces “one” with “the other a”

75. KHCM, 80, Book B-1, 561, Book B-2, 488, DHC 2:174: add “Lewis”

76. *Source*: Continues KHCM, 80 (WAC) (KCMB [2002], 66-67). DHC 2:174: adds “The members of”

77. Book B-2, 488 (darker ink): “<the>” (pos. WB)

78. DHC 2:174: “striven”

79. DHC 2:174: replaces “do” with “to”

80. DHC 2:174: “affixed”

81. The following data appear in paragraph form in *DN*; arrangement here follows DHC 2:174.

82. KHCM, 80: adds “Alvah H. Tippits”



Zebulon Adams .....	1.75	
Caroline Tippits .....	151.06	107.00
David Bragg <sup>83</sup> .....	5.00	1.06
Gustavus A. Perry .....		6.00

Aggregate<sup>84</sup>, \$848.40; \$100.00 to be left in Kirtland in boots and shoes<sup>85</sup>.

<sup>86</sup>The wise men appointed<sup>87</sup> are John H. Tippits and Joseph H. Tippits.

<sup>88</sup>On the evening of the 29th of November, I united in prayer with brother Oliver, for the continuance of blessings. After giving thanks for the relief which the Lord had lately sent us by opening the hearts of the brethren from the east, to loan us \$430; after commencing<sup>89</sup> and rejoicing before the Lord on this occasion, we agreed to enter into the following covenant with the Lord, viz:

That if the Lord will prosper us in our business, and open the way before us<sup>90</sup>, that we may obtain means to pay our debts, that we be not troubled nor brought into disrepute before the world, nor his people; after that, of all that he shall give <sup>91</sup>us, we will give a tenth, to be bestowed upon the poor in his church, or as he shall command; and that we will be faithful over that which he has <sup>92</sup>entrusted to our care, <sup>93</sup>that we may obtain much; and that our children after us, shall remember to observe *this sacred and holy covenant*; <sup>94</sup>and that our children, and our children's children<sup>95</sup>, may know of the same, we have subscribed our names with our own hands<sup>96</sup>.

(Signed)<sup>97</sup> Joseph Smith, jr.,  
Oliver Cowdery.

And now, O Father, as thou didst prosper our father Jacob, and bless him with protection and prosperity wherever he went, from the time he made a like covenant before and with thee; as thou didst, even the same night, open the heavens unto him, and manifest great mercy and power<sup>98</sup>, and give him promises, so<sup>99</sup> wilt thou do with<sup>100</sup> us his sons; and as his blessings prevailed above <sup>101</sup>his progenitors unto the utmost bounds of the everlasting hills, even so may our

83. In Book B-1, 561, "David Bragg" appears before "Zebulon Adams"

84. DHC 2:174: replaces "Aggregate" with "Total"

85. DHC 2:174: "... for boots and shoes, to be left in Kirtland"

86. Following sentence written sideways on right side of page in KHCM, 80.

87. KHCM, 80: omits "appointed"

88. *Source*: Entry for 29 Nov. 1834 closely follows JSj [1832-34], 87-91 (OC, JS) (*PJS* 2:34-35; *JSP* 1:46-47; *APR*, 30).

89. JSj [1832-34], 87: replaces "commencing" with "conversing"

90. JSj [1832-34], 88: "<us>"

91. DHC 2:175: adds "unto"

92. Book B-1, 562: adds "~~committed~~"

93. JSj [1832-34], 88: adds "~~and~~"

94. JSj [1832-34], 89: adds "~~after us~~"

95. JSj [1832-34], 89: omits "children"

96. JSj [1832-34], 89: adds "before the Lord"

97. DHC 2:175: adds "(Signed)". In JSj [1832-34], 89, JS's and OC's names appear in their own handwriting.

98. JSj [1832-34], 90: replaces "power" with "favor"

99. DHC 2:175: moves "so" to follow "thou do"

100. JSj [1832-34], 90: replaces "with" with "by"

101. JSj [1832-34], 90: adds "the blessings of"

blessings prevail like<sup>102</sup> his; and may thy servants be preserved from the power and influence of wicked and unrighteous men; may every weapon formed against us fall upon the head of him who shall form it; may we be blessed with a name and a place among thy saints here, and thy sanctified when they shall rest: amen.

<sup>103</sup>[November 30.] While reflecting on the goodness and mercy of God<sup>104</sup> this evening, (November 30)<sup>105</sup> a prophecy was put into our hearts, that in a short time the Lord would arrange his providences in a merciful manner, and send us assistance to deliver us from debt and bondage.

December 1st. Our school for the elders was now well attended, and with the lectures on theology, which were regularly delivered, absorbed for the time being everything else<sup>106</sup> of a temporal nature. The classes being mostly elders gave the most studious attention to the all important object of qualifying themselves, as messengers of Jesus Christ, to be<sup>107</sup> ready to do his will in<sup>108</sup> carrying glad tidings to all that would open their eyes, ears, and hearts.

<sup>109</sup>According to the direction of the Holy Spirit, on the evening of the 5th [of December]<sup>110</sup>, while assembled with Sidney Rigdon, Frederick G. Williams, and Oliver Cowdery, conversing upon the welfare of the church, I laid my hands on bro. Oliver Cowdery, and ordained him an assistant president, saying these words: [“]<sup>111</sup>In the name of Jesus Christ, who <sup>112</sup>was crucified for the sins of the world, I lay my hands upon thee, and ordain thee an assistant president to the high and holy priesthood, in the church of the Latter Day Saints.[”]

<sup>113</sup>On the 11th, Elder Phelps wrote from Liberty, Clay county, to J. T. V. Thompson, Jefferson City, in reply to his letter of the 25th November<sup>114</sup>, expressive of thankfulness to his Excellency<sup>115</sup>, for introducing the sufferings of the saints in his message; also asking counsel “whether it would<sup>116</sup> avail anything for the<sup>117</sup> society to petition his<sup>118</sup> honorable body<sup>119</sup> (the legislature)<sup>120</sup> for<sup>121</sup> an act <sup>122</sup>to reinstate them in their rights,” &c.; and requesting him to confer with his friends and his Excellency on the subject, and give an early answer.

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102. JSj [1832-34], 90: “~~above~~ <like>”

103. *Source*: Closely follows JSj [1832-34], 92 (OC) (*PJS* 2:35; *JSP* 1:47; *APR*, 30-31).

104. JSj [1832-34], 92: replaces “of God” with “of the Lord”

105. DHC 2:175: moves date to the beginning of paragraph.

106. Book B-1, 562: “<else>” (WR)

107. Book B-1, 562: “be” overwrites “do”

108. Book B-1, 562: “in” overwrites “on”

109. *Source*: Closely follows JSj [1832-34], 93 (OC) (*PJS* 2:36; *JSP* 1:47-48; *APR*, 31).

110. DHC 2:176: adds “of December”

111. JSj [1832-34], 93: adds “My brother”

112. JSj [1832-34], 93: adds “~~died~~”

113. *Source*: Based on MS copy in WWPC, fd 6 (transcription in vol. 8, II.5).

114. Thompson’s letter, quoted previously in this chapter, is dated 23 Nov. 1834 (WWPC, fd 6).

115. DHC 2:177: adds “Governor Dunklin”

116. MS Letter, 1: replaces “would” with “will”

117. MS Letter, 1: replaces “for the” with “if our”

118. MS Letter, 1: replaces “his” with “your”

119. DHC 2:177: omits “honorable body”

120. MS Letter, 1: omits “(the legislature)”

121. MS Letter, 1: “to have <for>”

122. MS Letter, 1: adds “passed”

<sup>123</sup>About the middle of the month, the message of Governor Dunklin, of Missouri, to the legislature<sup>124</sup>, <sup>125</sup>arrived at Kirtland, <sup>126</sup>was read with great interest, and revived the hopes of the church for the scattered brethren of Jackson county.

Elder Phelps wrote again to esquire Thompson, on the 18th, as follows:

<sup>127</sup>**Liberty, Dec. 18, 1834.**<sup>128</sup>

Dear Sir: By this mail I have forwarded to Captain Atchison of the lower house, a petition and documents, on the subject of our rights in Jackson county. He will hand them to you for the senate, when <sup>129</sup>through <sup>130</sup>in the house. I shall be greatly obliged, if you will<sup>131</sup> lay them before your honorable body; and any information you may require, or even personal attendance, write, and you shall have it if <sup>132</sup>in my power. As a people, all we ask, is our rights.

With esteem, &c.<sup>133</sup>,

W. W. Phelps.<sup>134</sup>

<sup>135</sup>On the 20th, Messrs. Thompson and Atchison wrote elder Phelps from the "Senate Chamber," acknowledging the receipt of his letter, stating that the committee on the Governor's message had not reported, and recommending the saints to get up a petition to the Legislature, with as many signatures as possible, promising their assistance and influence to obtain redress of grievance<sup>136</sup>. A petition was accordingly forwarded, but, without bringing anything to pass for the relief of the saints in Missouri, the year closed<sup>137</sup>.

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123. *Source*: M&A 1 (Dec. 1834): 41.

124. Book B-1, 563: "<to the legislature>" (WR)

125. Book B-1, 563, adds "[see p. 559]", which is a reference to Governor Dunklin's message (see above in this chap.; cf. DHC 2:171-72); Book B-2, 490: replaces reference with an erasure

126. DHC 2:177: adds "It" and begins a new sentence

127. *Source*: MS copy in WWPC, fd 6.

128. This line appears only in MS Letter, 1.

129. DHC 2:177: adds "they are"

130. DHC 2:177: adds "with them"

131. MS Letter, 1: "~~to~~ <will>"

132. DHC 2:178: adds "it is"

133. MS Letter, 1: replaces "&c." with "yours"

134. Book B-2, 490: "W. W. P[helps]"

135. *Source*: Based on MS copy in WWPC, fd 6.

136. DHC 2:178: "grievances"

137. Book B-1, 563, DHC 2:178: move "the year closed" to follow "but"



13a.<sup>1</sup>

## TWELVE APOSTLES CHOSEN

January–February 1835

[DN 2 (27 December 1851): 1]

[January]<sup>2</sup> 1835. During the month of January, I was engaged in the school of the elders, and in preparing the Lectures on Theology for publication in the Book of Doctrine and Covenants, which the committee appointed last September were now compiling.

<sup>3</sup>Certain brethren from Bolton, New York, came for counsel, relative to their proceeding to the west; and the High Council assembled on the 18th. After a long investigation I decided that elder Tanner assist with his might to build up the cause by tarrying in Kirtland; which decision received the unanimous vote of the council.

The school [of the elders]<sup>4</sup> still continued, and arrangements were also made, according to the revelation of June, 1829, for choosing “the twelve [apostles]<sup>5</sup>” to be especial messengers to bear the gospel among all nations.

<sup>6</sup>On the Sabbath previous to the 14th of February [February 8th]<sup>7</sup>, bros. Joseph and Brigham Young, came to my house, after meeting, and sung for me; <sup>8</sup>the Spirit of the Lord was poured out upon us, and I told them I wanted to see those brethren together, who went up to Zion in the camp, the previous summer, for I had a blessing for them; and a meeting was notified<sup>9</sup>, of which the following are the minutes:

<sup>10</sup>Kirtland, February 14, 1835. This day, a meeting was called of those who journeyed to

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1. DHC has two chapters numbered 13.

2. DHC 2:180: adds “January”

3. *Source*: Based on KHCM, 82–83 (WAC) (KCMB [2002], 68–70).

4. DHC 2:180: adds “school of the Elders”

5. DHC 2:180: adds “Apostles”. Cf. D&C 18.

6. Book B-1, 564: adds “~~The following are the minutes of the proceedings~~ <Note A. Addenda p 1>” (WR). The following paragraph was added in Book B-1, Addenda, 1, Note A, by WR possibly on 10 May 1845, and incorporated in Book B-2, 490–91, by WB between 19–28 May 1845 (see MSHi Chronology). *Source*: Added under BY’s direction (see Brigham Young Memoranda for Book B-1 in vol. 7, III.2).

7. DHC 2:180: adds “(February 8th)”

8. Book B-1, Addenda, 1, Note A: adds “~~when~~”

9. Book B-1, Addenda, 1, Note A: “~~called~~ <notified>” (WR); DHC 2:181: replaces “notified” with “appointed”

10. *Source*: Closely follows KHCM, 147–89 (WAC) (KCMB [2002], 70–73). Deleted portions supplied here in bold type.

Zion for the purpose of laying<sup>11</sup> the foundation of its redemption, last season<sup>12</sup>, together with as many others<sup>13</sup> of the brethren and sisters as were<sup>14</sup> disposed to attend.

President Joseph Smith, jr., presiding **over the meeting. After the congregation assembled, he arose and requested the[ir] attention and** read the 15th chapter of John, and said, let us endeavor to solemnize our minds that we may receive a blessing, by calling on the Lord; and<sup>15</sup> <sup>16</sup>after an appropriate and affecting prayer, the brethren who went to Zion <sup>17</sup>were requested to take their seats together in a part of the house by themselves.

President Smith then stated that the meeting had been called, because God had commanded it; and it was made known to him by vision and by the Holy Spirit. He then gave a relation of some of the circumstances attending us while journeying to Zion; our trials, sufferings, &c., &c.; and said God had not designed all this for nothing, but he had it in remembrance yet; and those who went to Zion, with a determination to lay down their lives, if necessary, it was the will of God that they<sup>18</sup> should be ordained to the ministry, and go forth to prune the vineyard for the last time, or the coming of the Lord, which was nigh; even fifty-six years should wind up the scene.

The President also said many things; such as the weak things, even the smallest and weakest among us, shall be powerful and mighty, and great things shall be accomplished by you <sup>19</sup>from this hour; and you shall begin to feel the whisperings of the Spirit of God; and the work of God shall begin to break forth from this time; and you shall be endowed with power from on high.

President Smith<sup>20</sup> then called upon<sup>21</sup> all those who went to Zion, <sup>22</sup>if they were agreed with him in the statement which he had made, to arise; and they all arose and stood upon their feet.

He then called upon the remainder of the congregation, to know if they also<sup>23</sup> sanctioned the movements, and they all raised the<sup>24</sup> right hand.

The names of those who went to Zion in the camp<sup>25</sup>, are, in part,<sup>26</sup> as follows:<sup>27</sup>

- |                       |                      |
|-----------------------|----------------------|
| 1. Joseph Smith, jr., | 29. Burr Riggs,      |
| 2. F. G. Williams,    | 30. Lewis Robins,    |
| 3. Hyrum Smith,       | 31. Darwin Richards, |

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11. KHCM, 147: "<[the] purpose of laying>"

12. DHC 2:181: moves "last season" to follow "who journeyed"

13. KHCM, 147: replaces "others" with "more"; DHC 2:181: "other"

14. KHCM, 147: replaces "were" with "felt"

15. DHC 2:181: omits "and"

16. KHCM, 147: adds "said let us pray"

17. DHC 2:182: adds "[in Zion's camp]"

18. DHC 2:182: omits "they" and moves "it was the will of God that" to precede "those who went to Zion"

19. KHCM, 147: adds "even"

20. DHC 2:182: omits "Smith"

21. DHC 2:182: replaces "upon" with "up"

22. KHCM, 148: adds "to know"

23. KHCM, 148: moves "also" to follow "know"

24. DHC 2:182: replaces "the" with "their"

25. KHCM, 148: omits "in the camp"

26. KHCM, 148: omits "in part"

27. A more complete list of the members of Zion's Camp was compiled by BHR (cf. DHC 2:183-85). His methodology is uncertain, but he may have drawn on the lists compiled by GAS (GASM, 43), TB (DN, 19 Oct. 1864; JH, 10 Oct. 1864; CHOj 27:19-20, 269, 340, 374, 16-17 Mar. 1863, 13 May, 12-13 Aug., 12 Oct. 1864), and AJ (*Historical Record* 8 [June 1889]: 940). For the most thoroughly researched list of Zion's Camp members, see Backman 1983, 93-95.

- |                                       |                                      |
|---------------------------------------|--------------------------------------|
| 4. Martin Harris,                     | 32. Joseph Young,                    |
| 5. Roger Orton,                       | 33. Alexander Badlam,                |
| 6. Jesse B. Smith,                    | 34. Solomon Angell,                  |
| 7. William Smith,                     | 35. John D. Parker,                  |
| 8. Harvey Stanley,                    | 36. Levi Hancock,                    |
| 9. Jedediah M. <sup>28</sup> Grant    | 37. Daniel Stevens,                  |
| 10. Lyman [E.] <sup>29</sup> Johnson, | 38. Bradford Elliot                  |
| 11. Lyman Sherman,                    | 39. Hiram Stratton,                  |
| 12. Joseph Hancock,                   | 40. David Elliot,                    |
| 13. Brigham Young,                    | 41. Luke Johnson,                    |
| 14. Lyman Smith,                      | 42. Almon W. <sup>30</sup> Babbitt,  |
| 15. Heber C. Kimball,                 | 43. Orson Hyde,                      |
| 16. Lorenzo Booth,                    | 44. Sylvester Smith,                 |
| 17. Zera S. Cole,                     | 45. David W. Patten,                 |
| 18. Leonard Rich,                     | 46. William Pratt,                   |
| 19. Harrison Burgess,                 | 47. Solomon W. Denton,               |
| 20. Alden Burdick,                    | 48. Jos. <sup>31</sup> Bates Nobles, |
| 21. Hiram Winters                     | 49. Elias Hutchins,                  |
| 22. William F. Cahoon,                | 50. Charles Kelley,                  |
| 23. Harpin Riggs,                     | 51. Ezra Thayre,                     |
| 24. Libbeus T. Coon,                  | 52. John Murdock,                    |
| 25. Nathan B. Baldwin,                | 53. Hazen Aldrich,                   |
| 26. Benj. Winchester,                 | 54. Jenkins Salisbury,               |
| 27. Jas. L. Thompson,                 | 55. Peter Buchanan,                  |
| 28. Henry Shibley,                    | 56. Parley P. Pratt.                 |

<sup>32</sup>President Joseph Smith, jr., after making many remarks on the subject of choosing the Twelve, wanted an expression from the brethren, if they would be satisfied to have the Spirit of the Lord dictate in the choice of the elders to be apostles; whereupon all the elders present expressed their anxious desire to have it so.

A hymn was then sung, <sup>33</sup>“Hark, listen to the trumpeters,” &c.<sup>34</sup> Pres’t. Hyrum Smith prayed<sup>35</sup>, and meeting was<sup>36</sup> dismissed for one hour.

<sup>37</sup>Assembled<sup>38</sup> pursuant to adjournment, and commenced with prayer.<sup>39</sup>

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28. Book B-1, 564: omits “M.”

29. Book B-1, 564: adds “E.”

30. Book B-1, 565: omits “W.”; Book B-2, 492: “<W.>” (pos. WB)

31. Book B-1, 565: “<Joseph>” (WR); Book B-2, 492: “Joseph”

32. Following paragraph not in KHCM. Book B-1, 565 (different ink): adds at *coln* “\ (Note B. Addenda page 1)/” (WR). Book B-1, Addenda, 1, Note B, was added by WR possibly on 10 May 1845, and incorporated in Book B-2, 492, by WB between 19–28 May 1845 (see MSHi Chronology). *Source*: Added under BY’s direction (see Brigham Young Memoranda for Book B-1 in vol. 7, III.2).

33. KHCM, 149: adds “for dismission (viz.)”

34. KHCM, 149: replaces “&c.” with “they call for volunteers”; DHC 2:186: omits “&c.”

35. KHCM, 149: replaces “prayed” with “closed by prayer”

36. KHCM, 149: omits “meeting was”

37. *Source*: Minutes of this meeting continue in KHCM, 149–89 (WAC) (KCMB [2002], 72–73). Cf. first part with QTAM [1835], 1.

38. KHCM, 149: replaces “Assembled” with “Met”

39. KHCM, 149: “& president Hyrum Smith opened the meeting by Prayer.”



Pres't. Joseph Smith, jr., said that the first business of the meeting was, for the three witnesses of the Book of Mormon, to pray, each one, and then proceed to choose twelve men from the church, as apostles, to go to all nations, kindreds, tongues, and people.

The three witnesses, viz, Oliver Cowdery, David Whitmer, and Martin Harris,<sup>40</sup> united in prayer. These three witnesses were then blessed by the laying on of the hands of the Presidency.

The witnesses<sup>41</sup> then, according to a former commandment, proceeded to make choice of the Twelve. Their<sup>42</sup> names are as follows:

- |                                     |                      |
|-------------------------------------|----------------------|
| 1. Lyman E. Johnson,                | 7. Wm. E. McLellin,  |
| 2. Brigham Young,                   | 8. John F. Boynton,  |
| 3. Heber C. Kimball,                | 9. Orson Pratt,      |
| 4. Orson Hyde,                      | 10. William Smith,   |
| 5. David W. Patten,                 | 11. Thos. B. Marsh,  |
| 6. Luke [S.] <sup>43</sup> Johnson, | 12. Parley P. Pratt, |

Lyman E. Johnson, Brigham Young and Heber C. Kimball came forward; and the three witnesses laid their hands upon each one's head and prayed, separately.

The blessing of Lyman E. Johnson was, in the name of Jesus Christ, that he should bear the tidings of salvation to nations, tongues and people, until the utmost corners of the earth shall hear the tidings; and that he shall be a witness of the things of God to nations and tongues, and that holy angels shall administer to him occasionally; and that no power of the enemy shall prevent him from going forth and doing the work of the Lord; and that he shall live until the gathering is accomplished, according to the holy prophets; and <sup>44</sup>he shall be like unto Enoch; and his<sup>45</sup> faith shall be like unto his; and he shall be called great among all the living; and Satan shall tremble before him<sup>46</sup>; and he shall see the Savior come and stand upon the earth with power and great glory.

The blessing of Brigham Young was, <sup>47</sup>that he should be strong in body, that he might go forth and gather the elect, preparatory to the great day of the coming of the Lord; and that he might be strong and mighty, declaring the tidings to nations that know not God; that he may add ten talents; that he may come to Zion with many sheaves. He shall go forth from land to land, and from sea to sea; and shall behold heavenly messengers going forth; and his life shall be prolonged; and the holy priesthood is conferred<sup>48</sup> upon<sup>49</sup> him<sup>50</sup>, that he may do wonders in the name of Jesus; that he may cast out devils; heal the sick; raise the dead; open the eyes of the blind; go forth from land to land and from sea to sea, and that heathen nations shall even call him God himself, if he do not rebuke them.

Heber C. Kimball's blessing was, in substance, <sup>51</sup>that he shall be made like unto those who

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40. KHCM, 149: moves "viz ... Harris" to follow "prayer"

41. KHCM, 149: replaces "The witnesses" with "They"; Book B-1, 565: replaces "The" with "They"

42. KHCM, 149: replaces "Their" with "The"

43. DHC 2:187: adds "S."

44. KHCM, 149, Book B-1, 565: add "that"

45. KHCM, 150: replaces "his" with "your"

46. KHCM, 150: replaces "him" with "thee"

47. KHCM, 150: adds "as follows"

48. Book B-1, 566: "confirmed"

49. DHC 2:189: replaces "upon" with "on"

50. KHCM, 150: replaces "him" with "thee"

51. KHCM, 150: adds "as follows"

have been<sup>52</sup> blessed before him; and be favored with the same blessing. That he might receive visions; the ministration of angels, and hear their voice; and even come into the presence of God; that many millions may be converted by his instrumentality; that angels may waft him from place to place, and that he may stand unto the coming of our Lord, and receive a crown in<sup>53</sup> the kingdom of our Lord<sup>54</sup>; that he be made acquainted with the day when Christ shall come; that he shall be made perfect in faith; and that the deaf shall hear; the lame shall walk, the blind shall see, and greater things than<sup>55</sup> these shall he do; that he shall have boldness of speech before the nations, and great power, &c.

A hymn was then sung, “Glorious things of thee are spoken,” &c.; and the congregation<sup>56</sup> dismissed by President Joseph<sup>57</sup> Smith, jr.

<sup>58</sup>Sunday, February 15th, <sup>59</sup>the congregation again assembled.

President Cowdery made some observations upon the nature of the meeting, calling upon<sup>60</sup> the Lord for his assistance, &c.,<sup>61</sup> after which a number of certificates were read and accepted<sup>62</sup>, from brethren that<sup>63</sup> had recently returned from Zion.

President Cowdery then called forward Orson Hyde, David W. Patten, and Luke Johnson, and proceeded to their ordinations and blessings.

Orson Hyde’s Blessing. Oliver Cowdery called upon the Lord to smile upon him, that his faith<sup>64</sup> be made<sup>65</sup> perfect, and that the blessings pronounced shall<sup>66</sup> be realized. He shall be<sup>67</sup> made<sup>68</sup> mighty, and be endued with powers<sup>69</sup> from on high, and go forth to the nations of the earth to proclaim the gospel, that he shall<sup>70</sup> escape all the pollutions of the world; <sup>71</sup>the angels shall uphold him; and that he shall go forth according to the commandment, both to Jew and Gentile<sup>72</sup>, and shall go<sup>73</sup> to all nations, kingdoms and tongues; <sup>74</sup>all who hear his voice shall acknowledge him to be a servant of God; <sup>75</sup>he shall be equal <sup>76</sup>in holding the keys of the king-

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52. KHCM, 150: “<been>”

53. KHCM, 150: “~~over~~ <in>”

54. DHC 2:189: replaces “Lord” with “God”

55. KHCM, 151: “<than>”

56. DHC 2:189: adds “was”

57. Book B-2, 493 (different ink): “J<oseph>” (prob. WB)

58. *Source*: Closely follows KHCM, 151-54 (KCMB [2002], 73-76).

59. KHCM, 151, adds “at 9 o clock A.M.”

60. KHCM, 151: replaces “calling upon” with “and then prayed unto”

61. DHC 2:189: omits “&c.”

62. DHC 2:189: moves “were read and accepted” to end of sentence

63. Book B-1, 566: replaces “that” with “who”

64. KHCM, 151, Book B-1, 566, Book B-2, 493: add “shall”

65. KHCM, 151: omits “made”

66. DHC 2:189: replaces “shall” with “may”

67. DHC 2:189: “that he be”

68. Book B-1, 566: adds “ready”

69. Book B-1, 566, Book B-2, 493: “power”

70. DHC 2:189: replaces “shall” with “may”

71. DHC 2:189: adds “that”

72. Book B-1, 566: “Gentiles”

73. DHC 2:189: omits “shall go”

74. KHCM, 151: adds “~~and shall~~”; DHC 2:189: adds “that”

75. DHC 2:189: adds “that”

76. DHC 2:189: adds “with his brethren”. Cf. similar phrase below in David W. Patten’s blessing.

dom; <sup>77</sup>he shall<sup>78</sup> stand on the earth and bring souls till Christ comes. We know that he loves thee, <sup>79</sup>and may this thy servant be able to walk through pestilence and not be harmed; <sup>80</sup>the powers of darkness shall<sup>81</sup> have no ascendancy over him; he shall have<sup>82</sup> power to smite the earth with pestilence; to divide waters and lead through the saints; he shall go<sup>83</sup> from land to land, and from sea to sea; he shall be<sup>84</sup> like one of the three Nephites.

David W. Patten's blessing: O God, give this thy servant a knowledge of thy will; may he be like one of old who bore testimony of Jesus; may he be a new man from this day forth. He shall be equal with his brethren, the twelve, and have <sup>85</sup>the qualifications of the prophets before him. May his body be strong and never be weary; may he walk and not faint. May he have power over all diseases, and faith according to his desires; may the heavens be opened upon him speedily, that he may bear testimony from knowledge; that he may go to nations and isles afar off. May he have a knowledge of the things of the kingdom, from the beginning, and be able to tear down priestcraft like a lion.—May he have power to smite his enemies before him, with utter destruction. May he continue till the Lord comes. O Father, we seal these blessings upon him; even so, amen.

Luke [S.]<sup>86</sup> Johnson's Blessing: Our Father in heaven, look down in mercy <sup>87</sup>upon us, and upon this thy servant, whom we ordain to the ministry of the Twelve. He shall be prepared and preserved, and be<sup>88</sup> like those we have blessed before him. The nations shall tremble before him.—He shall hear the voice of God; he shall comfort the hearts of the saints always. The angels shall bear him up till he shall finish his ministry. He shall be delivered, and come forth with Israel. He shall bear testimony <sup>89</sup>to the kings of the earth, and hold communion with the Father, with the Son, and with the general assembly and church of the first-born. If cast into prison, he shall be able to comfort the hearts of his <sup>90</sup>comrades. His tongue shall be loosed, and he shall have power to lead many to Zion, and sit down with them, and<sup>91</sup> the Ancient of Days shall pronounce this blessing, that he has<sup>92</sup> been faithful; he shall have strength, wisdom and power; he shall go among the covenant people and speak all their tongues where he shall go. All these blessings we confer<sup>93</sup> upon him in the name of Jesus; amen.

William E. McLellin's blessing: In the name of the Lord, wisdom and intelligence shall be poured out upon him, to enable him to perform the great work that is incumbent upon him; that he may be spared until the saints are gathered; that he may stand before kings and rulers to bear testimony, and be upheld by holy angels; and the nations of the earth shall acknowledge that God has sent him; he shall have power to overcome his enemies; and his life shall be

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77. DHC 2:189: adds "that"

78. DHC 2:189: replaces "shall" with "may". Note that BHR changed this unfulfilled prediction to a wish.

79. DHC 2:189: adds "O, Lord"

80. DHC 2:190: adds "and"

81. DHC 2:190: omits "shall"

82. DHC 2:190: "may he have"

83. DHC 2:190: "may he go"

84. DHC 2:190: "and may he be"

85. KHCM, 152, Book B-1, 567: add "all"

86. DHC 2:190: adds "S."

87. Book B-2, 494: adds ellipses over erasure

88. KHCM, 152: "be=come"

89. Book B-1, 567: adds "~~and come forth~~"

90. Book B-1, 567: adds "~~brethren~~"

91. DHC 2:190: omits "and"

92. KHCM, 152: replaces "he has" with "you have"

93. KHCM, 153, Book B-1, 567, Book B-2, 494, DHC 2:190: replace "confer" with "confirm"

spared in the midst of pestilence and destruction, and in the midst of his enemies.—He shall be a prince and savior to God’s people. The tempter shall not overcome him, nor his enemies prevail against him; the heavens shall be opened unto him, as unto men in days of old. He shall be mighty in the hands of God, and shall convince thousands that God has sent him; and his days may be prolonged until the coming of the Son of Man. He shall be wafted as on eagles’ wings, from country to country, and from people to people; and be able to do<sup>94</sup> wonders in the midst of this generation; even so, amen.

John F. Boynton’s blessing: Thou hast prevailed, and thou shalt prevail, and thou shalt declare the gospel unto many nations. Thou shalt be made mighty before God; and although thou shalt be cast out from the face of men, yet thou shalt have<sup>95</sup> power to prevail. Thou shalt lead the elect triumphantly to the places of refuge; thou shalt be like the<sup>96</sup> brethren who have been blessed before thee. Thou shalt stand in that day of calamity when the wicked shall be consumed, and present unto the Father, spotless, the fruits of thy labor. Thou shalt overcome all the evils that are in the world; thou shalt have wisdom to put to silence all the wisdom of the wise; and thou shalt see the face of thy Redeemer in the flesh. These blessings are<sup>97</sup> pronounced and sealed upon thee; even so, amen.

William Smith’s blessing: <sup>98</sup>That he may be purified in heart; that he may have communion with God; that he may be equal with his brethren in holding the keys of this ministry; that he may be kept and be instrumental in leading Israel forth, that he may be delivered from the hands of those who seek to destroy him; that he may be enabled to bear testimony to the nations, that Jesus lives; that he may stand in the midst of pestilence and destruction. He shall be mighty in the hands of God in bringing about the restoration of Israel. The nations shall rejoice at the greatness of the gifts which God has bestowed upon him: that his tongue shall be loosed; <sup>99</sup>he shall have power to do<sup>100</sup> great things in the name of Jesus. He shall be preserved, and remain on the earth, until Christ shall come to take vengeance on the wicked. <sup>101</sup>Adjourned.<sup>102</sup>

<sup>103</sup>Kirtland, February 21st, 1835. Pursuant to adjournment, a meeting of the church was held, <sup>104</sup>and after prayer by<sup>105</sup> president David Whitmer, and a short address by President Oliver Cowdery to the congregation<sup>106</sup>, elder Parley P. Pratt was called to the stand, and ordained one of the Twelve, by President Joseph Smith, jr., David Whitmer, and Oliver Cowdery.

**Parley P. Pratt Blessing by Oliver Cowdery.**<sup>107</sup> O Lord, smile from heaven upon this thy servant; forgive his sins; sanctify his heart, and prepare him to receive the blessing. Increase

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94. KHCM, 153: “<be able> to <do>”

95. KHCM, 153: “<have>”

96. KHCM, 153, Book B-1, 568: replaces “the” with “thy”

97. KHCM, 153: “~~were~~ <are>”

98. DHC 2:191: adds “We pray”

99. Book B-1, 568: adds “~~that~~”

100. Book B-1, 568 (different ink): “<do>” (pos. TB)

101. KHCM, 154, Book B-1, 568: add “Confirmed”

102. KHCM, 154: omits “Adjourned”

103. *Source*: KHCM, 154–64 (*KCMB* [2002], 76–84).

104. KHCM, 154: adds “and proceeded as follows (viz.)”

105. KHCM, 154: replaces “and after prayer by” with “Meeting opened by prayer of”

106. KHCM, 154: replaces “and a short ... congregation” with “President O. Cowdery addressed the congregation briefly”

107. Preceding bolded text appears only in Book B-1, 568, possibly adapted from KHCM, 154: “Parley P. Pratt’s blessing as pronounced upon him by O. Cowdery.”

his love for thee and for<sup>108</sup> thy cause; increase his intelligence; communicate to him all that wisdom, that prudence, and that understanding, which he needs as a minister of righteousness, and to magnify the apostleship whereunto he is called. May a double portion of that Spirit which was communicated to the disciples of our Lord and Savior to lead them into<sup>109</sup> all truth, rest down upon him; and go with him where he<sup>110</sup> goes; that nothing shall prevail against him; that he may be delivered from prisons, from the power of his enemies, and from the adversary of all righteousness. May he be able to mount up on wings as an eagle; to run and not be weary; to walk and not faint; may he have great wisdom and intelligence, and be able to lead thine elect through this thorny maze. Let sickness and death have no power over him; let him be equal with his brethren in bringing many sons and daughters to glory, and many nations to a knowledge of the truth. Great blessings shall rest upon thee; thy faith shall increase; thou shalt have great power to prevail. The veil of the heavens shall be rolled up; thou shalt be permitted to gaze within it, and receive instructions<sup>111</sup> from on high. No arm that is formed and lifted against thee, shall prosper; no power shall prevail, for thou shalt have power with God, and shalt proclaim his gospel. Thou wilt be afflicted, but thou shalt be delivered, and conquer all thy foes. Thine office shall never be taken from thee; thou shalt be called great; angels shall carry thee from place to place<sup>112</sup>. Thy sins are forgiven, and thy name written in the Lamb's book of life; even so, amen.

<sup>113</sup>Charge given by O[liver]. Cowdery to P[arley]. P. Pratt:<sup>114</sup> I am aware, dear brother, that the mind naturally claims something new; but the same thing rehearsed frequently, profits us. You will have the same difficulties to encounter in fulfilling this ministry, that the ancient apostles<sup>115</sup> had.—You have enlisted in a cause that requires your whole attention; you ought, therefore, to count the cost; and to<sup>116</sup> become a polished shaft, you must be sensible, requires the labor of years; and your station requires a perfect polish. It is required<sup>117</sup> not merely to travel a few miles in the country, but in distant countries; you must endure much labor, much toil, and many privations, to become perfectly polished. Your calling is not like that of the husbandman, to cultivate a stinted portion of the planet on which we dwell, and when heaven has given the former and the latter rain, and mellow autumn ripened his fruits<sup>118</sup>, gather<sup>119</sup> it in, and congratulate<sup>120</sup> himself for a season in the remission<sup>121</sup> of his toils, while he anticipates his winter evenings of relaxation and fire-side enjoyments. But, dear brother, it is far otherwise with you.—Your labor must be incessant, and your toil great; you must go forth and labor till the great work is done. It will require a series of years to accomplish it; but you will have this pleasing consolation, that your heavenly Father requires it; the field is his; the work is his; and he will not only cheer you, animate you; and buoy you up in your pilgrimage; in your ardu-

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108. Book B-1, 568: "<for>" (WR)

109. DHC 2:192: replaces "into" with "unto"

110. KHCM, 155: "<he>"

111. Book B-1, 569: "instruction"

112. Book B-1, 569 (darker ink): "<to Place>" (US)

113. DHC 2:192: adds "Apostolic"

114. In Book B-1, 569, this introductory sentence is a marginal notation, which Book B-2, 496, incorporated into the text. KHCM, 155: "The following charge was then given Elder P. P. Pratt by President O. Cowdery."

115. DHC 2:192: "Apostle"

116. Book B-2, 496 (different ink): "<to>" (US)

117. DHC 2:192: adds "of you"

118. DHC 2:193: "fruit"

119. DHC 2:193: "gathers"

120. DHC 2:193: "congratulates"

121. DHC 2:193: replaces "remission" with "intermission"

ous toils; but when your work is done, and your labor over, he will take you to<sup>122</sup> himself. But before this consummation of your felicity, bring your mind to bear upon what will be imperiously required of you, to accomplish<sup>123</sup> the great work that lies before you. Count well the cost. You have read of the persecutions and trials<sup>124</sup> of ancient days. Has not bitter experience taught you that they are the same now? You will be dragged before the authorities for the religion you profess; and it were better not to set out, than to start,<sup>125</sup> look back, or shrink when dangers thicken upon<sup>126</sup>, or appalling death stares you in the face. I have spoken these things, dear brother, because I have seen them in visions.—There are<sup>127</sup> strong dungeons and gloomy prisons for you. These should not appall you. You must be called a good or<sup>128</sup> bad man. The ancients passed through the same<sup>129</sup>. They had this testimony, that they had seen the Savior after he rose from the dead. You must bear some<sup>130</sup> testimony, or your mission, your labor, your toil, will be in vain. You must bear the same testimony, that there is but one God, one mediator; he that has seen him, will know him, and testify of him. Beware of pride; beware of evil; shun the very appearance of it; for the time is coming, when, if you do not give heed<sup>131</sup> to these<sup>132</sup> things, you will have a fall. Among your many afflictions you will have many blessings also; but you must pass through many afflictions in order to receive the glory that is in reserve for you. You will see<sup>133</sup> thousands, who, when they first see you, will know nothing about salvation by Jesus Christ; you shall see a nation born in a day. A great work lies before you, and the time is near when you must bid farewell to your native land, cross the mighty deep, and sound the tocsin of alarm to other nations, kindreds, tongues and people. Remember, that all your hopes of deliverance from danger and from death, will rest upon your faithfulness to God; in his cause, you must necessarily serve him with a perfect heart and a willing mind. Avoid strife and vain glory; think not yourself better than your brethren, but pray for them as well as for yourself; and if you are faithful, great will be your blessings; but if you are not, your stewardship will be taken from you, and another appointed in your stead.

Elder Pratt gave his hand to President O[liver]. Cowdery, and said, he had received ordination, and should fulfill the ministry according to the grace given him; to which the President replied: Go forth, and angels shall bear thee up; and thou shalt come forth at the last day, bringing many with thee.

<sup>134</sup>Thomas B. Marsh and Orson Pratt were absent on a mission.

Elder Marsh returned to Kirtland on the 25th of April, and elder Orson<sup>135</sup> Pratt on the

122. DHC 2:193: “unto”

123. DHC 2:193: adds “viz.”

124. Book B-1, 570: “trials and persecutions”

125. DHC 2:193: adds “and”

126. KHCM, 156: “upon you”; DHC 2:193: replaces “upon” with “around you”

127. Book B-1, 570: “<are>” (WR)

128. DHC 2:193: adds “a”

129. DHC 2:193: adds “experience”

130. DHC 2:193: replaces “some” with “the same”

131. KHCM, [157], Book B-1, 570: replace “give heed” with “hear”

132. KHCM, [157]: “<these>”

133. DHC 2:193: replaces “see” with “meet”

134. This and next paragraph not in KHCM, [157]. Book B-1, 570 (different ink): adds “<Note C. Addenda pag[e] 1>” (WR). A note written sideways in the left margin in pencil reads: “570 error in date of ordinations” (prob. WR). A bracketed note in the body of the text on p. 575 reads: “[There is an error in the date of the ordinations on p. 570 and 571]” (WR). To correct the error Addenda, 1, Note C, which comprises this and next paragraph, was added by WR possibly on 10 May 1845, and incorporated in Book B-2, 497, by WB between 19–28 May 1845 (see MSHi Chronology). Source: Apparently added under BY’s direction (see Brigham Young Memoranda for Book B-1 in vol. 7, III.2).

135. Book B-1, Addenda, 1, Note C, Book B-2, 497: omit “Orson”



26th, and received their ordinations and blessing<sup>136</sup>, which are recorded in this place, in connection with <sup>137</sup>their brethren.

Thomas B. Marsh's blessing, by President O[liver]. Cowdery: Dear brother, you are to be a minister of righteousness, and to this ministry and apostleship you are now to be ordained; and may all temporal and spiritual blessings attend you. Your sins are forgiven you, and you are to go forth and preach the everlasting gospel. You shall travel from kingdom to kingdom, and from nation to nation. Angels shall bear thee up, and thou shalt be instrumental in bringing thousands of the redeemed of the Lord to Zion; sealed by President David Whitmer<sup>138</sup>; even so, amen.

Orson Pratt's blessing: Dear brother, you are chosen and set apart, to be ordained to this apostleship and this ministry; you shall go forth and preach the gospel, and do a mighty work. You shall be sustained; the Holy Spirit shall enlighten thy mind; thou shalt travel from nation to nation; the Lord God shall <sup>139</sup>preserve thee, and return thee safe, with songs of everlasting joy upon thy head. Confirmed by President David Whitmer.

The following <sup>140</sup>charge was given to the Twelve by President O[liver]. Cowdery:

Dear Brethren: Previous to delivering the charge, I shall read a part of a revelation. It is known to you, that, previous to the organization<sup>141</sup> of this church in 1830, the Lord gave revelations, or the church could not have been organized. The people of this Church were weak in faith compared with the ancients. Those who embarked in this cause were desirous to know how the work was to be conducted. They read many things in the Book of Mormon, concerning their duty, and the way the great work ought to be done; but the minds of men are so constructed, that they will not believe, without a testimony of seeing or hearing. The Lord gave us a revelation, that, in process of time, there should be twelve men<sup>142</sup> chosen, to preach his gospel to Jew and Gentile. Our minds have been on a constant stretch, to find who<sup>143</sup> these twelve were, when the time should come we could not tell; but we sought the Lord by fasting and prayer, to have our lives prolonged to see this<sup>144</sup> day, to see you; and to take a retrospect of the difficulties through which we have passed; but, having seen the day, it becomes my duty to deliver to you a charge; and first, a few remarks respecting your ministry. You have many revelations put into your hands; revelations to make you acquainted with the nature of your mission; you will have difficulties by reason of your visiting all the nations of the world. You will need wisdom in a ten-fold proportion to what you have ever had; you will have to combat all the prejudices of all nations.

He then read <sup>145</sup>the revelation [D&C 18], and said: Have you desired this ministry with all your hearts? If you have desired it, you are called of God, not of man, to go into <sup>146</sup>the world.

He then<sup>147</sup> read again from the revelation, what the Lord said to<sup>148</sup> the Twelve. Brethren, you have <sup>149</sup>your duty presented in this revelation. You have been ordained to this<sup>150</sup> holy priest-

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136. Book B-1, Addenda, 1, Note C, DHC 2:193: "blessings"

137. DHC 2:194: adds "the ordinations and blessings of"

138. KHCM, 158: "President David Whitmer sealed the above blessing upon him."

139. Book B-1, 571: adds "~~sustain~~"

140. DHC 2:194: adds "general"

141. Book B-1, 571: "organizing"

142. KHCM, 158: omits "men"

143. Book B-1, 571: "whose"

144. Book B-2, 498: "this" overwrites "that"

145. KHCM, 159: omits "the"; Book B-1, 571: adds "~~from~~"

146. KHCM, 159, Book B-1, 571, Book B-2, 498: add "all"

147. KHCM, 159, Book B-1, 571: omit "then"

148. DHC 2:195: replaces "to" with "unto"

149. DHC 2:195: adds "had"

150. Book B-1, 572, Book B-2, 498: "the"



hood; you have received it from those who have their<sup>151</sup> power and authority from an angel; you are to preach the gospel to every nation. Should you in the least degree come short of your duty, great will be your condemnation; for the greater the calling the greater the <sup>152</sup>transgression. I therefore warn you to cultivate great humility; for I know the pride of the human heart. Beware, lest the flatterers of the world lift you up; beware, lest your affections are<sup>153</sup> captivated by <sup>154</sup>worldly objects. Let your ministry be first. Remember, the souls of men are committed to your charge; and if you mind your calling, you shall always prosper.

You have been indebted to other men in the first instance for evidence; on that you have acted; but it<sup>155</sup> is necessary that you receive a testimony from heaven, for yourselves; so that you can bear testimony to the truth of the Book of Mormon, and that you have seen the face of God. That is more than the testimony of an angel. When the proper time<sup>156</sup> arrives, you shall be able to bear this testimony to the world. When you bear testimony that you have seen God, this testimony God will never suffer to fall; but will bear you out; although many will not give heed, yet others will. You will therefore see the necessity of getting this testimony from heaven.

Never cease striving till<sup>157</sup> you have seen God, face to face. Strengthen your faith; cast off your doubts, your sins, and all your unbelief; and nothing can prevent you from coming to God. Your ordination is not full and complete till God has laid his hands<sup>158</sup> upon you. We require as much to qualify us as did those who have gone before us; God is the same. If the Savior in former days laid his hands on<sup>159</sup> his disciples, why not in latter days?

With regard to superiority I must make a few remarks. The ancient apostles sought to be great; but <sup>160</sup>lest the seeds of discord be sown in this matter, understand particularly the voice of the Spirit on this occasion. God does not love you better or more than others<sup>161</sup>. You are to contend for the faith once delivered to the saints. Jacob, you know, wrestled till he had<sup>162</sup> obtained. It was by fervent prayer and diligent search that you have obtained the testimony you are now able to bear. You are as one; you are equal in bearing the keys of the kingdom to all nations. You are called to preach the gospel of the Son of God to the nations of the earth; it is the will of your heavenly Father, that you proclaim his gospel to the ends of the earth, and the islands of the sea.

Be zealous to save souls. The soul of one man is as precious as the soul of another. You are to bear this message to those who consider themselves wise; and such may persecute you; they may seek your life. The adversary has always sought the life of the servants of God; you are therefore to be prepared at all times to make a sacrifice of your lives, should God require them in the advancement and building up of his cause. Murmur not at God. Be always prayerful; be always watchful. You will bear with me while I relieve the feelings of my heart. We shall not see another day like this; the time has fully come; the voice of the Spirit has come to set these men apart.

You will see the time when you will desire to see such a day as this, and you will not see it. Every heart wishes you peace and prosperity, but the scene with you, will inevitably change.

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151. DHC 2:195: replaces "their" with "the"

152. Book B-1, 572: adds "~~damnation~~"

153. DHC 2:195: replaces "are" with "be"

154. Book B-1, 572: adds "~~the~~"

155. KHCM, 159: "<it>"

156. Book B-1, 572: "times"

157. KHCM, 160, DHC 2:195: "until"

158. KHCM, 160, DHC 2:196: "hand"

159. DHC 2:196: "upon"

160. KHCM, 160: adds "brethren"

161. Book B-1, 572: "other<s> ~~men~~"

162. KHCM, 160, Book B-1, 572, Book B-2, 499: omit "had"

Let no man take your bishopric; and beware that you lose not your crowns. It will require your whole souls; it will require courage like Enoch<sup>163</sup>.

The time is near when you will be in the midst of congregations, who will gnash their teeth upon you. The<sup>164</sup> gospel must roll<sup>165</sup> and <sup>166</sup>will roll<sup>167</sup> until it fills the whole earth. Did I say congregations would gnash upon<sup>168</sup> you? Yea, I say, nations will gnash upon<sup>169</sup> you; you will be considered the worst of men. Be not discouraged at this. When God pours out his Spirit, the enemy will rage; but God, remember, is on your right hand, and on your left. A man, though he<sup>170</sup> be considered the worst, has joy, who is conscious that he pleases God.

The lives of those who proclaim the true gospel will be in danger; this has been the case ever since the days of righteous Abel. The same opposition has been manifest whenever man came forward to publish the gospel. The time is coming when you will be considered the worst by many, and by some the best of men<sup>171</sup>. The time is coming when you will be perfectly familiar with the things of God. This testimony will make those who do not believe your testimony, seek your lives; but there are whole nations who will receive your testimony. They will call you good men. Be not lifted up when you are called good men. Remember you are young men, and you shall be spared. I include the other three. Bear them in mind in your prayers; carry their cases to the<sup>172</sup> throne of grace; although they are not present, yet you and they are equal. This appointment is calculated to create<sup>173</sup> an affection in you<sup>174</sup> for each other, stronger than death. You will travel to other nations; bear each other in mind. If one, or more, is<sup>175</sup> cast into prisons, let the others pray for him<sup>176</sup>, and deliver him<sup>177</sup> by their prayers.—Your lives shall be in great jeopardy; but the promise of God is, that you shall be delivered.

Remember, you are not to go to other nations till you receive your endowments<sup>178</sup>. Tarry at Kirtland until you are endowed with power from on high. You need a fountain of wisdom, knowledge and intelligence, such as you never had. Relative to the endowment, I make a remark or two, that there may<sup>179</sup> be no mistake. The world cannot receive the things of God. He can endow you without worldly pomp or great parade. He can give you that wisdom, that intelligence and that power, which characterized the ancient saints, and now characterizes the inhabitants of the upper world.

The greatness of your commission consists in this: you are to hold the keys of this ministry; you are to go to the nations afar off—nations that sit in darkness. The day is coming when the work of God must be done. Israel shall be gathered: the seed of Jacob shall be gathered from their long dispersion. There will be a feast to Israel, the elect of God. It is a sorrowful tale, but

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163. DHC 2:196: “Enoch’s”

164. KHCM, 161, Book B-1, 573: “This”

165. DHC 2:196: adds “forth”

166. DHC 2:196: adds “it”

167. DHC 2:196: omits “roll”

168. DHC 2:196: replaces “upon” with “their teeth at”

169. DHC 2:196: replaces “gnash upon” with “oppose”

170. KHCM, 161, Book B-1, 573: add “may”

171. DHC 2:197: moves “of men” to follow “the worst”

172. KHCM, 162, Book B-1, 573: “a”

173. DHC 2:197: adds “for you”

174. DHC 2:197: omits “in you”

175. DHC 2:197: replaces “is” for “be”

176. DHC 2:197: replaces “him” with “them”

177. DHC 2:197: replaces “him” with “them”

178. Book B-1, 573, Book B-2, 500: “endowment”

179. KHCM, 162, Book B-1, 574, Book B-2, 500: omit “may”

the Gospel must be preached, and God's<sup>180</sup> ministers<sup>181</sup> rejected: but where can Israel be found and receive your testimony, and not rejoice? Nowhere! The prophecies are full of great things that are to take place in the last days. After the elect are gathered out, destructions<sup>182</sup> shall come on the inhabitants of the earth; all nations shall feel the wrath of God, after they have been warned by the Saints of the Most High. If you will not warn them, others will, and you will lose your crowns.

You must prepare your minds to bid a long farewell to Kirtland, even till the great day come. You will see what you never expected to see; you will read<sup>183</sup> the mind of Enoch or Elijah, and the faith of the brother of Jared; you must be prepared to walk by faith, however appalling the prospect to human view; you, and each of you, should feel the force of the imperious mandate, Son, go labor in my vineyard, and cheerfully receive what comes; but in the end you will stand while others will fall.—You have read in the revelation concerning ordination: Beware how you ordain, for all nations are not like this nation; they will willingly receive the ordinances at your hands to put you out of the way. There will be times when nothing but the angels of God can deliver you out of their hands.

We appeal to your intelligence; we appeal to your understanding, that we have so far discharged our duty to you. We consider it one of the greatest condescensions of our heavenly Father in pointing you out to us; you will be stewards over this ministry; you<sup>184</sup> have a work to do that no other men can do; you must proclaim the gospel in its simplicity and purity, and we commend you to God and the word of his grace. You have our best wishes; you have our most fervent prayers, that you may be able to bear this testimony, that you have seen the face of God. Therefore, call upon him in faith and<sup>185</sup> mighty prayer, till you prevail; for it is your duty and your privilege to bear such testimony for yourselves. We now exhort you to be faithful to fulfill your calling; there must be no lack here; you must fulfill in all things; and permit us to repeat, all nations have a claim on you; you are bound together as the three witnesses were; you, notwithstanding,<sup>186</sup> can part and meet, and meet and part again, till your heads are silvered over with age.

He then took them separately by the hand, and said, ["Do you with full purpose of heart take part in this ministry, to proclaim the gospel with all diligence, with these your brethren, according to the tenor and intent of the charge you have received?"] Each of whom<sup>187</sup> answered in the affirmative.

[DN 2 (10 January 1852): 1]

<sup>188</sup>Kirtland, Ohio, February 27, 1835.

This evening, **a meeting of nine of the Twelve of the Apostles, who had been chosen and ordained,**<sup>189</sup> viz: Lyman Johnson, Brigham Young, Heber C. Kimball, Orson Hyde, David W. Patten, Luke Johnson, William E. McLellin, John F. Boynton, and William Smith, assembled<sup>190</sup> at

180. KHCM, 163: "his <God's>"

181. KHCM, 163, Book B-2, 500: add "be"

182. KHCM, 163, Book B-1, 574, Book B-2, 500: "destruction"

183. KHCM, 163, DHC 2:197: replace "read" with "need"; Book B-1, 500 (darker ink): "{\read/}" (TB)

184. KHCM, 164: replaces "you" with "We"

185. DHC 2:198: replaces "and" with "in"

186. DHC 2:198: "notwithstanding you ..."

187. KHCM, 164: replaces "whom" with "which"; DHC 2:198: replaces "whom" with "them"

188. Source: KHCM, 86-88 (WAC) (KCMB [2002], 84-86). Cf. QTAM [1835], 1-4. Deleted portions supplied here in bold type.

189. KHCM, 86, moves the following names below to precede "Parley P. Pratt"

190. KHCM, 86: replaces "assembled" with "was held"

the house of President Joseph Smith, jr., who was present<sup>191</sup>, with Frederick G. Williams, Sidney Rigdon, bishop Whitney, and three elders<sup>192</sup>.<sup>193</sup> Parley P. Pratt had gone to New Portage<sup>194</sup>, and Orson Pratt and Thomas B. Marsh had not yet arrived to receive their ordination.<sup>195</sup>

After **the company were assembled, and the meeting opened by prayer** by President Joseph Smith, jr., he said **he had something to lay before the council, and he thought** if he were<sup>196</sup> heard patiently, he could lay before the council an item which would be of importance. He had for himself learned a fact, by experience, which, on reflection<sup>197</sup>, always gave him deep sorrow. It is a fact, if I now had in my possession, every decision which has<sup>198</sup> been<sup>199</sup> had upon important items of doctrine and duties, **which have been given** since the commencement of this work, I would not part with them for any sum of money; but we have neglected to take minutes of such things, thinking, perhaps, that they would never benefit us afterwards; which, had we now<sup>200</sup>, would decide almost every<sup>201</sup> point of doctrine, which might be agitated. But this has been<sup>202</sup> neglected; and now we cannot bear record to the church and to the world of the great and glorious manifestations, which have been made to us, with that degree of power and authority we otherwise could, if we now had these things to publish abroad.

Since the Twelve are now chosen, I wish to tell them a<sup>203</sup> course which<sup>204</sup> they may pursue, and be benefitted thereafter<sup>205</sup>, in a point of light of which they are not now aware. If they will<sup>206</sup> every time they assemble, appoint a person to preside over them during the meeting, and one or more to keep a record of their proceedings, and on the decision of every question or item, be it<sup>207</sup> what it may, let such decision be written<sup>208</sup>; and such decision will forever remain upon record; and appear an item of covenant or doctrine. An item thus decided may appear at the time, of little or no worth, but should it be published, and one of you lay hands on it after, you will find it of infinite worth, not only to your brethren, but it will be a feast to your own souls.

Here is another important item. If you assemble from time to time, and proceed to discuss important questions, and pass decisions upon the same, and fail to note them down, by and by you will be driven to straits from which you will not be able to extricate yourselves, because

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191. KHCM, 86: omits "who as present"

192. KHCM, 86: replaces "with Frederick ... elders" with "with Presidents Sidney Rigdon and Frederick G. Williams and certain others (viz.) Bishop Newel K. Whitney & Elders John Smith, John Murdock and Evan M. Greene"

193. KHCM, 86: adds: "It may be well to give, also, the names of those nine who were present ..." Then follows the names moved above in MSHjS.

194. DHC 2:198: spells "New Portage"

195. Book B-1, 575: adds "[There is an error in the date of the ordinations on p. 570 and 571]" (WR). On page 571, a note in the left margin reads: "570 Error in date of ordinations" (prob. WR). This evidently refers to the ordinations of Thomas B. Marsh and Orson Pratt. Addenda, 1, Note C, was added to correct this mistake (see above, n. 134). At this point in Book B-2, 501, there are ellipses over a long erasure, probably the bracketed statement in B-1.

196. DHC 2:198: replaces "he were" with "we"

197. DHC 2:198: replaces "reflection" with "recollection"

198. DHC 2:198: replaces "has" with "had"

199. Book B-1, 575: adds "~~given~~"

200. DHC 2:199: "if we had them now"

201. KHCM, 86, Book B-1, 575: "any"

202. Book B-1, 575: "has ~~not~~ been ~~agitated~~"

203. Book B-1, 575: adds "~~secret~~"

204. KHCM, 87: "<which>"

205. KHCM, 87, Book B-1, 575, Book B-2, 501: "hereafter"

206. KHCM, 87, Book B-1, 575, Book B-2, 501: add "on"

207. Book B-1, 576: "let it be"

208. KHCM, 87: replaces "written" with "noted down"; Book B-1, 576: "~~noted down~~ written"

you may be in a situation not to bring your faith to bear with sufficient perfection or power to obtain the desired information; or, perhaps, for neglecting to write these things, when God<sup>209</sup> revealed them, not esteeming them of sufficient worth; the Spirit may withdraw, and God may be angry; and here<sup>210</sup> is, or was, a vast knowledge of infinite importance, which is now lost. What was the cause of this? It came in consequence of slothfulness, or a neglect to appoint a man to occupy a few moments in writing all these decisions.

Here let me prophesy. The time will come, when, if you neglect to do this thing, you will fall by the hands of unrighteous men. Were you to be brought before the authorities, and be accused of any crime or misdemeanor, and be as innocent as the angels of God, unless you can prove yourselves to have been somewhere else, your enemies will prevail over<sup>211</sup> you; but if you can bring twelve men to testify that you were in a certain place, at that time, you will escape their hand<sup>212</sup>. Now if you will be careful to keep minutes of these things, as I have said, it will be one of the most important records ever seen, for every<sup>213</sup> such decisions<sup>214</sup> will ever after remain as items of doctrine and covenants. **I have now placed before you these items, for your consideration and you are left to act according to your own judgments.**

The council then expressed their approbation, concerning the foregoing remarks of President Smith, and appointed Orson Hyde and Wm. E. McLellin **to serve as** clerks of<sup>215</sup> the meeting.

President Smith proposed the following question:—What importance is there attached to the calling of these twelve apostles, different from the other callings, or officers of the church?

After the question was discussed by councilors Patten, Young, [William]<sup>216</sup> Smith, and McLellin, President Joseph Smith, jr., gave the following decision:

They are the twelve apostles, who are called to the office of the<sup>217</sup> traveling High Council, who are to preside over<sup>218</sup> the churches of the saints, among the Gentiles, where there is a<sup>219</sup> presidency established; and they are to travel and preach among the Gentiles, until the Lord shall command them to go to the Jews. They are to hold the keys of this ministry, to unlock the door of the kingdom of heaven unto all nations, and to preach the gospel to every creature.—This is the power, authority, and virtue of their apostleships<sup>220</sup>.

**The meeting closed by President J[oseph]. Smith Junr. in Prayer.**

Oliver Cowdery, Clerk.

<sup>221</sup>Kirtland, Ohio, February 27, 1835.

Having been requested by the trustees of the “*Kirtland School*,” to give a small<sup>222</sup> sketch of the number of students who have attended this<sup>223</sup> institution, and of their progress in the dif-

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209. DHC 2:199: adds “had”

210. DHC 2:199: replaces “here” with “there”

211. DHC 2:199: replaces “over” with “against”

212. KHCM, 88, Book B-1, 576, Book B-2, 502: “hands”

213. DHC 2:199: replaces “every” with “all”

214. Book B-2, 502: “decision”

215. KHCM, 88, Book B-2, 502: replace “of” with “for”

216. KHCM, 88: adds “Wm”

217. KHCM, 88, Book B-2, 502: omit “the”

218. KHCM, 88, Book B-1, 576, Book B-2, 502: add “all”

219. KHCM, 88: replaces “a” with “no”

220. KHCM, 88, DHC 2:200: “apostleship”

221. *Source: M&A* 1 (Feb. 1835): 80. Deleted portion supplied here in bold type.

222. DHC 2:200: omits “small”

223. DHC 2:200: replaces “this” with “the”

ferent sciences, I cheerfully comply with the request, having been an instructor therein from its commencement, in December last.

The school has been conducted under the immediate care and inspection of Joseph Smith, jr., Frederick G. Williams, Sidney Rigdon, and Oliver Cowdery, trustees. When the school first commenced, we received into it both large and small but in about three weeks the classes became so large, and the house so crowded, that it was thought advisable to dismiss all the small students, and continue those only who wished to study the sciences of<sup>224</sup> penmanship, arithmetic, English grammar, and geography. Before we dismissed the small scholars<sup>225</sup>, there were in all about one hundred and thirty who attended; since that time there have been, upon an average, about one hundred; the most of whom have received lectures upon English grammar; and for the last four weeks, about seventy have been studying geography one half the day, and grammar and writing the other part. T.<sup>226</sup> Burdick's arithmetic, S.<sup>227</sup> Kirkham's grammar, and J.<sup>228</sup> Olney's geography, have been used, with<sup>229</sup> Noah Webster's Dictionary, as standard. Since the year 1827, I have taught school in five different States, and <sup>230</sup>visited many schools in which I was not engaged as teacher; but<sup>231</sup> in none, I can say with certainty, have I seen<sup>232</sup> students make more rapid progress, than in this.<sup>233</sup>

**I expect myself to leave the institution, but yet, I have a great desire to see it flourish. I therefore most cheerfully recommend it to all those whose circumstances and situation will allow them to attend, as being a place where strict attention is paid to good morals as well as to the sciences.**

Wm. E. McLellin.

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224. Book B-1, 577: "of"; DHC 2:200: omits "the sciences of"

225. DHC 2:200: replaces "scholars" with "pupils"

226. DHC 2:200: omits "T."

227. DHC 2:200: omits "S."

228. DHC 2:200: omits "J."

229. DHC 2:200: replaces "with" with "and"

230. *M&A* 1:80 adds "I have"

231. DHC 2:200: omits "but"

232. DHC 2:200: "I have seen"

233. Book B-1, 577, Book B-2, 503: add "(Mess[enger] & Advocate p[age] 80)"

13b.

## ORGANIZATION OF THE SEVENTIES

February–March 1835

[DN 2 (10 January 1852): 1 (cont.)]

<sup>1</sup>On the 28th [of February]<sup>2</sup>, the church in council assembled, commenced selecting certain individuals <sup>3</sup>from the number of those who went up to Zion, with me, in the camp: and the following are <sup>4</sup>the names of those who were ordained and blessed at that time, to begin the organization of the *First Quorum of* <sup>5</sup>*Seventies*, according to the visions and revelations which I have<sup>6</sup> received. The Seventies [are]<sup>7</sup> to constitute traveling Quorums, to go into all the earth, whithersoever the Twelve Apostles should<sup>8</sup> call them:

Hiram Winters,  
Elias Hutchins,  
Henry Shibley,  
Roger Orton,  
J. B. Smith  
Harvey Stanley,  
Jedediah M.<sup>9</sup> Grant,  
Lyman Sherman,  
Joseph Hancock,  
Lyman Smith,

Burr Riggs,  
Lewis Robbins,  
Darwin Richardson,  
Joseph Young,  
Alexander Badlam,  
Zebedee Coltrin,  
Solomon Angel,  
John D. Parker,  
Daniel Stearns,<sup>10</sup>  
Hiram Stratten,

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1. *Source*: Following paragraph probably composed by WR, possibly based on D&C 107:38, 93, with the list of names taken from KHCM, 165 (WAC) (*KCMB* [2002], 87). See BHR's expanded list in DHC 2:203–4, probably gleaned from subsequent entries in KHCM (e.g., p. 197, or last paragraph in this chap.).

2. DHC 2:201: adds “of February”

3. DHC 2:201: adds “to be Seventies”

4. Book B-1, 577: adds “~~some~~”

5. Book B-1, 577, Book B-2, 503: add “the”

6. Book B-1, 577: “had”

7. DHC 2:202: adds “are”

8. DHC 2:202: replaces “should” with “shall”

9. Book B-1, 577: omits “M.”; Book B-2, 503: “<M.>” (prob. WB)

10. KHCM, 165: “Daniel Stevens”



Peter Buchanan,  
David Elliot,  
Almon W.<sup>11</sup> Babbitt,  
Levi Gifford,  
Joseph B. Nobles,<sup>12</sup>  
Lorenzo Booth,  
Zera S. Cole,  
Leonard Rich,  
Harrison Burgess,  
Alden Burdick,  
William F. Cahoon,  
Harper Riggs,<sup>14</sup>

Sylvester Smith,  
William Pratt,  
Ezra Thayre,  
Levi W. Hancock,  
Solomon Warner,<sup>13</sup>  
Israel Barlow,  
Willard Snow,  
Hazen Aldrich,  
Charles Kelly,  
Jenkins Salisbury,  
George A. Smith,  
Nathan B. Baldwin,  
Bradford Elliot.<sup>15</sup>

<sup>16</sup>The council adjourned to the day following, March 1st: when, after attending the funeral of Seth Johnson, several who had recently been baptized, were confirmed, and the sacrament was<sup>17</sup> administered to the church. Previous to the administration, I <sup>18</sup>spoke of the propriety of this institution in the church, and urged the importance of doing it with acceptance before the Lord, and asked, How long do you suppose a man may partake of this ordinance, unworthily, and the Lord not withdraw his Spirit from him? How long will he thus trifle with sacred things, and the Lord not give him over to the buffetings of Satan until the day of redemption? The church should know if they are unworthy from time to time, to partake, lest<sup>19</sup> the servants of God<sup>20</sup> be forbidden <sup>21</sup>to administer it. Therefore our hearts ought to humble themselves<sup>22</sup>, and we to repent of our sins, and put away evil from among us.

<sup>23</sup>After sacrament, the council continued the ordination and blessing of those previously called; also John Murdock, [and]<sup>24</sup> S. W. Denton, were ordained and blessed; Benjamin Winchester, Hyrum Smith and Frederick G. Williams were blessed, and Joseph Young and Sylvester Smith were ordained Presidents of the Seventies.

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11. Book B-1, 577: omits "W."; Book B-2, 503: "<W.>" (prob. WB)

12. DHC 2:203: "Noble"

13. KHCM, 165: "Salmon Warner"

14. KHCM, 165, Book B-1, 578, DHC 2:203: "Harpin Riggs"

15. Bradford Elliot not listed in KHCM, 165, but he was among those given an ordination blessing on 1 Mar. 1835 (see p. 169).

16. *Source*: Based on KHCM, 169-92 (WAC) (KCMB [2002], 90-104). Arranged differently and abbreviated in MSHijS, with the funeral of Seth Johnson taken from p. 169, and remainder from p. 172. Changed to first person.

17. Book B-1, 578: "<was>" (WR)

18. KHCM, 172: adds "addressed the church and the council upon the propriety of attending to this ordinance with pure hearts and pure desires [and]"

19. KHCM, 172: omits "lest"

20. KHCM, 172: replaces "God" with "the Lord"

21. Book B-2, 503: "{\forbidden/} [eoe]"

22. DHC 2:204: "be humble"

23. This paragraph apparently attempts to summarize the content of the blessing and ordinations of the forty-two men recorded in KHCM, 169-92.

24. Book B-1, 578: "Ezra Thayer &."; DHC 2:204: adds "and"

<sup>25</sup>Kirtland, March 7th, 1835.<sup>26</sup> This day a meeting of the church of Latter Day Saints was called **in this place** for the purpose of blessing, in the name of the Lord, those who have heretofore assisted in building (by their labor and other means) the House of the Lord in this place.

The morning was occupied by President Joseph Smith, jr., in teaching the church the propriety and necessity of purifying itself. In the afternoon the names of those who had assisted to build the house were taken, and further instructions received from Pres. Smith. He said that those who had distinguished themselves thus far by consecrating to the upbuilding of the house of the Lord, as well as laboring thereon, were to be remembered; that those who build it should own it, and have the control of it.

After further remarks, those who performed the labor on the building, voted unanimously that they would continue to labor thereon, till the house should be completed.

**Passed by unanimous voice.**

President Sidney Rigdon was appointed to lay on hands and bestow blessings in the name of the Lord.

The Presidents<sup>27</sup> were blessed, and Reynolds Cahoon, Hyrum Smith, and Jared Carter, the building committee (the last two)<sup>28</sup> though<sup>29</sup> were<sup>30</sup> not present, yet their rights in the house were preserved.

The following are the<sup>31</sup> names of those who were blessed in consequence of their labor on the house of the Lord in Kirtland, and those who consecrated to its upbuilding: [Sunday afternoon, March 8th.]<sup>32</sup>

Sidney Rigdon,  
Joseph Smith, jr.,  
F. G. Williams,  
Joseph Smith, sen.,  
Oliver Cowdery,  
N[ewel] K. Whitney,  
Reynolds Cahoon,  
Hyrum Smith,  
Jared Carter,  
Jacob Bump,  
Artemus Millet,  
Alpheus Cutler,  
Asa Lyman,  
Josiah Butterfield,  
Noah Packard,  
James<sup>33</sup> Putnam,  
Isaac Hill,

John Smith,  
Samuel H. Smith,  
Thomas Fisher,  
Starry Fisk,  
Amos R. Orton,  
Almon Sherman,  
Warren Smith,  
Moses Bailey,  
Sebe Ives,  
Andrew H. Aldrich,  
Ebenezar Jennings,  
Oliver Granger,  
Orson Johnson,  
James Lake,  
William Redfield,  
Cyrus Lake,  
Harvey Smith,

25. *Source*: Closely follows KHCM, 192-96 (WAC) (KCMB [2002], 104-7). Some light and heavy editing. Deleted material supplied here in bold type.

26. DHC 2:205: omits year.

27. KHCM, 192: "Presidency"

28. KHCM, 192: omits "two"; Book B-1, 578: "<(the last two)>" (WR)

29. KHCM, 192: omits "though"; DHC 2:205: "though the last two"

30. Book B-1, 578, Book B-2, 504: omit "were"

31. KHCM, 192: omits "The following are the"

32. Brackets and date in *DN* and *DHC*; Book B-1, 579, and Book B-2, 504, put this date partway through the list of names (see below), indicating two days of blessings.

33. KHCM, 193: "Jonas"

Edmund Durfee, sen.,	Issac Cleveland,
Edmund Durfee, jr.,	William Barker,
Gideon Ormsby,	Samuel S. Brannan,
Albert Miner,	John Wheeler,
Ira Ames,	Henry Baker,
Salmon Gee,	William Fisk,
Peter Shirts,	Henry Wilcox,
Isaac Hubbard,	George Gee,
Horace Burgess,	Lorenzo Young,
Dexter Stillman,	David Clough,
Amos F. Herrick,	James Durfee,
Mayhew Hillman,	Joseph Coe,
William Carter,	Thomas Gates,
William Burgess,	Loren Babbitt,
Giles Cook,	Blake Baldwin,
Malcum <sup>34</sup> C. Davis	Joseph B. Bosworth,
Jaman Aldrich,	Gad Yale,
John Young, sen.	John Johnson,
Ezra Strong,	John Tanner,
oel McWithy, <sup>35</sup>	Henry G. Sherwood,
Matthew Foy,	Sidney Tanner,
James Randall,	Joseph <sup>36</sup> Tippits,
John P. Green, <sup>37</sup>	Robert Quigley,
Aaron E. <sup>38</sup> Lyon,	Erastus Babbitt,
Thomas Burdick,	Samuel Canfield,
Truman Wait,	Phineas H. Young,
Edmund Bosley,	Samuel Rolfe, <sup>39</sup>
William Bosley,	Calvin W. Stoddard,
William Perry,	Josiah Fuller,
Don Carlos Smith,	Erastus Rudd,
Shadrach Roundy,	Isaac G. Bishop,
Joel Johnson,	Roswell Murray,
Oliver Higley,	Benjamin Wells,
<b>Sunday afternoon<sup>40</sup> March 8<sup>41</sup></b>	Nehemiah Harman,
Evan M. Green, <sup>42</sup>	Oliver Wetherby,
Levi Osgood,	Thomas Hancock,
Alpheus Harmon,	Josua <sup>43</sup> Grant,
Joseph C. Kingsbury,	William Draper,

34. KHCM, 193: "M."

35. Book B-1, 579: "McWithee"; KHCM, 193, Book B-2, 504: "McWithee"

36. KHCM, 194: adds "H."

37. DHC 2:205: spells "Greene"

38. KHCM, 192: "C."

39. KHCM, 194, Book B-2, 505: "Rolf"

40. KHCM, 192: replaces "afternoon" with "P.M."

41. KHCM, 193, Book B-1, 579, and Book B-2, 504, add date here instead of at beginning of list (see above).

42. DHC 2:206: spells "Greene"

43. KHCM, 194, Book B-2, 505: "Joshua"; DHC 2:206: "Josuah"

Ira Bond,  
Z. H. Brewster,  
Samuel Thomson,  
John Ormsby,  
Luman Carter,

Ransom V. Beuren,<sup>44</sup>  
Tunis Rappellee,  
John Reed,  
Samuel Wilcox,  
Benjamin Johnson.

<sup>45</sup>The blessings and ordinations of particular individuals of the foregoing were as follows<sup>46</sup>:—Reynolds Cahoon, Jacob Bump, and Artemus Millet were blessed with the blessings of heaven and a right in the House of the Lord in Kirtland, agreeable to the labor and expense<sup>47</sup> they had performed thereon<sup>48</sup>.

Alpheus Cutler, Asa Lyman, Josiah Butterfield, Noah Packard, Jonas Putnam, and Isaac Hill received the same blessing. The blessing referred to was according to each man's labor or donation; and in addition, elder Packard was promised wisdom and ability to proclaim the gospel<sup>49</sup>.

Edmund Durfee, sen., Edmund Durfee, jr., and Gideon Ormsby received the same blessing, and Edmund Durfee, jr., was ordained an elder. Albert Miner, Ira Ames, Salmon Gee, Peter Shirts, Isaac Hubbard, and Horace Burgess were blessed, and P[eter]. Shirts and H[orace]. Burgess were ordained elders.

Dexter Stillman, Amos F. Herrick and Matthew Hillman were blessed.

Wm. Burgess, Jaman Aldrich and John Young, sen., were blessed; Giles Cook, jr., and M. C. Davis were blessed, and ordained elders; Wm. Carter, who was blind, was promised a restoration to<sup>50</sup> sight, if faithful.

Ezra Strong, Joel McWithy, Matthew Foy, James Randall, and Aaron C. Lyon were blessed; John P. Green[e] was ordained a missionary to the Lamanites, after others have unlocked the door, with a promise of gathering many to Zion, and of returning at the end of his mission with great joy<sup>51</sup>, to enjoy the blessings of his family.

Thomas Burdick, Truman Wait, and Edmund Bosley were blessed, and elder Bosley was told that God had a work for him, <sup>52</sup>to go and preach the gospel to the sectarian priests of this age; to call after them and hunt them up, wherever he could hear of them, and preach the gospel to them whether they will hear or not<sup>53</sup>.

William Bosley and William Perry<sup>54</sup> was<sup>55</sup> blessed and ordained elders. Don Carlos Smith was blessed with a promise of wisdom to proclaim the gospel, and also to write in wisdom. Shadrach Roundy, Joel Johnson, and Oliver Higbee were blessed.

**Closed by prayer of President S[idney]. Rigdon.**

Adjourned till tomorrow.<sup>56</sup>

44. KHCM, 194, DHC 2:206: "Ransom Van Leuven"

45. The following eight paragraphs from KHCM, 194–95, were heavily edited and rearranged without significant change in meaning.

46. KHCM, 194: omits previous sentence

47. DHC 2:207: omits "and expense"

48. KHCM, 195: replaces "thereon" with "on the same"; DHC 2:207: adds "and the means they had contributed"

49. KHCM, 195: adds "in addition to a place in the house"

50. KHCM, 195: "promised a blessing of being restored to"; DHC 2:207: replaces "to" with "of"

51. DHC 2:207: moves "with great joy" to follow "returning"

52. DHC 2:207: adds "viz."

53. DHC 2:207: replaces "not" with "forbear"

54. DHC 2:207: mistakenly reads "Berry"

55. Book B-1, 580, Book B-2, 505, DHC 2:207: replace "was" with "were"

56. This line not in KHCM, 196.

<sup>57</sup>March 8th.<sup>58</sup> Met <sup>59</sup>pursuant to adjournment **for the purpose of further blessing those who had assisted in building the House of the Lord in Kirtland.**—Evan M. Green[e], Levi Osgood, Alpheus Harmon, Joseph C. Kingsbury, Ira Bond, Z. H. Brewster, Samuel Tompkins, John Ormsby, Luman Carter, John Smith, Samuel H. Smith, Thomas Fisher, Starry Fisk, Amos R. Orton, and Almon Sherman were blessed.

**Brother Fisk, whose family was afflicted, was promised a blessing if faithful.**

Amos R. Orton was ordained an elder and a missionary to the Lamanites. Andrew H. Aldrich, Thomas Bailey, Sebe<sup>60</sup> Ives, Ebenezer Jennings, Oliver Granger, Orson Johnson, Warren Smith, James Lake, and William Redfield were blessed, and Wm. Redfield was ordained an elder.

Cyrus Lake, Harvey Smith, Isaac Cleveland, William Baker, Samuel S. Brannan<sup>61</sup>, John Wheeler, Henry Baker, William Fisk, Henry Wilcox, George W. Gee, David Clough and Lorenzo <sup>62</sup>Young were blessed, and elder Young was set apart <sup>63</sup>a missionary to the Lamanites. James Durfee, Joseph Coe, Thomas Gates, Loren Babbit, Blake Baldwin, and Joseph B. Baldwin were blessed.

John Johnson, John Tanner, and Gad Yale were blessed; and Gad Yale being one who went to the relief of the<sup>64</sup> brethren in Missouri, was blessed accordingly. Henry G. Sherwood, Sidney Tanner, Joseph H. Tippits, Robert Quigley, and Erastus Babbit were blessed; and Samuel Canfield was blessed and ordained an elder.

Phineas H. Young, Samuel Rolfe, and Calvin H. Stoddard were blessed<sup>65</sup>, and elder Young was ordained a missionary to the Lamanites. Erastus Rudd, Josiah Fuller, Isaac H. Bishop, Roswell Murray, Benjamin Wells, Nehemiah Harman, Thomas Hancock, Oliver Wetherby, Joshua Grant, jr., William Draper, jr., Ransom Van Beuren<sup>66</sup>, Tunis Rappee<sup>67</sup>, John Rudd, and Samuel Wilcox were blessed.

Moses Martin, who went to Missouri, was set apart to be one of the Seventies, and blessed<sup>68</sup>: [“If thou art not purified, thou wilt not be able to execute thy commission. Thou wilt fall into the snares and into the hands of enemies who will take thy life; thou must begin to make a complete reformation in thyself.”]

Oliver Cowdery, Clerk.<sup>69</sup>

The following **are five names of such as** belong to the Seventies<sup>70</sup>, but the date<sup>71</sup> of

57. Source: Based on KHCM, 196-97 (WAC) (KCMB [2002], 107-9). Heavily edited and rearranged without significant change in meaning. Deleted material supplied here in bold type.

58. KHCM, 196: “Sabbath morning March 8th 1835”

59. Book B-1, 580: “in ~~the~~”

60. KHCM, 196, Book B-1, 580, Book B-2, 506, DHC 2:207: “Seba”

61. KHCM, 196, Book B-1, 580, Book B-2, 506: “Braman”

62. DHC 2:208: adds “D.”

63. DHC 2:208: adds “as”

64. KHCM, 196-97: replaces “the” with “their afflicted”

65. KHCM, 197: omits “were blessed”

66. Book B-1, 581: “Ranso\m/ Van B<L>e\uv/en”; “m” *w.o.* “n” and “uv” *w.o.* “wr”; Book B-2, 506 (darker ink): “Ransom Van Le\uv/en”; “uv” *w.o.* “w”; KHCM, 197, Book B-2, 506, DHC 2:208: “Ransom Van Leuven”. Corrected by apostolic committee on 13 May 1845 (see vol. 7, IV.4).

67. KHCM, 197, Book B-1, 581: “Rappalee”

68. KHCM, 197: omits “and blessed”; DHC 2:208: adds “and warned as follows”

69. Book B-1, 581: “/Oliver Cowdery clerk\” (WR)

70. KHCM, 197: “Seventy”

71. KHCM, 197: replaces “date” with “time”

their ordinations is not definitely known<sup>72</sup>; Milo Andrews<sup>73</sup>, Joseph Winchester, Zerubabel Snow, Heman T. Hyde, Henry Brown, Nelson Higgins, (Hezekiah Fisk was blessed, but was not one of the Seventies<sup>74</sup>) Henry Beaman, Jesse Huntsman, Royal Barney, Zebedee Coltrin, Henry Heriman, and Lorenzo <sup>75</sup>Barnes; James L. Thompson was blessed, but not ordained.

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72. KHCM, 197: replaces “is not definitely known” with “cannot be accurately ascertained”

73. KHCM, 197: “Andress”; Book B-2, 506: “Andr{\ews/}<us>” (US); DHC 2:208: “Andrus”

74. KHCM, 197: replaces “was blessed ... Seventies” with “many blessings were pronounced upon his head but he is not one of the 70”

75. DHC 2:208: adds “D.”





14.

## REVELATION ON PRIESTHOOD

March 1835

[DN 2 (10 January 1852): 1 (cont.)]

<sup>1</sup>Kirtland, March 12th, 1835. This evening the Twelve assembled, and the council was opened by President<sup>2</sup> Joseph Smith, jr.; and he proposed we take our first mission through the Eastern States, to the Atlantic Ocean, and hold conferences in the vicinity of the several branches of the church for the purpose of regulating all things necessary for their welfare.

It was proposed that the Twelve leave Kirtland on the 4th day of May, which was unanimously agreed to.

It was then proposed that during their present mission, elder Brigham Young should open the door <sup>3</sup>to the remnants of Joseph who dwell among the Gentiles, which was carried.

It was motioned and<sup>4</sup> voted that the Twelve should hold their first conference in Kirtland, May 2d; in Westfield, New York, May 9th; in Freedom, N.Y., May 22d; in Lyonstown, N.Y., June 5th; on<sup>5</sup> Pillow Point, June 19th<sup>6</sup>; in West Loboro', Upper Canada, June 29th; in Johnsbury, Vermont, July 17th; in Bradford, Massachusetts, August 7th; in Dover, New Hampshire, September 4th; in Saco, Maine, September 18th; Farmington, Maine, October 2d.

Orson Hyde,  
Wm. E. McLellin, Clerks.

[DN 2 (24 January 1852): 1]

<sup>7</sup>Kirtland, March 28th.

This afternoon the Twelve met in council, and had a time of general confession; on reviewing our past course we are satisfied and feel to confess also, that we have not realized the importance of our calling, to that degree that we ought; we have been light minded and vain, and in many things <sup>8</sup>done *wrong, wrong*.<sup>9</sup> For all these things we have asked the

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1. *Source*: QTAM [1835], 4 (OH).

2. Book B-1, 581: "president" emended to read "prayer"

3. DHC 2:209: adds "of the Gospel"

4. DHC 2:209: omits "motioned and"

5. DHC 2:209: replaces "on" with "at"

6. DHC 2:209: "10th"

7. *Source*: KHCM, 198 (WAC) (KCMB [2002], 111), which gives the date "March 28th 1836".

8. DHC 2:209: adds "have"

9. DHC 2:209: omits second "wrong"

forgiveness of our heavenly Father; and wherein we have grieved or wounded the feelings of the Presidency, we ask their forgiveness. The time <sup>10</sup>when we are about to separate, is near<sup>11</sup>; and when we shall meet again God only knows; we therefore feel to ask of him whom we have acknowledged to be our Prophet and Seer, that he inquire of God for us, and obtain a <sup>12</sup>revelation, (if consistent) that we may look upon it when we are separated, that our hearts may be comforted. Our worthiness has not inspired us to make this request, but our unworthiness. We have unitedly asked God our heavenly Father to grant unto us through his Seer, a revelation of his mind and will concerning our duty the coming season, even a great revelation, that will enlarge our hearts, comfort us in adversity, and brighten our hopes amidst the powers of darkness.

Orson Hyde,  
Wm. E. McLellin, Clerks.

To President Joseph Smith, jr., Kirtland, Ohio.

In compliance with the above request, I inquired of the Lord and received for answer the following:

#### REVELATION ON PRIESTHOOD.

[D&C 107]

1. There are, in the church, two priesthoods: namely, the Melchisedek and the Aaronic, including the Levitical Priesthood. Why the first is called the Melchisedek priesthood, is because Melchisedek was such a great high priest; before his day it was called *the Holy Priesthood after the Order of the Son of God*; but out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that priesthood after Melchisedek, or the Melchisedek Priesthood.

2. All other authorities or offices in the church are appendages to this priesthood; but there are two divisions, or grand heads. One is the Melchisedek priesthood, and the other is the Aaronic, or Levitical priesthood.

3. The office of an elder comes under the priesthood of Melchisedek; the Melchisedek priesthood holds the right of Presidency, and has power and authority over all the offices in the church, in all ages of the world, to administer in spiritual things.

4. The Presidency of the high priesthood after the order of Melchisedek, have a right to officiate in all the offices in the church.

5. High Priests, after the order of the Melchisedek priesthood, have a right to officiate in their own standing, under the direction of the presidency, in administering spiritual things, and also in the office of an elder, priest, (of the Levitical order) teacher, deacon and member.

6. An elder has a right to officiate in his stead, when the high priest is not present.

7. The high priest, and elder, are to administer in spiritual things, agreeably to the covenants and commandments of the church; and they have a right to officiate in all these offices of the church, when there are no higher authorities present.

8. The second priesthood is called the priesthood of Aaron, because it was conferred upon Aaron and his seed, throughout all their generations. Why it is called the lesser priesthood, is because it is an appendage to the greater, or the Melchisedek priesthood, and has power in administering outward ordinances. The bishopric is the presidency of this priesthood, and holds the keys or authority of the same; no man has a legal right to this office, to hold

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10. KHCM, 198: adds "has come"

11. Book B-2, 507 (different ink): "<is near>" (pos. RLC)

12. KHCM, 198: adds "written"; Book B-1, 582: "~~written~~"

the keys of this priesthood, except he be a literal descendant of Aaron. But as a high priest, of the Melchisedek priesthood, has authority to officiate in all the lesser offices, he may officiate in the office of bishop, where no literal descendant of Aaron can be found, provided he is called, and set apart, and ordained unto this power, by the hands of the presidency of the Melchisedek priesthood.

9. The power and authority of the higher or Melchisedek priesthood, is to hold the keys of all the spiritual blessings of the church; to have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them; to commune with the general assembly and church of the first born, and to enjoy the communion and presence of God the Father, and Jesus, the Mediator of the New Covenant.

10. The power and authority of the lesser, or Aaronic priesthood, is, to hold the keys of the ministering of angels, and to administer in inward ordinances, the letter of the gospel, the baptism of repentance for the remission of sins, agreeably to the covenants and commandments.

11. Of necessity there are presidents, or presiding officers, growing out of, or appointed of, or from among those who are ordained to the several offices in these two priesthoods. Of the Melchisedek priesthood three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith and prayer of the church, form a quorum of the presidency of the church. The twelve traveling councilors are called to be the twelve Apostles, or special witnesses of the name of Christ, in all the world; thus differing from other officers in the church, in the duties of their calling; and they form a quorum equal in authority and power, to the three presidents previously mentioned. The Seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world; thus differing from other officers in the church in the duties of their calling; and they form a quorum, equal in authority to that of the twelve especial witnesses or Apostles, just named; and every decision made by either of these quorums, must be by the unanimous voice of the same; that is, every member in each quorum, must be agreed to its decisions, in order to make their decisions of the same power or validity one with the other; [a majority may form a quorum when circumstances render it impossible to be otherwise] unless this is the case, their decisions are not entitled to the same blessings which the decision of a quorum of three presidents were anciently, who were ordained after the order of Melchisedek, and were righteous and holy men. The decisions of these quorums, or either of them are to be made in all righteousness; in holiness and lowliness of heart; meekness and long suffering; in faith, and virtue, and knowledge; temperance, patience, godliness, brotherly kindness and charity; because the promise is if these things abound in them, they shall not be unfruitful in the knowledge of the Lord; and in case that any decision of these quorums, is made in unrighteousness, it may be brought before a general assembly of the several quorums, which constitute the spiritual authorities of the church, otherwise there can be no appeal from their decision.

12. The twelve are a traveling, presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church, agreeably to the institution of heaven, to build up the church, and regulate all the affairs of the same, in all nations, first unto the Gentiles, and secondly unto the Jews.

13. The Seventy are to act in the name of the Lord, under the direction of the Twelve, or the traveling high council, in building up the church, and regulating all the affairs of the same in all nations; first unto the Gentiles and then to the Jews;—the twelve being sent out, holding the keys to open the door by the proclamation of the gospel of Jesus Christ, and first unto the Gentiles, then unto the Jews.

14. The standing high council at the stakes of Zion form a quorum equal in authority, in the affairs of the church, in all their decisions, to the quorum of the presidency, or to the traveling high council.

15. The high council in Zion form a quorum, equal in authority, in the affairs of the church, in all their decisions, to the councils of the Twelve at the stakes of Zion.

16. It is the duty of the traveling high council, to call upon the Seventy, when they need assistance, to fill the several calls for preaching and administering the gospel, instead of any others.

17. It is the duty of the Twelve in all large branches of the church, to ordain evangelical ministers, as they shall be designated unto them by revelation.

18. The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. This order was instituted in the days of Adam, and came down by lineage in the following manner:

19. From Adam to Seth, who was ordained by Adam at the age of 69 years, and was blessed by him three years previous to his (Adam's) death, and received the promise of God by his father, that his posterity should be the chosen of the Lord; and that they should be preserved unto the end of the earth, because he (Seth) was a perfect man, and his likeness was the likeness or image of his father's, insomuch that he seemed to be like unto his father in all things, and could be distinguished from him only by his age.

20. Enos was ordained at the age of 134 years and four months, by the hand of Adam.

21. God called upon Cainan in the wilderness, in the fortieth year of his age, and he met Adam in journeying to the place Shedolamak; he was eighty-seven years old when he received his ordination.

22. Mahalaleel was 496 years and seven days old, when he was ordained by the hand of Adam, who also blessed him.

23. Jared was 200 years old when he was ordained under the hand of Adam, who also blessed him.

24. Enoch was 25 year old when he was ordained under the hand of Adam, and he was 65, when Adam blessed him, and he saw the Lord, and he walked with him, and was before his face continually; and he walked with God 365 years; making him 430 year old when he was translated.

25. Methuselah was 100 years old when he was ordained under the hand of Adam.

26. Lamech was 32 years old when he was ordained under the hand of Seth.

27. Noah was 10 years old when he was ordained under the hand of Methuselah.

28. Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all high priests, with the residue of his posterity, who were righteous, into the valley of Adam-ondi-ahman, and there bestowed upon them his last blessing. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael the Prince, the Archangel. And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head; a multitude of nations shall come of thee; and thou art a prince over them forever.

29. And Adam stood up in the midst of the congregation, and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation. These things were all written in the Book of Enoch, and are to be testified of in due time.

30. It is the duty of the Twelve, also, to ordain and set in order all the other officers of the church agreeably to the revelation which says:

31. To the Church of Christ in the land of Zion, in addition to the church laws, respecting church business: Verily I say unto you, says the Lord of Hosts, there must needs be presiding elders, to preside over those who are of the office of an elder; and also priests to preside over those who are of the office of a priest; and also teachers to preside over those who are of the office of a teacher, in like manner; and also the deacons; wherefore from deacon to teacher,

and from teacher a priest, and from priest to elder, severally as they are appointed, according to the covenants and commandments of the church; then comes the high priesthood, which is the greatest of all. Wherefore, it must needs be that one be appointed, of the high priesthood, to preside over the priesthood; and he shall be called president of the high priesthood of the church; or in other words, the presiding high priest, over the high priesthood of the church. From the same comes the administering of ordinances, and blessings upon the church, by the laying on of the hands.

32. Wherefore the office of a bishop is not equal unto it; for the office of a bishop is in administering all temporal things; nevertheless, a bishop must be chosen from the high priesthood unless he is a literal descendant of Aaron; for unless he is a literal descendant of Aaron he cannot hold the keys of that priesthood; nevertheless, a high priest, that is after the order of Melchisedek, may be set apart unto the ministering of temporal things, having a knowledge of them by the Spirit of truth, and also to be a judge in Israel, to do the business of the church to sit in judgment upon transgressors upon testimony, as it shall be laid before him, according to the laws, by the assistance of his counselors, whom he has chosen, or will choose among the elders of the church; this is the duty of a bishop who is not a literal descendent of Aaron, but has been ordained to the high priesthood after the order of Melchisedek.

33. Thus shall he be a judge, even a common judge among the inhabitants of Zion, or in a stake of Zion, or in any branch of the church where he shall be set apart unto this ministry, until the borders of Zion are enlarged, and it becomes necessary to have other bishops, or judges in Zion, or elsewhere; and inasmuch as there are other bishops appointed, they shall act in the same office.

34. But a literal descendant of Aaron has a legal right to the presidency of this priesthood, to the keys of this ministry, to act in the office of bishop independently, without counselors, except in a case where the president of the high priesthood after the order of Melchisedek is tried; to sit as a judge in Israel, and the decision of either of these councils, agreeably to the commandment, which says:

35. Again verily, I say unto you, the most important business of the church, and the most difficult cases of the church, inasmuch as there is not satisfaction upon the decision of the bishop, or judges, it shall be handed over and carried up unto the council of the church, before the presidency of the high priesthood; and the presidency of the council of the high priesthood, shall have power to call other high priests, even twelve, to assist as counselors; and thus the presidency of the high priesthood, and its counselors, shall have power to decide upon testimony, according to the laws of the church, and after this decision, it shall be had in remembrance no more before the Lord; for this is the highest council of the church of God and a final decision upon controversies, in spiritual matters.

36. There is not any person belonging to the church who is exempt from this council of the church.

37. And inasmuch as a president of the high priesthood shall transgress, he shall be had in remembrance before the common council of the church, who shall be assisted by twelve counselors of the high priesthood, and their decision upon his head shall be an end of controversy concerning him. Thus none shall be exempted from the justice, and the laws of God; that all things may be done in order and in solemnity, before him, according to truth and righteousness.

38. And again, verily I say unto you, the duty of a president over the office of a deacon, is to preside over twelve deacons, to sit in council with them, and to teach them their duty, edifying one another, as it is given according to the covenants.

39. And also the duty of the president over the office of the teachers, is to preside over twenty-four of the teachers, and to sit in council with them, teaching them the duties of their office as given in the covenants.

40. Also the duty of the president over the priesthood of Aaron, is to preside over forty-eight priests, and sit in council with them, to teach them the duties of their office, as it is given in the covenants. This president is to be a bishop; for this is one of the duties of this priesthood.

41. Again, the duty of the president over the office of elders, is to preside over ninety-six elders, and to sit in council with them, and to teach them according to the covenants. This presidency is a distinct one from that of the Seventy, and is designed for those who do not travel into all the world.

42. And again, the duty of the president of the office of the high priesthood, is to preside over the whole church, and to be like unto Moses. Behold, here is wisdom; yea, to be a seer, a revelator, a translator, and a prophet, having all the gifts of God which he bestows upon the head of the church.

43. And it is according to the vision, showing the order of the Seventy, that they should have seven presidents to preside over them, chosen out of the number of the Seventy; and the seventh president of these presidents, is to preside over the six; and these seven presidents are to choose other seventy beside the first seventy, to whom they belong; and are to preside over them; and also other seventy till seven times seventy, if the labor in the vineyard of necessity requires it; and these Seventy are to be traveling ministers unto the Gentiles, first, and also unto the Jews; whereas, other offices of the church, who belong not unto the Twelve, neither to the Seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow; notwithstanding, they may hold as high and responsible offices in the church.

44. Wherefore, now, let every man learn his duty and act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand; even so, amen.

15.

# FIRST MISSION OF THE TWELVE

## March–June 1835

[DN 2(7 February 1852): 1]

The school [in Kirtland]<sup>1</sup> closed the last week in March, to give the elders an opportunity to go forth and proclaim the gospel, preparatory to the endowment.

<sup>2</sup>Sunday, March 29th, I preached about three hours, at Huntsburgh, where <sup>3</sup>Wm. E. McLellin had been <sup>4</sup>holding a public discussion, on a challenge from J. M. Tracy, a Campbellite preacher, the two days previous, on the divinity of the Book of Mormon; at the close of which two were baptized; and on Monday, four more came forward for baptism.

<sup>5</sup>April 3d and 4th, a conference of the saints was held at Freedom, New York<sup>6</sup>, Sidney Rigdon presiding.

Fifteen branches of the church were represented; five of which had not<sup>7</sup> been previously represented at any conference, numbering about fifty members.

Elder Chester L. Heath, of Avon, was expelled from the church, for breach of covenant, and not observing the Word of Wisdom.

WARREN A.<sup>8</sup> COWDERY, Clerk.

<sup>9</sup>The following is the copy of a letter from certain members of the Irvingite church (so called)

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1. DHC 2:218: adds “in Kirtland”

2. *Source*: Based on *M&A* 1 (Apr. 1835): 102–3. Cf. *MSt* 26 (1864): 808.

3. Book B-1, 588: adds “there”

4. Book B-1, 588: adds “debating”

5. *Source*: Based on *M&A* 1 (Apr. 1835): 101–2.

6. Book B-1, 588: “~~Ohio~~ <New York>” (prob. WR). Corrected by apostolic committee on 14 May 1845 (see vol. 7, IV.4).

7. Book B-1, 588: “not” overwrites “never” (WR); Book B-2, 513: “<not>” (pos. WB)

8. Book B-1, 588: “~~Oliver~~ <Warren A.>” (WR)

9. Book B-1, 588 (pencil): adds “<See D. Addenda page 1>” (pos. WR). The following introduction and letter were added in Book B-1, Addenda, 1–2, Note D, by WB possibly on 12 May 1845, and incorporated in Book B-2, 513–14, by WB between 19–28 May 1845 (see MSHi Chronology). BHR moved the letter to accompany JS’s remarks on the same subject below (from p. 218 to pp. 230–32 in chap. 16), and replaced the introductory paragraph with the following: “About this time, I received an introduction to Mr. Hewitt, a preacher who had come out from Europe, with his wife, to examine this work; he stated that he was delegated by his church for this purpose, and presented a letter of commendation, a copy of which follows: ...” *Source*: A note in the margin of B-1 in pencil indicates that the source for the added material is *M&A* 2 (May 1836): 316. See also “Material facts left out of the history,” in vol. 7, IV.1.



in England, presented to certain elders of the church of Latter Day Saints, on the evening of the 10th of June, 1835, by a gentleman named in the same, at the time calling himself a communicant, and preacher of that church:

*To the Saints of the Most High:*

Dear Brethren in the Lord:—At a council of the pastors of our church, held March 28th, 1835, upon the propriety of the Rev. John Hewitt visiting you, it was resolved and approved that as he had an anxious desire<sup>10</sup> to go to<sup>11</sup> America to see <sup>12</sup>things that are spoken of in one of your papers, (brought here by a merchant from New York) he should have, as he desired, the sanction of the council, and if it pleased the Lord, his approval. The Lord hath seen our joy and gladness to hear that he was raising up a people for himself in that part of the New World, as well as here. O may our faith increase that he may have evangelists, apostles, and prophets, filled with the power of the Spirit, and performing his will in destroying the works of darkness.

The Rev. Mr. Hewitt was professor of mathematics in Rotherham<sup>13</sup> Independent Seminary, and four years pastor of Barnsley<sup>14</sup> Independent Church. He commenced preaching the doctrines we taught about two years since, and was excommunicated. Many of his flock followed him, so that he was<sup>15</sup> eventually installed in the same church, and the Lord's work prospered.—As he is a living epistle, you will have, if all be well, a full explanation. Many will follow, should he approve of the country, &c., who will help the cause, because the Lord hath favored them with this world's goods. We had an utterance during our meeting, which caused us to sing for joy. The Lord was pleased with our brother's holy determination to see you; and we understand that persecution had been great among you, or would be, but we were commanded not to fear, for he would be with us. Praise the Lord.

The time is at hand when distance shall be no barrier between us; but when, on the wings of love, Jehovah's messages shall be communicated by his saints. The Lord bless our brother, and may he prove a blessing to you. Be not afraid of our enemies; they shall, unless they repent, be cast down by the Lord of Hosts.—The workers of iniquity have been used by the prince of darkness to play the counterfeit; but discernment has been given to us, that they were immediately put to shame, by being detected, so that the flock never suffered as yet by them.

Grace, mercy and peace be unto you from God our Father, and from the Spirit, Jesus Christ our Lord: amen.

I am, dear sir<sup>16</sup>, your brother in the gospel,

<sup>17</sup>THOMAS SHAW.

Barnsley<sup>18</sup>, April 21, 1835.

<sup>19</sup>One object, and only one, has induced us to lay the foregoing letter from England, before our

10. Book B-1, Addenda, 1, Note D: omits "desire"

11. Book B-1, Addenda, 1, Note D: omits "to"

12. M&A 2:316; Book B-1, Addenda, 1, Note D: add "the"

13. M&A 2:316: "Rother'm"

14. M&A 2:316, Book B-2, 513: "Barnesly"

15. Book B-1, Addenda, 1, Note D, Book B-2, 513: move "he was" to follow "eventually"

16. Book B-2, 514: "Sirs"

17. M&A 2:316, Book B-1, Addenda, 2, Note D: add "(Signed)"

18. M&A 2:316, Book B-2, 514: "Barnesly"

19. This paragraph continues Book B-1, Addenda, 2, Note D, which BHR moved to a footnote (DHC 2:232n). Incorporated in Book B-2, 514.

readers; and that is, the good of the cause of God. It might have remained in our possession, perhaps for years, in silence, had it not been for circumstances, which we will briefly mention hereafter.

<sup>20</sup>On the 26th of April, <sup>21</sup>the twelve apostles, and the seventy<sup>22</sup> who<sup>23</sup> had been chosen, assembled in the Temple, (although unfinished) with a numerous concourse of people to receive their<sup>24</sup> charge and instructions from President Joseph Smith, jun., relative<sup>25</sup> to their<sup>26</sup> mission and duties. The congregation being assembled, elder Orson Pratt arrived from the south part of the State; making our number complete, elder Thomas B. Marsh having arrived the day previous.

<sup>27</sup>[April] 28th. The twelve met this afternoon, at the school room for the purpose of prayer and consultation. Elder David W. Patten opened the meeting by prayer.

Motioned<sup>28</sup> and carried, that when any member of the council wishes to speak, he shall arise and stand upon his feet.

Elder McLellin read the commandment given concerning the choosing of the twelve<sup>29</sup>, when it was voted<sup>30</sup> that we each forgive one another, every wrong that has existed among us, and that from henceforth each one of the twelve love his brother as himself, in temporal as well as in spiritual things, always inquiring into each other's welfare.

Decided that the twelve be ready and start on their mission from elder Johnson's tavern, on Monday, at 2 o'clock, a.m., May 4th.

Elder B[ingham]. Young then closed by prayer.

Orson Hyde,  
W. E. McLellin, Clerks<sup>31</sup>.

<sup>32</sup>May 2d. A grand council was held in Kirtland<sup>33</sup>, composed of the following officers of the church, viz: Presidents Joseph Smith, jun., David Whitmer, Oliver Cowdery, Sidney Rigdon, Frederick G. Williams, Joseph Smith, sen., and Hyrum Smith, <sup>34</sup>with the<sup>35</sup> council of <sup>36</sup>the

20. *Source*: Closely follows QTAM [1835], 5 (OH).

21. QTAM [1835], 5: adds "pursuant to previous appointment"

22. DHC 2:218: "Seventy"

23. QTAM [1835], 5: replaces "who" with "a part of whom"

24. QTAM [1835], 5: replaces "their" with "our"

25. DHC 2:218: replaces "relative" with "relating"

26. QTAM [1835], 5: replaces "their" with "our"

27. *Source*: Closely follows QTAM [1835], 5 (OH).

28. DHC 2:219: replaces "Motioned" with "Moved"

29. QTAM [1835], 5: adds "before the Council"

30. QTAM [1835], 5: replaces "when it was voted" with "Motioned and carried"

31. Book B-1, 589: "<clerks>" (WR)

32. *Source*: QTAM [1835], 5-7 (OH), with parts from KHCM, 187-89 (WAC) (KCMB [2002], 111-16). Some heavy and light editing. Deleted material supplied here from QTAM in bold type.

33. QTAM [1835], 5: replaces "in Kirtland" with "in this place this day"

34. Remainder of this paragraph summarizes QTAM [1835], 5-6, which reads: "with their council of twelve men—The traveling high council or twelve apostles (viz) T. B. Marsh, David W Patten, Brigham Young[,] Heber C Kimball, Orson Hyde, William E. Mc Lellin, Parley P. Pratt, Luke Johnson, William Smith, Orson Pratt, John F. Boynton and Lyman Johnson.—Bishop Edward Partridge and his two counsellors Isaac Morley and John Corril, form Zion Mo. Also Bishop Newell K Whitney and his counsellors Reynolds Cahoon and Oliver Granger, and also; some of the Seventy with their presidents (Viz) Sylvester Smith, Leonard Rich, Lyman Sherman, Hazen Aldrich, Joseph Young, Levi Hancock and Zebedee Coultrin. (Z. C. was absent.) Those authorities were present together with a great many other Elders of the Church from different parts."

35. Book B-1, 589: "their"

36. Book B-1, 589: adds "~~Twelve high priests~~". Corrected by apostolic committee on 20 May 1845 (see vol. 7, IV.4).

twelve apostles, bishop Partridge and council<sup>37</sup>, bishop Whitney and council<sup>38</sup>, and some of the seventy<sup>39</sup>, with their presidents, viz: Sylvester Smith, Leonard Rich, Lyman Sherman, Hazen Aldrich, Joseph Young, and Levi Hancock; and many elders from different parts<sup>40</sup>; President Joseph Smith, jun., presiding.

After the conference was opened, and<sup>41</sup> the twelve had taken their seats, President Joseph Smith, jun., said that<sup>42</sup> it would be the duty of the twelve, when in council, to take their seats together according to age<sup>43</sup>, the oldest to be seated at the head, and preside in the first council, the next oldest in the second, and so on until the youngest had presided; <sup>44</sup>and then begin at the oldest again, &c.<sup>45</sup>

<sup>46</sup>The twelve then took their seats according to age<sup>47</sup>, as follows: Thomas B. Marsh, David W. Patten, Brigham Young, Heber C. Kimball, Orson Hyde, Wm. E. McLellin, Parley P. Pratt, Luke <sup>48</sup>Johnson, William Smith, Orson Pratt, John F. Boynton, and Lyman E. Johnson.

President Joseph<sup>49</sup> Smith then stated that<sup>50</sup> the twelve will have no right to go into Zion, or any of its stakes, <sup>51</sup>and there undertake to regulate the affairs thereof, where there is a standing high council; but it is their duty to go abroad and regulate **and set in order** all matters relative to the different branches of the church **of the Latter Day Saints**. When the twelve are **all** together, or a quorum of them in any church, they will have authority to act independently **of the church**, and make<sup>52</sup> decisions, and those decisions will be valid. But where there is not a quorum **of them together**, they <sup>53</sup>will have to do business by the voice of the church. No standing high council has authority to go into the churches abroad, and regulate the matters thereof, for this belongs to the twelve. No standing high council will ever be established only<sup>54</sup> in Zion or one of her<sup>55</sup> stakes. When the twelve pass a decision, it is in the name of the church, therefore it is valid.

No official member of the church has authority to go into any branch thereof, and ordain any minister for that<sup>56</sup> church, unless it is by the voice of that branch. No elder has authority to go into any branch of the church, and appoint meetings, or attempt to regulate the affairs of the church, without the advice and consent of the presiding elder of that branch.

If the first seventy are all employed, and there is a call for more laborers, it will be the

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37. DHC 2:219: replaces “council” with “counselors”

38. DHC 2:219: replaces “council” with “counselors”

39. DHC 2:219: replaces “seventy” with “Seventies”

40. DHC 2:219: adds “of the country”

41. Book B-2, 514: “<and>” (US)

42. First part of paragraph from KHCM, 187. In QTAM [1835], 6, first part of this paragraph reads: “In the midst of this grand assemblage, President J. Smith Jun. arose and made many remarks, among which were the following.”

43. QTAM [1835], 6: “their ages”

44. Remainder of paragraph omitted in QTAM [1835], 6.

45. DHC 2:219: omits “&c.”

46. This paragraph not in QTAM [1835], 6, but taken from KHCM, 187.

47. KHCM, 187: “regularly according to their ages”

48. DHC 2:220: adds “S.”

49. Book B-1, 589: omits “Joseph”

50. First part of paragraph omitted in QTAM [1835], 6.

51. In QTAM [1835], 6, remainder of sentence reads: “where there is a regular high council established, to regulate any matters pertaining thereto.” Wording used here from KHCM, 187.

52. QTAM [1835], 6: replaces “make” with “form”

53. In QTAM [1835], 6, remainder of sentence reads: “must transact business by common consent of the church.” The wording used here is from KHCM, 187.

54. QTAM [1835], 7: replaces “only” with “except”

55. QTAM [1835], 7: replaces “her” with “its”

56. QTAM [1835], 7: replaces “that” with “the”

duty of the seven presidents of the first seventy to call and ordain other seventy and send them forth to labor in the vineyard<sup>57</sup>, until, if needs be, they set apart seven times seventy, and even until there are one hundred and forty and four<sup>58</sup> thousand thus set apart for the ministry.

The seventy are not to attend the conferences of the twelve, unless they are called upon or requested so to do, by the twelve. The twelve and the seventy have particularly to depend upon their ministry for their support, and that of their families; and they have a right, by virtue of their offices, to call upon the churches to assist them.

<sup>59</sup>Elder Henry Herriman was ordained one of the seventy.

The circumstances of the presidents of the seventy were severally considered, relative to their traveling in the vineyard: and it was unanimously agreed that they should hold themselves in readiness to go, at the call of the twelve, when the Lord opens the way.—Twenty-seven of the seventy were also considered, and it was decided they should hold themselves in readiness to travel in the ministry, at the call of the president<sup>60</sup> of the seventy, as the Lord opens the way.

**Resolved in this grand council that we never give up the struggle for Zion until it is redeemed although we should die in the contest. The vote was unanimous of all that were in the house.**

W[illiam]. E. McLellin Clerk.

<sup>61</sup>After an adjournment of one hour, the council re-assembled <sup>62</sup>**with the addition of the High Council of Kirtland. The Bishop and his council from Zion and the Bishop and his council of Kirtland.**

**Hiram Stratten to hold himself in readiness.**

Ezra Thayre <sup>63</sup>was suspended as an elder and member, until investigation could be had before the bishop's court, complaint having been preferred<sup>64</sup> against him by Oliver Granger.

<sup>65</sup>**W[illia]m. D. Pratt to go when circumstances permit, [as also]: Jenkins Salisbury, Salmon Warner, Israel Barlow, Charles Kelly, Alexander Whitesides, Hiram Blackman, George W. Brooks, Jacob Chapman, [and] Stephen Winchester.**

Lorenzo <sup>66</sup>Barnes was ordained one of the seventy; also Henry Benner, Michael Griffiths, Royal Barney, and Lebbeus T. Coon, who, together with twenty others,<sup>67</sup> were called upon to hold themselves in readiness to travel when circumstances <sup>68</sup>permit.<sup>69</sup>

**These men's circumstances and cases were considered and they were disposed of as**

57. QTAM [1835], 7: moves "in the vineyard" to follow "more laborers"

58. DHC 2:221: "forty-four"

59. This paragraph not in QTAM [1835], 7, but taken from KHCM, 188.

60. Book B-1, 590: "presidents"

61. *Source*: KHCM, 190-92 (WAC) (KCMB [2002], 114-16). Some heavy and light editing. Deleted material supplied here in bold type.

62. Book B-1, 590: adds "~~and the addition of the high council of Kirtland, and the bishop of Zion and Kirtland with their councils, who were not present in the morning as before stated~~"

63. KHCM, 190: "Ezra Thayer's case was called up and he"

64. KHCM, 190: replaces "preferred" with "entered to the Bishop's court"

65. In KHCM, 190: this and next paragraph arranged in two columns, with names on the left and "d[itt]o." parallel to each name on the right under the heading "to go when circumstances permit".

66. DHC 2:221: adds "D."

67. KHCM, 190-91: replaces "who ... others" with the list of names: Zerubabel Snow, Willard Snow, George A. Smith, David Evans, Jesse Harmon, Milo Andrus, Harry Brown, Jesse Huntsman, Henry Harriman, and Lorenzo Barnes.

68. Book B-1, 590, DHC 2:221: add "might"

69. In KHCM, 190-91, Benner, Griffith, Barney, and Coon were listed with Barnes as being ordained seventies, and the remaining twenty men were each, with Zerubabel Snow, "to hold himself in readiness."

**the Council directed.** The elders of<sup>70</sup> Kirtland and its vicinity were then called upon, or their circumstances considered; and their names being<sup>71</sup> enrolled.

President Joseph Smith, jun., arose with the lists<sup>72</sup> in his hand and made some very appropriate remarks, relative to the deliverance of Zion; and so much of the authority of the church<sup>73</sup> being present, moved that we never give up the struggle for Zion, even until death, or until Zion is redeemed.

The vote was unanimous and <sup>74</sup>with **apparent** deep feeling.

Voted, that all the elders of the church are bound to travel in the world to preach the gospel, with all their might, mind and strength, when their circumstances will admit of it; and that the door is now opened.

**Motioned, seconded and** voted, that elders<sup>75</sup> Brigham Young, John P. Green[e], and Amos Orton be<sup>76</sup> appointed to go and preach the gospel to the remnants of Joseph; the door to be opened by elder Brigham Young, and this will open the door to the whole house of Joseph.

**Motioned, seconded and** voted, that when another seventy is required, the presidency of the first seventy shall choose, ordain and set them apart from among the most experienced of the<sup>77</sup> elders of the church.

**Motioned, seconded and** voted, that whenever the labor of other seventy is required, <sup>78</sup>they are to be set apart and ordained to that office; those who are residing at Kirtland and the regions round about, who can come to Kirtland, <sup>79</sup>to<sup>80</sup> be set apart and ordained <sup>81</sup>by the direction of the<sup>82</sup> presidency of the church in Kirtland.

<sup>83</sup>**But the Presidency of the seventy are to choose of the most experienced elders abroad, and ordain and set apart to that office, but are not to do it at Zion or any of the stakes thereof.**

**Conference closed by prayer by President S[idney]. Rigdon.**

Wm. E. McLellin, Clerk.

<sup>84</sup>The twelve left Kirtland this morning [May 4th]<sup>85</sup>, and embarked on board the steamer *Sandusky* at Fairport, and landed at Dunkirk, New York, 5 o'clock p.m., and after preaching in those regions a few days, met in conference at Westfield, May 9th, according to previous appointment, the church being present, and Thomas B. Marsh, the oldest of the quorum, presiding.

70. DHC 2:221: replaces "of" with "in"

71. DHC 2:221: omits "being"

72. KHCM, 191, Book B-1, 590: "list"

73. KHCM, 191: omits "of the church"

74. DHC 2:222: adds "given"

75. Book B-1, 590: "Elder"

76. KHCM, 191, Book B-1, 590: replace "be" with "are"

77. KHCM, 191: omits "of the"; Book B-1, 590 (different ink): "<the>" (US)

78. KHCM, 191: adds "and"; Book B-1, 591: "and"

79. KHCM, 191: adds "do so"; Book B-1, 591: "~~do so~~"

80. KHCM, 191, Book B-1, 591: replace "to" with "and"

81. KHCM, 191: adds "to that office"; Book B-1, 591: "~~to that office~~"

82. KHCM, 191: omits "direction of the"; Book B-1, 591 (different ink): "<direction of the>" (WR)

83. Book B-1, 591: "~~But the Presidents of the seventy are to choose of the most experienced elders abroad, and ordained and set apart to that office, but are not to do it at Zion or any of the stakes thereof.~~"

84. *Source*: Minutes for 9-11 May 1835 from QTAM [1835], 8-10 (OH). Cf. *M&A* 1 (May 1835): 115-16. Some heavy and light editing. Deleted material supplied here in bold type.

85. DHC 2:222: adds "[May 4th]", explaining in a footnote that this "was the date fixed for starting on this mission by the Twelve at their meeting on the 28th of April preceding." BHR also notes that JWHi reports that the Twelve left on their mission on the "morning of the fifth of May" (JWHi, 141).

**The meeting was opened by a solemn appeal to heaven that his blessings might be shed forth upon us.**

The following items were suggested for the consideration of the council.

1st. Resolved, That the limits of this conference extend south and west to the line of Pennsylvania, north as far as Lake Erie, and east as far as<sup>86</sup> Lodi, embracing the branches of Westfield, Silver creek, Perrysburgh and Lavona, to be called the *Westfield Conference*.

2d. Inquire into the standing of all the elders within the bounds of this conference.

3d. Inquire into the manner of their teaching,<sup>87</sup> doctrines, &c.

4th. Inquire into the teaching, conduct and faithfulness of all traveling elders, who have recently labored within the bounds of this conference.

5th. Hear a representation of the several branches of the church.<sup>88</sup>

On investigation, the standing and teaching of the elders present met the approbation of the council, except the teaching of elder Joseph Rose, which was that “the Jewish church was the sun, and the Gentile church was the moon, &c.; when the Jewish church was scattered, then<sup>89</sup> sun was darkened; and when the Gentile church is cut off, the moon will be turned to blood”; also some things relative to the apocalyptic beast with seven heads and ten horns, &c.

He was shown his error and willingly made a humble confession.

The faithfulness of all the traveling elders was found to be good.

The members of the Westfield branch were represented<sup>90</sup> in good standing,<sup>91</sup> with a difficulty in<sup>92</sup> the minds of some, relative to the baptism of bro. Lloyd L. Lewis, inasmuch as he was baptized by a traveling elder, without the church being called together to know if they would receive him to fellowship.<sup>93</sup>

The council decided that if there was a fault, it was in the administrator, and not in the candidate. The<sup>94</sup> branch numbered 75.

The Lavona branch,<sup>95</sup> <sup>96</sup>twenty in good standing, but low in spirit<sup>97</sup> in consequence of a neglect to keep the *Word of Wisdom*.

After further instruction<sup>98</sup> on general principles, the Conference adjourned until 8 o'clock a.m., Monday evening<sup>99</sup>, May 11th.

Sunday, May 10. Elders Marsh and Patten preached to an attentive congregation of about

86. Book B-2, 516: “<as>” (US)

87. In QTAM [1835], 8, remainder of paragraph reads: “dilligence and faithfulness, in the cause of truth and whether any teach false or erroneous doctrine.”

88. In QTAM [1835], 8, this paragraph reads: “5th To call upon the elders, present to represent the several branches of the church over which they preside.”

89. QTAM [1835], 9, Book B-1, 591, Book B-2, 516: replace “then” with “the”

90. DHC 2:223: adds “as”

91. DHC 2:223: adds “but”

92. Book B-1, 591, Book B-2, 516: “on”

93. In QTAM [1835], 9, this paragraph reads: “The church at Westfield was represented by Elders Geo. Babcock & James Burnham (the presiding Elder, John Gould being absent on a Journey) and was fou[n]d to be in good standing and fellowship with the exception of a difficulty resting in the minds of some of the church relative to the validity of the baptism of brother Loyd L Lewis, in as much as he was baptized by Elder Noah Hubbard, a travelling Elder, without the church being called together to know if they would receive him to fellowship.”

94. Book B-1, 591, Book B-2, 516: “This”

95. In QTAM [1835], 9, first part of paragraph reads: “The branch at Laona was represented by Elder Edmond Fisher. The number of disciples being ....”

96. DHC 2:223: adds “numbered”

97. DHC 2:223: “but lacking in the enjoyment of the Spirit”

98. QTAM [1835], 9: “After some further instructions by the council”; DHC 2:223: “instructions”

99. QTAM [1835], 9, Book B-1, 591, DHC 2:223: omit “evening”



five hundred; after sacrament, five persons desired baptism, which was attended to<sup>100</sup> by elder McLellin.<sup>101</sup>

Monday, 11. Conference met pursuant to adjournment **and proceeded to business.**

Resolved unanimously, That this conference go to, immediately, and appoint their “wise men,” and gather up their riches, and send them to Zion to purchase land according to previous commandment, that all things be prepared before them in order to their gathering.

Much was said to the conference upon these important things; and they<sup>102</sup> covenanted before the Lord, that they would be strict to attend to our teaching.

After preaching by elder Young at 3 o’clock, p.m., and the farewell exhortation of the twelve, seven individuals were baptized by elder [Orson]<sup>103</sup> Hyde, who<sup>104</sup> were confirmed in the evening; and<sup>105</sup> after laying<sup>106</sup> hands on many sick, who obtained relief, adjourned to the 22nd inst., to meet in Freedom, New York.<sup>107</sup>

ORSON HYDE, Clerk.

<sup>108</sup>About the middle of May, W. W. Phelps and John Whitmer, presidents of the church in Missouri, arrived at Kirtland, and John Whitmer was appointed to take the place of president Oliver Cowdery, in conducting the *Messenger and Advocate*.

Frederick G. Williams was appointed to edit the *Northern Times*, a weekly newspaper which we had commenced in February last, in favor of Democracy; and W. W. Phelps (with his son Waterman) made his home with my family, and assisted the committee in <sup>109</sup>compiling the Book of Doctrine and Covenants.

<sup>110</sup>May 22d. The twelve met in conference with the church in Freedom, New York, when after an agreeable salutation and rejoicing in each other’s prosperity, elder [David]<sup>111</sup> W. Patten being chairman, conference was opened by singing and prayer by the President.

<sup>112</sup>[Here let it be remarked, that it was the universal custom of the twelve, and the presidency of the church, to open and close all conferences and councils by prayer, and generally singing, so that this need not be named in this history hereafter.]

Resolved, That the limits of this conference extend from Lodi in the west, so far east as to include Avon, south to Pennsylvania, and north to Lake Ontario, called the *Freedom Confer-*

100. Book B-1, 591: omits “to”

101. In QTAM [1835], 10, last part of sentence reads: “which was administered by Elder W. E. Mc.Lellin and confirmation was attended to in the evening.”

102. DHC 2:223: replaces “they” with “the Saints”

103. DHC 2:223: adds “Orson”

104. DHC 2:223: replaces “who” with “and they”

105. DHC 2:224: omits “and”

106. Book B-1, 592: adds “~~on~~”

107. In QTAM [1835], 10, this paragraph reads: “Conference was then dismissed and publick pre[a]ching commenced at 3 o’clock by Eld[er] B. Young and closed by the farewell exhortation of the Twelve, after which seven came forward professing faith and repentance and were received by the church for Baptism which was ad=ministered by Elder Orson Hyde and confirmed in the evening by laying on of hands. Also laid hands upon many that were sick and infirm and they obtained relief—Adjourned until the 22nd Inst. to meet [*illegible*] in Freedom N.York .”

108. BHR moved this and next paragraph from this location to beginning of next chapter (from p. 224 to p. 227).

109. Book B-1, 592: adds “~~arrange[re]~~”

110. Source: Minutes for 22-25 May 1835 from QTAM [1835], 11-13. Cf. *M&A* 1 (July 1835): 153. Some heavy and light editing. Deleted material supplied here in bold type.

111. DHC 2:224: adds “David”

112. A similarly worded note appears at the bottom of QTAM [1835], 12.



ence, including the branches of Freedom, Rushford, Portage, Grove, Burns, Genesee, Avon, Java, Holland, Aurora, Greenwood, and Niagara.

The report concerning the labors and teachings of the elders in the conference, and those who had recently traveled through [the branches]<sup>113</sup>, was good.

The branch in Freedom numbered 65; Rushford, 28; Burns, 30; Holland, 15; represented by P. P. Pratt, as having suffered much from false teachings by hypocrites and knaves: Aurora, 4; Niagara, 4; the numbers of the remaining branches not ascertained, but generally reported in good standing.<sup>114</sup>

The council gave instruction concerning the word of wisdom, the gift of tongues, prophesying, &c;<sup>115</sup> and adjourned till to-morrow morning.

[May]<sup>116</sup> 23d. Conference met to take into consideration **the means necessary for the redemption of Zion.**

**Elder Patten opened the meeting by prayer—and five of the counselors addressed the conference on the nature and propriety of the gathering and the means necessary thereto. Much instruction was given upon these all important subjects while the spirit of God rested down and bore testimony to their utility.**

After addresses from<sup>117</sup> five of the council, the church expressed their determination to put into practice the teachings we had given, when the conference adjourned.

May 25th. The twelve met in council, to pray for one another, until they should<sup>118</sup> meet again; and,

**Elder D[avid]. W. Patten presiding opened by calling upon the Lord.**

Resolved, That we recommend and counsel elders John<sup>119</sup> Murdock, and Lloyd<sup>120</sup> Lewis, to go to the churches at Chenango Point, New York, and Springville, Pennsylvania, (among whom we understand there is some difficulty) and set in order the things that are wanting in those branches.<sup>121</sup>

Resolved, That elder Brigham Young go immediately from this place to an adjacent tribe of the remnants of Joseph, and open the door of salvation to that long dejected and afflicted people. The council, according to his request, laid their hands upon him, that he might have their faith and prayers, to fill (with humility and power) that very important mission.

113. DHC 2:224: adds “the branches”

114. This paragraph summarizes the following paragraph from QTAM [1835], 11–12: “The presideing Elder, W.A. Cowdry represented the branch in this place to be 65 in number in good fellowship. F. Eaton represented the branch in Rushford to be 28 in number & altho young, yet strong in the faith. Priest W. Marks represented the branch in Portage to be in fellowship but do not generally obey the ‘word of wisdom.’ He also represented the church in Grove to Have remained the same as when last represent=ed, also the church in Burns to be in 30 in good standing Geneseo and Java not represented. Holland branch represented by Elder P. P. Pratt to be 15 in number who had suffered much from false teaching by hypocrit[e]s and knaves. Aurora also to be 4 in number. Green-wood not represented. Niagara by Elder Jacobs to be 4 in number also a few brethren liveing in Mansfield and round about were represented by Elder J. Murdock as wanting instruction. The representation of the church closed about 3 o’clock P. M.”

115. QTAM [1835], 11: “... the gift of tongues and interpretation, prophecyings and of a propper use of all the spiritual gifts &c.”

116. DHC 2:224: adds “May”

117. DHC 2:224: replaces “from” with “by”

118. Book B-1, 592: replaces “they should” with “we”; Book B-2, 517 (darker ink): “{\they/} <should>” (prob. WB)

119. Book B-1, 592 (different ink): “J<ohn>” (prob. WR)

120. Book B-1, 592 (different ink): “L<oyd>” (prob. WR)

121. Book B-1, 592: adds “~~O. Hyde~~, C[lerk]”

They also laid hands on elders John<sup>122</sup> P. Green[e] and Amos<sup>123</sup> Orton, for the same purpose, as they expected to accompany him.

ORSON HYDE, Clerk.<sup>124</sup>

<sup>125</sup>On the 5th of June, nine of the twelve met in council at Rose, or Lyons town, New York,<sup>126</sup> there being so few of the brethren in that region, it was resolved, That it was not necessary to establish a conference, after which<sup>127</sup> council adjourned; and<sup>128</sup> after<sup>129</sup> they had preached several sermons in the vicinity, elders Brigham Young,<sup>130</sup> Orson Hyde and William Smith<sup>131</sup> returned to Kirtland as witnesses on<sup>132</sup> a certain case wherein President Joseph Smith, jun., was concerned before the county court, in which he righteously triumphed over his enemies.

ORSON HYDE, Clerk.<sup>133</sup>

<sup>134</sup>The elders and brethren assembled in conference, June 6th, at New Portage,<sup>135</sup> Oliver Cowdery, President<sup>136</sup>.

**Oliver Cowdery was called to the chair and Warren A. Cowdery was duly appointed secretary. Elders present composing the council, were severally seated according to their respective ages, and then united in solemn prayer to Almighty God for wisdom to guide us in our deliberations. The church in this place was now called upon by the chair for the number, now belonging to said church, and was represented by Elder Ambrose Palmer, the presiding Elder of said Church, to be 100. Branch of the Church at Strongsville, represented by Elder Z[ebedee]. Coultrin [Coltrin], to be fifteen in number. The council then called on the presiding officer of the church, for all matters of difficulty, (if any he had.) for adjudication by the council.**

Elder David Matthews, who was suspended at a previous conference, for unchristian conduct, was present. After hearing the testimony, the council unanimously agreed that there had been due contrition of spirit manifested, by him, in his walk and conversation, since his suspension. **Brother Matthews manifested a wish, to see, and converse with Israel W. Barlow, with whom his former difficulty occurred and then a decision could be made. The interview was had, and elder Matthews was restored by unanimous vote of the council.**

**Elder J[oseph]. B. Bosworth, referred a charge against Elder A[mbrose]. Palmer**

122. Book B-1, 593 (different ink): “J<ohn>” (prob. WR)

123. Book B-1, 593 (different ink): “A<mos>” (prob. WR)

124. QTAM [1835], 13: omits this line

125. *Source*: Based on QTAM [1835], 13 (OH).

126. In QTAM [1835], 13, first part of minutes read: “Rose or Lyonstown N.Y. June 5, 1835 | Met this day in council, three of the Twelve being absent (viz) Elders Brigham Young, Parley P Pratt and William Smith. Conference being ~~being~~ opened, no business of importance was presented ...”

127. Book B-1, 593, Book B-2, 518: omit “which”

128. DHC 2:225: adds “and”

129. Book B-1, 593 (darker ink): “<after>” (prob. WR)

130. Book B-1, 593: adds “~~and~~”

131. QTAM [1835], 13: omits “and William Smith”; Book B-1, 593 (different ink): “<and William Smith>” (pos. WR)

132. DHC 2:225: replaces “on” with “in”

133. QTAM [1835], 13: omits this line

134. *Source*: Based on KHCM, 89-91 (WAC) (KCMB [2002], 116-17). Heavily edited. Deleted material supplied here in bold type. BHR moved the minutes of this conference from this location (p. 225) to the next chapter (pp. 227-28).

135. Book B-1, 593: adds “O[hio]”

136. DHC 2:227: replaces “President” with “presiding”

for aiding and assisting, a brother, in this church, to abscond who was involved in debt, and for acting without the counsel of the Elders or brethren of the church over which he presides. Witnesses were called on to substantiate the charges, but none were found who were willing to criminate brother Palmer, but all were compelled to say, from the conviction of their own minds, that he had acted from the best of motives. Brother Palmer confessed he had helped away the absconding brother, but no property had been secreted or carried away, that was legally tangible if he had not absconded. It also appeared in evidence that the property brother Palmer assisted to save, belonged of right, to a woman and some orphan Children, who had never been benefited by the property received by him who contracted the debts. It was also satisfactorily proven, that no law of the land would have covered any of the property that brother Palmer assisted the absconding debtor to save, and that he might as well have moved openly as clandestinely. It was, therefor resolved from a view of all the facts, that brother Palmer should be acquitted of all the charges that were preferred against him. Council then considered an appealed case between Elders [Reuben] Keeler and Barkdall.

Elder Barkdall preferred a claim against elder Keeler for services said to be rendered some eight or nine years since, and to have been awarded by a former council.

It appeared there had been a decision in favor of elder Barkdall, but no testimony was produced by either of the parties to substantiate a claim, or prove a payment. It was therefore resolved that both the accuser and the accused have manifested a bad spirit, and deserve the severe rebuke of this council.

**An intermission of one hour was then agreed on by the council. At the expiration of one hour the council again assembled for business. Elders Salmon Warner & Micah B. Welton, preferred a charge with two specifications against Elder Joseph B. Bosworth. First, that he (said Bosworth) had used harsh language, and had been guilty of unchristian like conduct toward brother Meads & his wife. Second, that said Bosworth had said some things which had tended to injure the reputation of sister Mary Ann Point. The specifications were so far substantiated by testimony, that the council deemed him guilty, and that he ought to make confession to the injured and to the church.**

Elder Milo Hays was tried<sup>137</sup> for not obeying the words<sup>138</sup> of wisdom, and <sup>139</sup>covenant breaking.

Both charges were sustained by testimony, and elder Hays was excluded from the church.

Several other cases of discipline were attended to, and conference adjourned at 12 o'clock at night<sup>140</sup>.

Sunday morning, president Oliver Cowdery preached, after which four were<sup>141</sup> baptized.

The council again organized in the evening, and ordained Jacob Myers an<sup>142</sup> elder.<sup>143</sup>

The case of elders Barkdall and Keeler was again called up; four councilors spoke on the subject, when it was decided that they have one week and no more to settle their differences with each other, and make confession to the church, or lose their standing.

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137. In KHCM, 91, first part of sentence reads: "Elder Aaron Smith preferred a charge against Elder Milo Hays"

138. Book B-1, 593: "words"; DHC 2:228: "Word"

139. DHC 2:228: adds "for"

140. Book B-1, 593: "<at 12 oclock at night>" (WR)

141. Book B-2, 518: "where"

142. Book B-1, 593 (different ink): "<an>" (pos. WR)

143. This paragraph is based on KHCM, 91, which reads: "In the evening the council was again organized and took into consideration the propriety of ordaining brother Jacob Myers to the office of Elder. Two counsellors spoke on the subject and after some remarks from the chair, it was unanimously determined to set him apart for that office. Presidents Cowdery & Whitmore then ordained him."

The case of brother Bosworth was called up and he was requested to speak for himself. He acceded to the decision of the council last evening & agreed to make restitution, to father Meads, his wife, Sister Mary Ann Point and the church. The several Elders present, were admonished of the necessity of being engaged in the Ministry, and some of them were reproved for their remissness in duty. A blessing was then pronounced and the council adjourned *Sine Die*.

Oliver Cowdery }  
John Whitmer } Priests.

W. A. COWDERY, Clerk.<sup>144</sup>

<sup>145</sup>The Presidency, Bishop, and High Council of Zion having removed to Kirtland, or gone forth in the vineyard, I caused it to be published in the June number of the *Messenger and Advocate*, that, [“]according to the order of the kingdom begun in the last days, to prepare men for the rest of the Lord, the elders in Zion or in her immediate region, have no authority or right to meddle with her spiritual affairs, to regulate her concerns, or hold councils for the expulsion of members, in her unorganized condition. The high council has been expressly organized to administer in all her spiritual affairs; and the bishop and his council are set over her temporal matters; so that the elders’ acts are null and void. *Now*, the Lord wants the wheat and tares<sup>146</sup> to grow together; for Zion must be redeemed with judgment<sup>147</sup>, and her converts with righteousness. Every elder that can, after providing for his family (if he has any) and paying his debts, must go forth and clear his skirts from the blood of this generation. While they are in that region, [Missouri]<sup>148</sup> instead of trying members for transgression<sup>149</sup>, or offenses, let every one labor to prepare himself for the vineyard, sparing a little time to comfort the mourners; to bind up the broken-hearted; to reclaim the backslider; to bring back the wanderer; to re-invite into the kingdom such as have been cut off, by encouraging them to lay to while the day lasts, and work righteousness, and, with one heart and one mind, prepare to help <sup>150</sup>redeem Zion, that goodly land of promise, where the willing and obedient shall be blessed.[”]

#### [DN 2 (21 February 1852): 1]

<sup>151</sup>About this time, I received an introduction to<sup>152</sup> Mr. Hewitt, a preacher who had come out from Europe with his lady<sup>153</sup>, to examine this work; and as<sup>154</sup> he stated, <sup>155</sup>was delegated by his church

144. Book B-1, 593 (different ink): “C<lerk>” (pos. WR)

145. Source: *M&A* 1 (June 1835): 137–38. BHR moved this paragraph from this location (p. 225) to next chapter (pp. 228–29).

146. *M&A* 1:138: “tares and wheat”

147. *M&A* 1:138: “judgments”

148. DHC 2:228: adds “[Missouri]”

149. *M&A* 1:138: “transgressions”

150. DHC 2:229: adds “to”

151. BHR moved the first part of this introductory paragraph (“About ... purpose”) from this location (p. 218) to next chapter (p. 230) to preface Thomas Shaw’s letter, which was also moved from the beginning of the present chapter to the next.

152. Book B-1, 594: “~~from~~ <to>” (US)

153. DHC 2:230: replaces “lady” with “wife”

154. DHC 2:230: omits “and as”

155. DHC 2:230: adds “that he”

<sup>156</sup>for this purpose. <sup>157</sup>His<sup>158</sup> interview was short<sup>159</sup>, and he left with the understanding he would call again, and renew his investigations<sup>160</sup>; as he did not return according to agreement, and hearing he was at Fairport, the<sup>161</sup> council of the Presidency sent him the following letter:

<sup>162</sup>**Kirtland**, June 14th [1835].<sup>163</sup>

To the Reverend Mr. Hewitt: Sir, In consequence of your not returning as<sup>164</sup> we understood you <sup>165</sup>at your introduction to us, it was resolved and approved in council, on the evening of the 14th inst., that the bearer<sup>166</sup>, Oliver Cowdery, one of the presiding elders of our church, should proceed to Fairport, and ascertain if possible, the cause of your delay; and this is done as one reason, that we feel an anxious desire for the salvation of the souls of men, and to satisfy your inquiries concerning the religion we profess. If at Fairport it is the sincere desire of the council, that Mr. Hewitt return, that we may satisfy him concerning our religion, and he satisfy us concerning his; for we feel as great a desire for the welfare of his people, as he can for ours.

With respect, &c., **and esteem,**

**I am, Sir, your friend,**

W. W. PHELPS, Clerk.

<sup>167</sup>Elder Cowdery repaired immediately<sup>168</sup> to Fairport, and on the day following reported to the council that Mr. Hewitt was not in the place; that he left their letter with Mrs. Hewitt, who informed him that her “husband had frequently spoken of his wish to become further acquainted with the<sup>169</sup> people whom he had come out from Europe to see[”]; but the next we heard of the Rev. John Hewitt was, that he had <sup>170</sup>opened a school in Painesville, Ohio.

Mr. Hewitt was [an]<sup>171</sup> elder of the Irvingite church in Barnsly<sup>172</sup>, England, and received a delegation<sup>173</sup> from that church as expressed in a<sup>174</sup> letter from Mr. <sup>175</sup>Shaw, of April 21st<sup>176</sup>, to visit the saints in America, and ascertain their faith and principles; and if Mr. Hewitt found them as they expected, the

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156. Book B-1, 594: adds “~~or the clergy~~”

157. BHR moved the remainder of this introductory paragraph and following letter of commendation from this location (p. 225) to the next chapter (p. 232).

158. Book B-1, 594: “\H/is”; “H” *u.o.* “th”

159. DHC 2:232: “The interview with Mr. Hewitt was brief ...”

160. Book B-2, 519: “investigation”

161. Book B-1, 594: “A” overwrites “The”

162. *Source*: KHCM, 92 (WAC) (KCMB [2002], 118-19). Deleted material added here in bold type.

163. This line appears at end of the letter in KHCM, 92; DHC 2:232: omits date

164. KHCM, 92: “to us as”; Book B-1, 594: “~~to us as~~”

165. DHC 2:232: adds “would”

166. DHC 2:232: adds “of this communication”

167. *Source*: Based on KHCM, 92-93 (KCMB [2002], 119-20). BHR moved this and following two paragraphs from this location (p. 225) to next chapter (pp. 233-34).

168. DHC 2:233: “immediately repaired”

169. Book B-1, 594: “this”

170. Book B-1, 594: adds “~~returned to England~~”

171. DHC 2:233: adds “an”

172. Book B-2, 519: “Barnsley”

173. DHC 2:234: replaces “received a delegation” with “was sent as a delegate”

174. DHC 2:234: replaces “a” with “the”

175. Book B-1, 594 (pencil): “<Thomas>” (WR)

176. Book B-1, 594 (pencil): “<The of April 21>” (WR)

saints in America might expect help from them (the church in Barnsly<sup>177</sup>) as they were rich in temporal things, and had received the gift of tongues in their<sup>178</sup> church.

<sup>179</sup>Thursday<sup>180</sup>, June 18, \$950 were subscribed for the temple, by the saints in Kirtland.—Great anxiety was manifest<sup>181</sup> to roll on the work.

<sup>182</sup>On the 19th<sup>183</sup>, nine of the traveling high council met with the church in conference, **Elder W[illiam]. E. McLellin Chairman**, at Pillow Point, New York, and resolved that the limits of the conference embrace all the northern part of the State, to be called the “*Black River Conference*.” The elders of this<sup>184</sup> conference had been diligent in their callings. Their manner of teaching, in some respects needed correction, which they gladly received.

The church at Pillow Point numbered 21, but did not generally observe the “Word<sup>185</sup> of Wisdom.”<sup>186</sup> Sackets Harbor numbered 19; Burville 7; Champion 6; Ellesburg 33; Henderson 4; Alexandria 4; Lyme 4; and two in Orleans; 3<sup>187</sup> in Potsdam; and 6 in Stockholm.<sup>188</sup>

After hearing the report of the churches, five of the council successively addressed the conference, upon the principles of church government: the nature and exercise of spiritual gifts<sup>189</sup>, the Word of Wisdom; and the propriety of choosing wise men and sending them with moneys, to purchase lands in Zion **and in the regions round about**, so that they might not gather in confusion **but have all things prepared before them**; and the conference unanimously acquiesced in the teachings of the council<sup>190</sup> **and resolved to put them in practice as fast as practicable**. Adjourned until the 20th, then met, and John Elmer was presented as<sup>191</sup> holding very incorrect principles; such, for instance, that the Spirit of God sometimes took him and threw him down, and that he could die the death of the righteous, and of the wicked **in order to show his power with God**; and<sup>192</sup> in order to show his power with God, he also stated that he had passed through a kind of death so as to become immortal, and should<sup>193</sup> exist forever without any

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177. Book B-2, 520: “Barnsley”

178. DHC 2:234: replaces “their” with “the”

179. Source: Based on *M&A* 1 (July 1835): 148.

180. DHC 2:234: omits “Thursday”

181. DHC 2:234: “manifested”

182. Source: Based on QTAM [1835], 13-15 (OH). Cf. *M&A* 1 (July 1835): 153. Some heavy editing. Deleted material added here in bold type.

183. DHC 2:225: adds “of June”

184. DHC 2:225: replaces “this” with “the”

185. Book B-1, 595: “words”

186. DHC 2:225: adds “The church at”

187. Book B-1, 595: “3” overwrites “6”

188. This paragraph based on QTAM [1835], 14, which reads: “Elder Thomas Dutcher represented the church in this place to be 21 in fellowship, but do not generally observe the ‘words of wisdom.’ Elder Calvin B. Childs represented the church in Sackets Harbour to be 19 in number. The branch at Burvila was represented by Elder Ducher to be 7 in number, also 6 in the Town of Champion all in good standing. The Branch in Ellisburgh was represented by Elder James Blakeslee to be 33 in number also 4 in Henderson. Elder Ira Patten represented 4 in Alexandria and 4 in the Town of Lyme, also 2 in Orleans, as being very anxious to have Elders call on them and add to their numbers. Elder Fuller represented 6 in Stockholm and Three in Potsdam. The opinion of all the travelling Elders was that a great field for faithful labours was open in this region.”

189. QTAM [1835], 14: “the natur[e] of the Spiritual gifts, and the exercise of them in wisdom”

190. QTAM [1835], 14: replaces “council” with “counsellors”

191. DHC 2:225: replaces “presented as” with “charged with”

192. Book B-1, 595: omits “and”

193. DHC 2:225: “would”

other death, or change, only grow<sup>194</sup> brighter and brighter eternally. He persisted in these things, and would not receive teaching from the council **nor give heed to the faith of the church;** therefore was cut off<sup>195</sup>.

<sup>196</sup>On Monday five were baptized, and our<sup>197</sup> public meeting closed.

ORSON HYDE, Clerk.<sup>198</sup>

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194. DHC 2:226: “growing”

195. QTAM [1835], 15: replaces “therefore was cut off” with “therefore the conference lifted their hands against him”

196. This paragraph based on QTAM [1835], 15: “Conference closed and after public meeting and breaking bread among the Saints, the next 5 persons were baptized & ad[d]ed to the church. Public meeting closed on Monday forenoon after haveing a good season and much liberty in teaching.”

197. Book B-1, 595 (pencil): “<our>” (pos. WR)

198. This line does not appear in QTAM [1835], 15.





16.

## DISCOVERY OF THE BOOK OF ABRAHAM

June-July 1835

[DN 2 (21 February 1852): 1 (cont.)]

[...]<sup>1</sup>

[...]<sup>2</sup>

[...]<sup>3</sup>

[...]<sup>4</sup>

<sup>5</sup>The <sup>6</sup>twenty-first, being Sunday, I preached in Kirtland on the evangelical order.

<sup>7</sup>Thursday, June 25th, there was a meeting in Kirtland to subscribe for the building of the temple; and \$6,232.50 were<sup>8</sup> added to the list. Joseph Smith subscribed \$500; Oliver Cowdery \$750; W. W. Phelps \$500; John Whitmer \$500; and F[rederick]. G. Williams \$500 of the above; all of which they paid within one hour; and the people were astonished.

<sup>9</sup>June 29th, six of the traveling high council, (viz) D[avid]. W. Patten, H[eber]. C. Kimball, Luke [S.] Johnson, Orson Pratt, John<sup>10</sup> F. Boynton, and Lyman E. Johnson, assembled in conference with the church in Loborough, Upper Canada.<sup>11</sup>

The church in Loborough, composed of 25 members; were uninformed in many principles of the new covenant, not having had the same privilege of instruction as the churches in the <sup>12</sup>States.

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1. Minutes of the conference held in New Portage, OH, 6 June 1835, which BHR moved to this location, originally located in the previous chapter (from p. 225 to pp. 227-28).

2. The interview with the Reverend John Hewitt and Thomas Shaw's letter of commendation, which BHR moved to this location, originally appeared in the previous chapter (from p. 218 to pp. 230-32).

3. The letter of the First Presidency to the Reverend John Hewitt and related material, which BHR moved to this location, originally appeared in the previous chapter (from p. 225 to pp. 232-34).

4. BHR moved entry for 18 June 1835 from the previous chapter to this location (from p. 225 to p. 234).

5. Source: Undetermined.

6. Book B-1, 595: adds "~~Sunday~~"

7. Source: Possibly *M&A* 1 (July 1835): 148, for first two sentences. Remainder of paragraph undetermined.

8. DHC 2:234: replaces "were" with "was"

9. Source: Based on QTAM [1835], 15 (OH). Cf. *M&A* 1 (July 1835): 153.

10. Book B-1, 595 (pencil): "J<ohn>" (US)

11. The names given here were of those who were "absent", not present (QTAM [1835], 15).

12. DHC 2:235: adds "United"

Bros. Henry and Jacob Wood, who had been suspended, had a re-hearing, but were cut off. Elder Frederick M. Van Leuven, was appointed presiding elder, and a number were added to the church during our [their]<sup>13</sup> stay.<sup>14</sup>

On the 3d of July, Michael H. Chandler came to Kirtland to exhibit some Egyptian mummies. There were four human figures, together with some two or more rolls of papyrus covered with hieroglyphic figures and devices. As Mr. Chandler had been told <sup>15</sup>I could translate them, he brought me some of the characters, and I gave him the interpretation, and like a gentleman he gave me the following certificate:

<sup>16</sup>Kirtland, July 6th, 1835.

This is to make known to all who may be desirous, concerning the knowledge of Mr. Joseph Smith, jun., in deciphering the ancient Egyptian hieroglyphic characters, in my possession; which I have, in many eminent cities, showed to the most learned; and, from the information that I could ever learn, or meet with, I find that of Mr. Joseph Smith, jun., to correspond<sup>17</sup> in the most minute matters.

(Signed)<sup>18</sup>

Michael H. Chandler,  
traveling with, and proprietor of Egyptian mummies.

<sup>19</sup>Sunday 5th. I preached in the afternoon.—Hull Barton or<sup>20</sup> Michael H. Barton, tried to get into the church, but he was not willing to confess and forsake all his sins, and <sup>21</sup>rejected.

<sup>22</sup>Soon after this, some of the saints at Kirtland purchased the mummies and papyrus, (a description of which will appear hereafter) and I<sup>23</sup>, with W. W. Phelps and O[liver]. Cowdery as scribes, commenced the translation of some of the characters or hieroglyphics; and much to our joy found that one of the rolls contained the writings of Abraham; another the writings of Joseph of Egypt, &c.; a more full account of which<sup>24</sup> will appear in their<sup>25</sup> place, as I proceed to examine or unfold them. Truly can we<sup>26</sup> say, the Lord is beginning to reveal the abundance of peace and truth.

<sup>27</sup>On the 9th I rode to Cleveland, in company with elder Cowdery and others.

<sup>28</sup>On the 14th a charge was preferred against elder Edmund Bosley, to a council of the Presidency, for unchristian-like conduct, in breaking a certain sacred covenant, made September 4th<sup>29</sup>, 1834.

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13. DHC 2:235: replaces “our” with “their”

14. Book B-1, 595 (pencil): adds at *coln* “\Minutes of the Twelve/” (US)

15. Book B-1, 596: “that”

16. *Source*: *M&A* 2 (Dec. 1835): 235.

17. Book B-1, 596: “correspondent”

18. *M&A* 2:235, Book B-1, 596: add “(Signed)”

19. *Source*: Undetermined.

20. DHC 2:235: omits “Hull Barton or”

21. Book B-1, 596: adds “was”; DHC 2:235: adds “he was”

22. *Source*: Composed by WR on 15 Sept. 1843 (WRj 9:49), probably with the help of WWP.

23. DHC 2:236: moves “I” to follow “as scribes”

24. Book B-1, 596: “<of which>” (WR)

25. DHC 2:236: replaces “their” with “its”

26. DHC 2:236: “we can”

27. *Source*: Undetermined.

28. *Source*: Following minutes closely follow KHCM, 93-95 (WAC) (*KCMB* [2002], 120-21). Some light and heavy editing. Changed to first person. Deleted material supplied here in bold type.

29. Book B-1, 596: “24th”; Book B-2, 521: “{2}4th”; B-2 emended by reviewers on 15 July 1845 (see vol. 7, IV.5).

I instructed the council on points of duty, such as observing covenants, &c., and testified to the truth of the above covenant.

President Oliver Cowdery testified that he himself framed the above covenant<sup>30</sup>, and that at the time, <sup>31</sup>elder<sup>32</sup> Bosley said that he had a witness that it was the will of the Lord that he should consecrate the surplus of <sup>33</sup>what would be <sup>34</sup>for his and his family's support.

Bishop Whitney stated that elder Bosley agreed to let the Presidency and others have money on loan for the printing of the <sup>35</sup>Revelations, if he could control his property, in one year; or, as soon as he obtained it.

Decided that E.<sup>36</sup> Bosley broke the covenant which he made September 4th, 1834; therefore he is not a member of this church, unless he make satisfaction to those whom he injured.

Also Isaac H. Bishop was complained of, as having spoken evil of dignities<sup>37</sup>, <sup>38</sup>by saying that "the high council had the wrong tree to bark up," which was testified to, by<sup>39</sup> J. M. Corrill, President Rigdon, &c.<sup>40</sup>

It was decided that Isaac H. Bishop shall make public confession to the satisfaction of the injured, and walk as a saint in all things.

This curse shall be upon them<sup>41</sup>, <sup>42</sup>**the hand of the Lord shall be upon them**, until they repent in sackcloth and ashes; and shall effect<sup>43</sup> their temporal and spiritual interests<sup>44</sup> unless they repent.

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30. DHC 2:236: "the covenant alluded to"

31. DHC 2:236: adds "when"

32. DHC 2:236: omits "elder"

33. DHC 2:236: adds "his property over and above"

34. DHC 2:236: adds "needful"

35. Book B-1, 596: adds "~~Book of~~"

36. DHC 2:236: replaces "E." with "Elder"

37. DHC 2:236: replaces "dignities" with "the High Council"

38. KHCM, 94: adds "Whereas Michael the Archangel durst not bring a railing accusation against the Devil"

39. Book B-1, 596 (different ink): "<by>" (US)

40. DHC 2:237: replaces "&c." with "and others". In KHCM, 94-95, last part of paragraph reads: "Brothers J. M. Corrill states that he heard I[saac]. Bishop say the council had barked up the wrong tree. President Rigdon says that brother Shearer says the same thing that J. M. Corrill did. Mr. Marks states the same things that J. M. Cor=rill does."

41. First part of sentence omitted in DHC 2:237.

42. Bolded words not in *DN*, but appear in KHCM, 95, Book B-1, 597, Book B-2, 521, and DHC 2:237.

43. Book B-1, 597: "~~touch~~ <affect ~~them~~>" (pos. WR); DHC 2:237: replaces "affect" with "effect"

44. Book B-1, 597 (different ink): "\temporal/ <and spiritual interest>" (pos. WR)



# COUNCIL MEETINGS IN VERMONT, OHIO, AND NEW YORK

## July-August 1835

[DN 2 (21 February 1852): 1 (cont.)]

<sup>1</sup>July 17th, the twelve met in conference agreeably to previous appointment, at St. Johnsbury, Vermont. **Elder Luke Johnson presided.**

Resolved, That<sup>2</sup> this State be <sup>3</sup>the limits of this conference, and include the branches in Littleton, Dalton, and Landaff, in<sup>4</sup> New Hampshire, to be called the *Vermont Conference*.

The St. Johnsbury branch <sup>5</sup>numbered 41 members; Danville 23; Charlton 21; Jay 11; Dalton 15; Landaff 4; Littleton 10; Andover, Vermont 15; Benneen<sup>6</sup> 7; and Lewis, New York, 17.<sup>7</sup>

**After an adjournment of one hour, the conference assembled.**

Six of the council<sup>8</sup> addressed the conference on principles of faith and action **as the Spirit of God suggested to their minds, and they really had great liberty in delivering those instructions which were well calculated for the perfection of the Saints, and also instructed them relative to the nature and propriety of the gathering and the necessity of their attending to it for their temporal salvation.**

Adjourned to the 18th, when the remaining six <sup>9</sup>enforced the necessity of sending up wise men and purchasing lands, according to the commandments, which they<sup>10</sup> readily agreed to do.

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1. Source: QTAM [1835], 16-17 (OH). Some light and heavy editing. Deleted material supplied here in bold type.

2. Book B-1, 597 (different ink): "<that>" (US)

3. DHC 2:238: adds "within"

4. Book B-1, 597: "in" overwrites illegible

5. Book B-1, 597: adds "~~contained~~ 4"

6. Book B-1, 597: "Ben\ee/on"; "ee" *w.o.* "d"

7. This paragraph based on QTAM [1835], 16, which reads: "The Presideing Elder, Gardner Snow, represent=ed the branch in this place to be 41. liveing in great unity and harmony whose faith and works we can speak of as being of that Saint-like kind which the Lord loves. Elder John Badger represented the little branch in Danville to be 23. Elder William Snow represented the Congregation in Charleston to be 21 in good standing, also the number in Jay to be 11 who had lately covenanted to do the will of God in all things. Dalton Branch was represented by L. B. Wilder 15 in number, also 4 in Landoff, also 10 in Littleton, 15 in Andover Vt. In Benson 7 and in Lewis N.Y. 17, represented by L. Adams."

8. QTAM [1835], 16: "oldest counsellors"

9. DHC 2:238: adds "members of the council"

10. DHC 2:238: replaces "they" with "the Saints"

Sunday, 19th, our public meeting was attended by more than a thousand people.

**A deep interest was felt by the more candid part of community in those everlasting and glorious principles of truth and salvation, delivered them by the speakers;** and during our conference nine were baptized.

**We truly had an interesting meeting in this place.**

ORSON HYDE,

<sup>11</sup>WM. E. <sup>12</sup>McLELLIN, Clerks.

<sup>13</sup>The remainder of this month, I was continually engaged in translating an alphabet to the Book of Abraham, and arranging a grammar of the Egyptian language as practiced by the ancients.

<sup>14</sup>August 2d, being the Sabbath, I preached a part of the day.

<sup>15</sup>Kirtland, August 4th, 1835, a high council of the church of Christ of Latter Day Saints assembled in conference, consisting of Presidents Joseph Smith, jun., Oliver Cowdery, Sidney Rigdon, Hyrum Smith, David Whitmer, John Whitmer, and William W. Phelps, and others, to take into consideration certain items contained in letters from abroad; one from Warren A. Cowdery, presiding elder of the Freedom Conference, and one from elder William E. McLellin. The first reads as follows:

“Freedom, July 29, 1835.

Dear Brother:—elder Jared Carter called on this church last Thursday, on his way east, soliciting donations and subscriptions for finishing the house in your place. Although the subject of such a mission, in connection with his name, had been mentioned in the *Messenger and Advocate*, still, as no other method had been taken to impress the subject on our minds, it had measurably passed out, or ceased to make any impression; therefore, we were in some degree taken on surprise. The Twelve, the bishop, nor any others clothed with authority have ever mentioned this subject to us, except incidentally, to the recollection of any of the church<sup>16</sup>. It surely was never made a subject of public instruction; as bro. Carter had just reasons to expect it had been, he felt an embarrassment peculiar to such a situation. He undertook to preach to us yesterday, but from the aforesaid embarrassment, or the deadness, or the covetousness of the church, he could get none of the Spirit of the Lord, to assist him. I am free to say<sup>17</sup> that I attributed more to the latter cause than the former; yet notwithstanding, we made out in donations, and subscriptions which<sup>18</sup> I trust will be **eventually** realized<sup>19</sup>, \$341.37½<sup>20</sup>. May the Lord bless and prosper him, and all his faithful servants; and may they find favor in the sight of God and man, is the prayer of your unworthy brother,

(signed)

Warren A. Cowdery.

To Oliver Cowdery.”

11. Book B-1, 597: adds “&.”

12. Book B-2, 522 (different ink): “<E>” (prob. WB)

13. *Source*: Composed by WR on 16 Sept. 1843 (WRj 9:50), probably with the help of WWP.

14. *Source*: Undetermined.

15. *Source*: Following minutes for 4 Aug. 1835 and WAC’s 29 July 1835 letter from JSLB 1:90–93 (JW). Deleted material supplied here in bold type.

16. DHC 2:239: moves “to the recollection ... church” to beginning of sentence followed by the addition of “neither”

17. JSLB 1:90: omits “to say”

18. JSLB 1:90, Book B-2, 522: replace “which” with “that”

19. DHC 2:239: “will realize”

20. JSLB 1:90, Book B-1, 597: “\$341.87½”



From this short letter we discover that the elders<sup>21</sup> failed in the outset, to fill their great and important mission, as they know the Lord<sup>22</sup> has commanded us to build a house, in which to receive an endowment, previous to the redemption of Zion; and that Zion could not be redeemed, until this takes place; knowing that the committee were to journey for the express purpose of soliciting donations, they have failed to hold them up, and set forth this first important thing; and in consequence God has not blessed them as he otherwise would. We remind you of these things in the name of the Lord, and refer you to the Book of Covenants, 2d Section, 2d part, and 12th paragraph, and ask, did we not instruct you to remember first the house, secondly the cause of Zion, and then the publishing of the word to the nations?

The other **item** referred to<sup>23</sup> is an extract from elder Wm. E. McLellin's letter to his wife, as follows:—

“You say that it will not be in your power to go to school this summer. I am glad that it is not, since elder Hyde has returned and given me a description of the manner in which it is conducted, though we do not wish to cast any reflections.”

This the council considered to be a libel on the face of it. Elder McLellin says, “we do not wish to cast any reflections,” when the highest insult and reflections are cast, by it, upon the church, the presidency, and those who are held in much higher estimation in the sight of God, and this church, than themselves.

**It is necessary to add further** the vote of the council was, we hereby inform elders McLellin and Hyde, that we withdraw our fellowship from them until they return and make satisfaction face to face.

We further inform the twelve, that, as far as we can learn from the churches through which we have traveled, you have set yourselves up as an independent council, subject to no<sup>24</sup> authority of the church, a kind of outlaws. This impression is wrong, and will, if persisted in, bring down the wrath and indignation of heaven<sup>25</sup> upon your heads. The other ten are directed to proceed on and finish the conferences; and the two may act <sup>26</sup>their own judgment whether to proceed or return.

President Joseph Smith, jun., read to the council a letter from elder William Smith, which was approved, and filled our hearts with joy.

A letter was presented<sup>27</sup> from elder Thomas B. Marsh. The council refer[red]<sup>28</sup> him to the commandment, which requires none to leave or bring their families<sup>29</sup> without revelation or decision of the high council. **Were they to come, they would not be with him as much as they will to tarry. President Phelps' family is not coming.**

We discover an error in elder Marsh's letter; he says, “to the able preaching of **Elders** Wm. E. McLellin and Parley P. Pratt.” We conclude that if it<sup>30</sup> had been the preaching of the Lord, as it should have been, he would have had the honor, and not these men. To close, we add that unless this epistle is heeded in all its parts, in its full force, those who rebel against it, shall be dealt with by the Lord accordingly, for we ask<sup>31</sup>, being agreed as touching this thing. We wish you to under-

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21. JSLB 1:91: omits “the elders”

22. JSLB 1:91, Book B-1, 598: replace “the Lord” with “that God”

23. JSLB 1:91: omits “referred to”

24. Book B-2, 523: omits “no”

25. JSLB 1:91: omits “of heaven”

26. DHC 2:240: adds “upon”

27. JSLB 1:92: moves “was presented” to follow “Marsh”

28. DHC 2:240: “referred”

29. DHC 2:240: “his family”

30. Book B-2, 523 (darker ink): “<it>” (pos. WB)

31. DHC 2:240: adds “this”

stand, that your duty requires you to seek first the kingdom of heaven and its righteousness, that is, attend to the *first* things *first*, and then all things will be added, and that complaint about your families will be less frequent.—Don't preach yourselves crucified for your wives' sake, but remember that Christ was crucified, and you are sent out to be special witnesses of this thing. Men do not wish to hear these little things, for there is no salvation in them, but there is in the other.

Let the hands of the ten be strengthened, and let them go forth in the name of the Lord, in the power of their mission, giving diligent heed to the direction of the Holy Spirit. We say, be strong in the Lord, and in the power of his might; for great things await you, and great blessings are in store for you. Let the power of the two be upon the seventy, until the two make full satisfaction; for the seventy shall be blessed, and are blessed. That<sup>32</sup> man that<sup>33</sup> presumes to speak evil of the dignities which God has set in his church, to his family, or to anybody else, shall be cursed in his generation. Remember the 109th Psalm: His bishopric shall be taken from him unless he speedily repents. Be it known that God is God, and when he speaks, let all the congregation say, Amen: We have evil insinuations enough in Kirtland to grapple with, that are suggested by the father of lies, without having them from those who are sent out to put down insinuations. May God bless you to be more wise in<sup>34</sup> the<sup>35</sup> future. Amen.

(Signed)

Joseph Smith Jr., Moderator.  
OLIVER COWDERY, Clerk.

**P.S. To Elder Wm. Smith: Your house is nearly finished, except plastering, a few days will complete it except this: Whether it will [be] entirely finished by his return, or not, we cannot say; but he will be permitted to attend the school this winter: his family with all your families here, are well. Wm's father is soon to move in with Wm's wife. A word further: we admonish br. Wm. to be very humble and prayerful, and to remember further, that he that humbleth himself *shall* be exalted; he that would be greatest in the Kingdom of God, must be least of all, and servant of all. The admonition we give to one, we give to all.**

(Signed)

Joseph Smith Jr.

<sup>36</sup>Bradford, Massachusetts, August 7th. **Three of the counselors being absent (viz: David W. Patten, W[illiam]. E. McLellin and Orson Pratt)**, Nine of the traveling high council met. **Elder William Smith presided.** And decided<sup>37</sup> that the limits of the conference embrace the State<sup>38</sup>, to be called the *Massachusetts Conference*.

Elder Chase had his license and membership taken from him, because of gambling for money; and then breaking bread to the saints before he confessed his sins.

Elder Holmes' license was taken from him in consequence of a disagreement between him and his wife, which was of long standing; it was therefore considered that if a man cannot preserve peace in his own family, he is not qualified to rule the church of God.

A letter of complaint was written to Kirtland by elder Gibson Smith, of Norfolk, Connecticut, against elder Gladden<sup>39</sup> Bishop, upon which he was suspended and referred to the con-

32. DHC 2:241: replaces "That" with "The"

33. JSLB 1:93, Book B-1, 599, DHC 2:241: replace "that" with "who"

34. JSLB 1:93: replaces "in" with "for"

35. Book B-1, 599, Book B-2, 524: omit "the"

36. *Source*: QTAM [1835], 17-18 (OH). Cf. *ME&A* 1 (Aug. 1835): 167. Deleted material supplied here in bold type.

37. Book B-1, 599: "and decided" overwrites illegible

38. DHC 2:241: adds "of Massachusetts"

39. Book B-1, 599 (different ink): "G <Gladden>" (prob. WR)

ference at Bradford for trial. No one appeared to substantiate the complaint<sup>40</sup>; he<sup>41</sup> was therefore acquitted on that point; but upon further inquiry it was proved that he had erred in spirit and in doctrine, and was considerably inclined to <sup>42</sup>enthusiasm, and much lifted up. The council therefore took his license from him, until he became more instructed, and also get his spirit and feelings more amalgamated with his brethren.

Elder James Patten, of North Providence, Rhode Island<sup>43</sup>, was excommunicated for improper conduct; and refusing to give up his license, he<sup>44</sup> was ordered to be published in the *Messenger and Advocate*. **But little business to be done at this Conference.**

The people in this region were generally hard and unbelieving, and but little preaching called for, except by the church.

The appointment<sup>45</sup> for our conference at Dover, New Hampshire, was recalled on account of the small number of disciples in that place, and no business of importance to be transacted; also the conferences at Saco and Farmington were altered so as to close at Farmington one month earlier than the former appointment, and <sup>46</sup>notice<sup>47</sup> <sup>48</sup>by mail.<sup>49</sup> **This alteration, the council was dictated to do by the Spirit of God.**

ORSON HYDE, Clerk.

<sup>50</sup>August 8th, a council was held in Kirtland for the purpose of laying hands on father Duncan and others, of the sons of Zion.

<sup>51</sup>The High Council of Kirtland assembled August 10th, to hear complaint of President Joseph Smith, jr., against elder Reynolds Cahoon, [...] <sup>52</sup>in that he<sup>53</sup> had failed to <sup>54</sup>do his duty in correcting his children, and instructing them in the way of truth and righteousness; which was proved, and decision given accordingly. Elder Cahoon confessed the correctness of the decision, and promised to make public confession<sup>55</sup> before the church.

**Closed by prayer of the clerk.**

O[LIVER]. COWDERY, Clerk.

40. DHC 2:241: adds “against Elder Bishop”

41. DHC 2:241: replaces “he” with “who”

42. DHC 2:241: adds “[excessive]”

43. Book B-1, 599 (different ink): “R<hode>. I<sland>” (pos. WR)

44. DHC 2:241: replaces “he” with “This action”

45. Book B-1, 600: “<appointment>” (WR)

46. Book B-1, 600, Book B-2, 524: add “forwarded”

47. DHC 2:242: “notices”

48. DHC 2:242: adds “accordingly were forwarded”

49. QTAM [1835], 18: reads “and we sent letters by mail to inform them of the alteration in time for the news to be circulated.”

50. *Source*: Based on KHCM, 95 (WAC) (KCMB [2002], 121).

51. *Source*: Based on KHCM, 96 (WAC) (KCMB [2002], 121–22). Deleted material added here in bold type. Cf. JS’s discussion of this case on 10 Mar. 1843 in JSj [1842–43], 283 (APR, 330; vol. 5, chap. 16).

52. KHCM, 96: adds “Presidents S. Rigdon Oliver Cowdery & W.W. Phelps [presiding]. [Present:] W.W. Phelps, Martin Harris, Orson Johnson, Joseph Smith Sen, John Smith, John Whitmer, Levi Jackman, Newel Knight, Daniel Stanton, Elias Higbee, John Gould, [and] Oliver Granger. Prayer by President Rigdon. The following were appointed to speak: Wm. W. Phelps, Martin Harris, Orson Johnson, Joseph Smith Senr. It was proven that Elder Cahoon had failed ....”

53. DHC 2:242: replaces “he” with “the latter”

54. Book B-1, 600: adds “~~correct~~”

55. KHCM, 96, Book B-1, 600, DHC 2:242: replace “confession” with “acknowledgment”



18.

DOCTRINE AND COVENANTS  
PRESENTED TO CHURCH  
August 1835

[DN 2 (6 March 1852): 1]

<sup>1</sup>A General Assembly of the Church of Latter Day Saints, was held at Kirtland, on the 17th of August, 1835, to take into consideration the labors of the<sup>2</sup> committee appointed by a General Assembly of the Church, on the 24th of September, 1834, for the purpose of arranging the items of the doctrine of Jesus Christ, for the government of the Church. The names of the committee were<sup>3</sup>, Joseph Smith, jr., Sidney Rigdon, Oliver Cowdery, and Frederick G. Williams; who having finished said book according to the instructions given them, deem<sup>4</sup> it necessary to call a General Assembly of the Church, to see whether the book be approved, or not, by the authorities of the Church; that it may, if approved, become a law, and a rule of faith and practice to the Church.<sup>5</sup>

Wherefore, Oliver Cowdery and Sidney Rigdon, members<sup>6</sup> of the First Presidency, (Presidents Joseph Smith, jun., and Frederick G. Williams, being absent on a visit to the saints in Michigan)<sup>7</sup> appointed Thomas Burdick, Warren Parrish, and Sylvester Smith, Clerks, and proceeded to organize the whole assembly as follows:

They organized the High Council of the Church at Kirtland; and Prests. W. W. Phelps and John Whitmer <sup>8</sup>organized the High Council of the Church in Missouri.

Bishop Newel K. Whitney organized his counselors of the Church in<sup>9</sup> Kirtland; and acting bishop John Corrill organized the counselors of the Church in Missouri.

<sup>10</sup>Presidents Leonard Rich, Levi W. Hancock, Sylvester Smith, and Lyman Sherman, organized the Council of the Seventy; <sup>11</sup>elder John Gould, acting president, organized the trav-

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1. *Source*: Minutes for 17 Aug. 1835, which comprise this chapter, closely follow *M&A* 1 (Aug. 1835): 161-64, with parts from original minutes in KHCM, 98-106 (*KCMB* [2002], 122-29). Cf. *D&C* [1835], 255-57.

2. DHC 2:243: replaces “the” with “a”

3. Book B-1, 600: “\are/ <were>” (prob. WR); Book B-2, 525: “where”

4. Book B-1, 600: “deemed”

5. This paragraph based on KHCM, 98.

6. *M&A* 1:161: replaces “members” with “presidents”

7. Parenthetical statement omitted in *M&A* 1:161.

8. *M&A* 1:161, Book B-1, 600: add “proceeded and”; Book B-2, 525: adds an erasure

9. Book B-2, 525: “<in>” (pos. TB)

10. *M&A* 1:161: adds “and also”; Book B-1, 600: “~~and also~~”

11. *M&A* 1:161: adds “and also”; Book B-1, 600: “~~and also~~”

eling<sup>12</sup> elders. <sup>13</sup>Ira Ames, acting president, organized the priests; <sup>14</sup>Erastus Babbitt, acting president, organized the teachers; <sup>15</sup>William Burgess, acting president, organized the deacons; and they also, as the assembly was large, appointed Thomas Gates, John Young, William Cowdery, Andrew H. Aldrich, Job L. Lewis and Oliver Higley, <sup>16</sup>assistant presidents of the day, to assist in preserving order <sup>17</sup>in the whole assembly.

Elder Levi W. Hancock being appointed chorister, a hymn was then sung, and the services of<sup>18</sup> the day opened by the prayer of President O[liver]. Cowdery, and the solemnities of eternity rested upon the audience.

Another hymn was then sung; after transacting some business for the church, such as ordaining Morris Phelps to the High Priesthood; <sup>19</sup>Warren Parrish, to the first Seventy; Sherman Gilbert, an elder, and blessing James Foster, Dean Gould, Benjamin Gifford, Elisha H. Groves, and Joseph Hartshorn;<sup>20</sup> the assembly<sup>21</sup> adjourned for one hour.<sup>22</sup>

Afternoon. A hymn was sung, <sup>23</sup>when President Rigdon arose and rebuked some of the authorities for not being in their seats at the time appointed.

President Cowdery arose and introduced the *Book of Doctrine and Covenants of the Church of the Latter Day Saints*, in behalf of the committee, he was followed by President Rigdon, who explained the manner by which they intended to obtain the voice of the assembly for or against said book.<sup>24</sup>

According to said arrangement, W. W. Phelps bore record that the book presented to the assembly was true; President John Whitmer, also, arose and testified that it was true.

Elder John Smith, taking the lead of the High Council in Kirtland, bore record that the revelations in said book were true, and that the lectures were judiciously arranged and compiled, and were profitable for doctrine; whereupon, the High Council of Kirtland accepted and acknowledged them as the doctrine and covenants of their faith, by a unanimous vote.

Elder Levi Jackman, taking the lead of<sup>25</sup> the High Council of the church in Missouri, bore testimony that the revelations in said book were true, and the said High Council of Missouri accepted and acknowledged them as the doctrine and covenants of their faith, by a unanimous vote.

President W. W. Phelps then read the written testimony of the Twelve, as follows:

<sup>26</sup>The testimony of the witnesses to the Book of the Lord's commandments, which <sup>27</sup>he gave to his church through Joseph Smith, jun., who was appointed by the voice of the Church for this purpose.

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12. DHC 2:244: omits "traveling"

13. *M&A* 1:161: adds "and also"; Book B-1, 600: "~~and also~~"

14. *M&A* 1:161: adds "and also"; Book B-1, 600: "~~and also~~"

15. *M&A* 1:161: adds "and also"; Book B-1, 600: "~~and also~~"

16. *M&A* 1:161: adds "as"

17. *M&A* 1:161: adds "&c"; Book B-1, 601: adds "~~and so forth~~"

18. DHC 2:244: replaces "of" with "for"

19. Book B-1, 601: adds "~~John~~"

20. *M&A* 1:161: omits "such as ordaining ... Hartshorn"

21. *M&A* 1:161: replaces "assembly" with "audience"

22. This paragraph summarizes KHCM, 100-102, which records each man's ordination or blessing in full.

23. Remainder of paragraph does not appear in *M&A* 1:161, but is from KHCM, 103.

24. *M&A* 1:161: adds "the other two committee [members; i.e., JS and FGW], named above, were absent"

25. DHC 2:244: replaces "of" with "for"

26. *Source*: Following testimony not in KHCM, but from *M&A* 1 (Aug. 1835): 161-62. Cf. D&C [1835], 256.

27. DHC 2:245: adds "commandments"

We therefore feel willing to bear testimony to all the world of mankind, to every creature upon the face of all the earth, and upon the islands of the sea<sup>28</sup>, that the Lord has borne record to our souls, through the Holy Ghost shed abroad upon us, that these commandments were given by inspiration of God, and are profitable for all men, and<sup>29</sup> are verily true. We give this testimony unto the world, the Lord being our helper; and it is through the grace of God the Father, and his Son Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, in the which we rejoice exceedingly; praying the Lord always, that the children of men may be profited thereby.

<sup>30</sup>(Signed)

**THOMAS B. MARSH,  
DAVID W. PATTEN,  
BRIGHAM YOUNG,  
HEBER C. KIMBALL,  
ORSON HYDE,  
WM. E. M'LELLIN,  
PARLEY P. PRATT,  
LUKE S. JOHNSON,  
WILLIAM SMITH,  
ORSON PRATT,  
JOHN F. BOYNTON,  
LYMAN E. JOHNSON.**

Elder Leonard Rich bore record of the truth of the Book, and the council of the Seventy accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

Bishop Newel K. Whitney bore record of the truth of the Book, and with his counselors, accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

Acting bishop John Corry, bore record of the truth of the Book, and with his counselors accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

Acting president John Gould, gave his testimony in favor of the Book, and with the traveling<sup>31</sup> elders, accepted and acknowledged it as the doctrine and covenants of their faith by a unanimous vote.

Ira Ames, acting president of the priests, gave his testimony in favor of the Book, and with the priests accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

Erastus Babbitt, acting president of the teachers, gave his testimony in favor of the Book, and they accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

William Burgess, acting president of the deacons, bore record of the truth of the Book, and they accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

The venerable assistant president, Thomas Gates, then bore record of the truth of the Book, and with his five silver-haired assistants and the whole congregation, accepted and acknowledged it, as the doctrine and covenants of their faith, by a unanimous vote.

The several authorities and the General Assembly by a unanimous vote, accepted of the labors<sup>32</sup> of the committee.

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28. DHC 2:245: omits "and upon the islands of the sea"

29. Book B-2, 526 (darker ink): "<and>" (TB)

30. Names omitted in *M&A* 1:162, Book B-1, 602, Book B-2, 526, and *DN*, but supplied here from DHC 2:245.

31. DHC 2:246: omits "traveling"

32. DHC 2:246: "accepted the labors"



<sup>33</sup>President W. W. Phelps then read the following article on marriage, which was accepted and adopted and ordered to be printed in said book, by a unanimous vote, namely:

According to the custom of all civilized nations, marriage is regulated by laws and ceremonies; therefore we believe that all marriages in this Church of Christ of Latter-day Saints should be solemnized in a public meeting or feast prepared for that purpose, and that the solemnization should be performed by a Presiding High Priest, High Priest, Bishop, Elder or Priest, not even prohibiting those persons who are desirous to get married, of being married by other authority. We believe that it is not right to prohibit members of this Church from marrying out of the Church, if it be their determination so to do; but such persons will be considered weak in the faith of our Lord Jesus Christ.

Marriage should be celebrated with prayer and thanksgiving, and at the solemnization, the persons to be married, standing together, the man on the right and the woman on the left, shall be addressed by the person officiating as he shall be directed by the Holy Spirit, and if there be no legal objections, he shall say, calling each by name<sup>34</sup>: “You both mutually agree to be each other’s companion, husband and wife, observing the legal rights belonging to this condition: that is, keeping yourselves wholly for each other, and from all others, during your lives?” And when they have both<sup>35</sup> answered “yes,” he shall pronounce them “husband and wife,” in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority<sup>36</sup> vested in him. “May God add His blessing and keep you to fulfill your covenants from henceforth and forever. Amen.”

The clerk of every church should keep a record of all marriages solemnized in his branch. All legal contracts of marriage made before a person is baptized into this Church should be held sacred and fulfilled. Inasmuch as this Church of Christ has been reproached with the crime of fornication and polygamy, we declare that we believe that one man should have one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again. It is not right to persuade a woman to be baptized contrary to the will of her husband; neither is it lawful to influence her to leave her husband. All children are bound by law to obey their parents, and to influence them to embrace any religious faith, or be baptized, or leave their parents without their consent, is unlawful and unjust. We believe that husbands, parents, and masters, who exercise control over their wives, children and servants, and prevent them from embracing the truth, will have to answer for that sin.

President O[liver]. Cowdery then read the following article on “Governments and Laws in general,”<sup>37</sup> which was accepted and adopted, and ordered to be printed in said Book, by a unanimous vote:

That our belief with regard to earthly governments and laws in general, may not be misinterpreted, nor misunderstood, we have thought proper to present, at the close of this volume, our opinion concerning the same.

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33. WWP’s reading of the “Article on Marriage”, which appeared in D&C [1835], Sec. 101, but not in subsequent editions, was omitted in *DN*, probably because the church was then openly practicing polygamy and the article defended monogamy. Text here is from DHC 2:246-47.

34. *M&A* 1:162, Book B-2, 527: “by their names”

35. *M&A* 1:162, Book B-2, 527: omit “both”

36. Book B-1, 603, Book B-2, 527: omit “and authority”

37. “Of Governments and Laws in General” was printed in D&C [1835], Sec. 102, and in recent editions as Sec. 134.

We believe that Governments were instituted of God, for the benefit of man: and that he holds men accountable for their acts in relation to them, either<sup>38</sup> in making laws or<sup>39</sup> administering them, for the good and safety of society.

We believe that no government can exist, in peace, except such laws are framed, and held inviolate, as will secure to each individual, the free exercise of conscience, and the right and control of property, and the protection of life.

We believe that all governments necessarily require civil officers and magistrates to enforce<sup>40</sup> the same; and that such as will administer the law in equity and justice should be sought for, and upheld by the voice of the people, (if a republic) or the will of the sovereign.

We believe that religion is instituted of God, and that men are amenable to him, and<sup>41</sup> him only, for the exercise of it, unless their religious opinion prompts<sup>42</sup> them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, or dictate forms for public or private<sup>43</sup> devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent<sup>44</sup> and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience.

We believe that every man should be honored in his station; ruler and<sup>45</sup> magistrate<sup>46</sup> as such—being placed for the protection of the innocent, and the punishment of the guilty; and that to the laws all men owe respect and deference, as without them, peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man, and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.

We believe that rulers, States, and governments have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief; but we do not believe that they have a right, in justice to deprive citizens of this privilege, or proscribe them in their opinions, so long as a regard and reverence is shown to the laws, and such religious opinions do not justify sedition or<sup>47</sup> conspiracy.

We believe that the commission of crime should be punished according to the nature of the offense; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality, and their tendency to evil among men, by the laws of that government in which the offense is committed; and for the public peace and tranquility all men should step forward and use their ability<sup>48</sup> in bringing offenders against good laws to punishment.

We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

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38. DHC 2:248: replaces “either” with “both”

39. DHC 2:248: replaces “or” with “and”

40. *M&A* 1:163, DHC 2:248: add “the laws of”

41. *M&A* 1:163, DHC 2:248: add “to”

42. DHC 2:248: “opinions prompt”

43. Book B-1, 604: adds “~~worship~~”

44. Book B-1, 604: adds “~~rights~~”

45. DHC 2:248: replaces “and” with “or”

46. Book B-1, 604, Book B-2, 528: “rulers and magistrates”

47. *M&A* 1:163: “nor”; Book B-2, 528 (darker ink): “{\or/}” (prob. TB)

48. Book B-2, 528 (darker ink) “<ability>” (TB)

We believe that all religious societies have a right to deal with their members for disorderly conduct, according to the rules and regulations of such societies; provided, that such dealing be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or <sup>49</sup>put them in jeopardy, <sup>50</sup>either life or limb; neither<sup>51</sup> to inflict any physical punishment upon them; they can only excommunicate them from their society, and withdraw from them<sup>52</sup> their fellowship.

We believe that men should appeal to the civil law for redress of all wrongs and grievances, where personal abuse is inflicted, or the right of property or character infringed, where such law exists<sup>53</sup> as will protect the same; but we believe that all men are justified in defending themselves, their friends, and property, and the government, from the unlawful assaults and encroachments of all persons, in times of exigencies<sup>54</sup>, where<sup>55</sup> immediate appeal cannot be made to the laws, and relief afforded.

We believe it just to preach the gospel to the nations of the earth, and warn the righteous to save themselves from the corruption of the world; but we do not believe it right to interfere with bond servants; neither preach the gospel to, nor baptize them, contrary to the will and wish of their masters; nor to meddle with, or influence them in the least to cause them to be dissatisfied with their situations in <sup>56</sup>life, thereby jeopardizing the lives of men; such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude.

A hymn was then sung. President S[idney]. Rigdon returned thanks; after which the assembly was blessed by the presidency, with uplifted hands, and dismissed.

OLIVER COWDERY,  
SIDNEY RIGDON, Presidents.

THOMAS BURDICK,  
WARREN PARRISH,  
SYLVESTER SMITH, Clerks.

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49. DHC 2:249: adds "to"

50. DHC 2:249: adds "of"

51. DHC 2:249: replaces "neither" with "or"

52. *M&A* 1:164, Book B-2, 529: omit "them"

53. *M&A* 1:164, DHC 2:249: "laws exist"

54. DHC 2:249: "exigency"

55. DHC 2:249: replaces "where" with "when"

56. *M&A* 1:164, DHC 2:249: add "this"

19.

## RETURN FROM MICHIGAN AND ADDRESS TO ELDERS

August–September 1835

[DN 2 (6 March 1852): 1 (cont.)]

<sup>1</sup>August 18th Elder Zera<sup>2</sup> S. Cole preferred a charge to the high council<sup>3</sup> against Elder Phineas H. Young (who was then on his mission)<sup>4</sup> for unchristian-like conduct. Elder Burr Riggs testified that “elder Young borrowed a Book of Mormon from<sup>5</sup> Mr. Childs of Madison county, New York, and agreed to return it, but instead of doing so sold it; also gave another to a poor female, as a deed of charity, and afterwards borrowed and sold it,” for which, the council decided that elder Young should be suspended from fellowship until he gives satisfaction to this council for unchristian conduct.

Warren Parrish, clerk.

<sup>6</sup>On the 19th, a charge was preferred before a council of the presidency, against elder Almon W.<sup>7</sup> Babbitt, **by Elder Charles Rich as follows:** for not keeping the Word of Wisdom; for stating the Book of Mormon was not essential to our salvation; and that we have no articles of faith except the Bible.

Elder J. B. Smith testified that elder Babbitt had assumed the prerogative of dictating to<sup>8</sup> him in his preaching; also for<sup>9</sup> not keeping the Word of Wisdom. **Elder Rich made some remarks.**

Elder Babbitt said that<sup>10</sup> he had<sup>11</sup> taken the liberty to break the Word of Wisdom from

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1. This paragraph canceled with diagonal line in Book B-1, 605, and omitted in subsequent sources. *Source:* Based on KHCM, 96-97 (WAC) (KCMB [2002], 129-30).

2. KHCM, 96: replaces “Zera” with “T.”; Book B-1, 605 (different ink): “T<Zera>” (WR)

3. Book B-1, 605: “<to the high council>” (WR)

4. KHCM, 96: omits parenthetical statement

5. Book B-1, 605: “of”

6. *Source:* Closely follows KHCM, 97 (WAC) (KCMB [2002], 130). Deleted material supplied here in bold type.

7. Book B-1, 605: omits “W”; Book B-2, 529: “<W.>” (LH)

8. Book B-1, 605: omits “to”

9. DHC 2:252: replaces “also for” with “and that he was”

10. Book B-1, 606: omits “that”

11. Book B-1, 606 (different ink): “<had>” (pos. WR)

the example of President Joseph Smith, jun., and others, but acknowledged that it was wrong; that he had taught the Book of Mormon and commandments as he had thought to be wisdom, and for the good of the cause **of Christ**; that he had not intended to dictate to<sup>12</sup> elder J. B. Smith, but only to advise with him.

The council reproved elder Babbitt, and <sup>13</sup>instructed him to observe the Word of Wisdom, and commandments <sup>14</sup>in all things; also that it is not advisable for any elder to take his wife with him on a mission to preach.

WARREN PARRISH, Clerk.

<sup>15</sup>Seven of the twelve met in conference at Saco, Maine, August 21st; (**viz**) **T[homas]. B. Marsh, B[righam]. Young, H[eber]. C. Kimball, Orson Hyde, William Smith, J[ohn]. F. Boynton and Lyman Johnson.**

**There was no business of importance for the conference here to attend to.**

The church in that place numbered 57; the Dover branch of<sup>16</sup> New Hampshire 8.<sup>17</sup>

**Adjourned one hour.**

**At the opening of the conference in the afternoon, Elder P[arley]. P. Pratt arrived from Boston and we hailed him with joy.**

The council gave instructions on the redemption of Zion, the building of the temple in Kirtland, and the printing of the word of God to the nations, &c., &c. **and also various other topics connected with the welfare of the saints.**

**Our public meeting on Sunday was attended by a large concourse of people of almost all classes who paid good attention to the proclamation of the glorious truths of Prince Emanuel; and some were added to the church during their stay.**

The church in Saco contributed 70 or 80 dollars to assist the Twelve to return home, which the Twelve recorded as a memento in their behalf, according to covenant. **Many of the brethren and sisters opened their hearts liberally to assist us, for which may the Lord in great mercy prosper and favor them, and safely bring them to Zion to the Celestial Kingdom.**

**Orson Hyde, Clerk.**

<sup>18</sup>Sunday, August 23d, I arrived at Kirtland from my mission<sup>19</sup> to Michigan.

<sup>20</sup>On the 24th, the High Council of<sup>21</sup> Kirtland ordained Jonathan Stevens an elder, and instructed him and his sons, Uzziel and Lyman, and his son-in-law, John E. Page, elders, to situate<sup>22</sup> their families and <sup>23</sup>go forth and preach the gospel; <sup>24</sup>also that Joseph H. Tippits and J. W. Tippits, go to Missouri

12. Book B-1, 606, Book B-2, 529: omit "to"

13. Book B-1, 606: adds "advised"

14. KHCM, 97, DHC 2:252: add "of the Lord"

15. *Source*: Based on QTAM [1835], 18-19 (OH). Deleted material supplied here in bold type.

16. DHC 2:252: replaces "of" with "in"

17. This paragraph based on QTAM [1835], 18: "Elder Boynton presided and the church in this place was represented by the priest to number 57 generally in good standing. Elder Boynton represented a little branch in Dover N. Hampshire consisting of eight members in good fellowship."

18. *Source*: Undetermined.

19. DHC 2:253: replaces "mission" with "visit"

20. *Source*: Follows with some editing KHCM, 107 (WAC) (KCMB [2002], 130-31).

21. DHC 2:253: replaces "of" with "at"

22. DHC 2:253: replaces "situate" with "locate"

23. DHC 2:253: adds "then"

24. KHCM, 107: adds "It was voted that President S. Rigdon ordain brother J. Stevens an Elder, which after prayer, he accordingly did."

this fall to purchase land for the church in Essex, New York, according to previous appointment by the voice of said church.

<sup>25</sup>August 28th, <sup>26</sup>the traveling High Council, assembled in conference at Farmington, Maine, and resolved, that this be called the “*Maine Conference*.” The church in <sup>27</sup>Farmington numbered 32; in Sitter B. 22; in Akwry 25; in Errol, New Hampshire, 20; all in good standing.<sup>28</sup>

<sup>29</sup>[August 28] <sup>30</sup>I preached on the duty of wives.

[DN 2 (20 March 1852): 1]

September 1st, 1835. I wrote the following communication to John Whitmer, Esquire, editor, which was published in the *Messenger and Advocate*, page, 179, &c.:

<sup>31</sup>To the Elders of the Church of Latter Day Saints:—

After so long a time, and after so many things have been said, I feel it my duty to drop a few hints, that, perhaps the elders, traveling through the world, to warn the inhabitants of the earth to flee the wrath to come, and save themselves from this untoward generation, may be aided in a measure, in doctrine, and in the way of their duty. I have been laboring in this cause for eight years, during which time I have traveled much, and have had much experience. I removed from Seneca county, New York, to Geauga county, Ohio, in February, 1831.

Having<sup>32</sup> received, by a heavenly vision, a commandment, in June following, to take my journey to the western boundaries of the State of Missouri, and there designate the very spot, which was to be the central spot<sup>33</sup>, for the commencement of the gathering together of those who embrace the fullness of the everlasting gospel. I accordingly<sup>34</sup> undertook the journey with certain ones of my brethren; and after a long and tedious journey, suffering many privations and hardships, I<sup>35</sup> arrived in Jackson county, Missouri, and after viewing the country, seeking diligently at the hand of God, he manifested himself unto me<sup>36</sup>, and designated to me and others, the very spot upon which he designed to commence the work of the gathering, and the upbuilding of an “Holy City,” which should be called Zion—Zion because it is to be<sup>37</sup> a place of righteousness, and<sup>38</sup> all who build thereon, are to worship the true and living God, and all believe in one doctrine, even the doctrine of our Lord and Savior Jesus Christ. “Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion” (Isaiah 52:8).

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25. Source: Based on QTAM [1835], 19–20.

26. DHC 2:253: reverses the remainder of this and next paragraph

27. DHC 2:253: replaces “in” with “at”

28. This paragraph based on QTAM [1835], 20, which reads: “He [S. B. Stoddard] represented the church in this place to number 32[.] Elder Daniel Bean, a travelling Elder, repres=ented the branch in Letter B. to number 22. also in Akwry to number 25. Also, in Errol N.H. to number 20, all in good standing and abounding in faith and good works.”

29. Source: Undetermined.

30. DHC 2:253: adds “This day”

31. Source: *M&A* 1 (Sept. 1835): 179–82 (*PWJS*, 368–74).

32. DHC 2:254: replaces “Having” with “I”

33. DHC 2:254: replaces “spot” with “place”

34. DHC 2:254: “Accordingly I”

35. DHC 2:254: omits “I”

36. DHC 2:254: replaces “me” with “us”

37. DHC 2:254: omits “to be”

38. Book B-2, 530: “<and>”

Here we pause for a moment, to make a few remarks upon the idea of<sup>39</sup> gathering to this place. It is well known that there were lands belonging to the government, to be sold to individuals; and it was understood by all, at least we believed so, that we lived in a free country, a land of liberty and of laws, guaranteeing to every man, or any company of men, the right of purchasing lands, and settling, and living upon them; therefore we thought no harm in advising the Latter Day Saints, or “Mormons,” as they are reproachfully called, to gather to this place, inasmuch as it was their duty, (and it was well understood so to be) to purchase with money, lands, and live upon them, not infringing upon the civil<sup>40</sup> rights of any individual, or community of people; always keeping in view the saying, “Do unto others as you would wish to have<sup>41</sup> others to do unto you”; following also the good injunction, “Deal justly, love mercy, and walk humbly with thy God.”

These were our motives in teaching the people, or Latter Day Saints, to gather together<sup>42</sup>, beginning at this place; and inasmuch as there are those who have had different views from this, we feel, that it is a cause of deep regret; for<sup>43</sup>, be it known unto all men, that our principles concerning this thing, have not been such as have been represented, by those, who, we have every reason to believe, are designing and wicked men; that have said, that this was our doctrine, <sup>44</sup>“[“]to infringe upon the rights of a people who inhabit our civil and free country; such as to drive the inhabitants of Jackson county from their lands, and take possession thereof unlawfully.[”] Far, yea, far be such a principle from our hearts. It never entered into our minds<sup>45</sup>; and we only say, that God shall reward such in that day when he shall come to make up his jewels.

But to return to my subject; after having ascertained the very spot, and having the happiness of seeing quite a number of the families of my brethren comfortably situated upon the land, I took leave of them and journeyed back to Ohio, and used every influence and argument that lay in my power, to get those who believed in the everlasting covenant, whose circumstances would admit, and whose families were willing, to remove to the place which I had designated to be the land of Zion; and thus the sound of the gathering, and of the doctrine, went abroad into the world; and many we have reason to fear<sup>46</sup>, having a zeal not according to knowledge, <sup>47</sup>not understanding the pure principles of the doctrine of the church, have no doubt, in the heat of enthusiasm, taught and said many things which are derogatory to the genuine character and principles of the church; and for these things we are heartily sorry, and would apologize if apology would do any good.

But we pause here, and offer a remark upon the saying which we learn has gone abroad, and has been handled in a manner detrimental to the cause of truth, by saying, “that in preaching the doctrine of gathering, we break up families, and give license for men to leave their families,<sup>48</sup> women their husbands, children their parents, and slaves their masters, thereby deranging the order, and breaking up the harmony and peace of society.” We shall here show our faith, and thereby, as we humbly trust, put an end to these false<sup>49</sup> and wicked misrepresentations, which have caused, we have every reason to believe, thousands to think they were doing God’s service,

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39. Book B-1, 607: “<idea [of]>” (prob. WR)

40. Book B-1, 607, DHC 2:254: omit “civil”; Book B-2, 531 (darker ink): “<civil>” (TB)

41. DHC 2:254: omits “to have”; Book B-2, 531 (darker ink): “<to have>” (TB)

42. Book B-2, 531 (darker ink): adds at *coln* “together” (TB)

43. DHC 2:254: omits “for”

44. DHC 2:254-55: adds quotation marks

45. Book B-1, 607: “mind”

46. DHC 2:255: omits “we have reason to fear”

47. DHC 2:255: adds “and”

48. Book B-2, 531 (darker ink): “<and give license for men to leave their families>” (TB)

49. *M&A* 1:180: replaces “false” with “faults”



when they were persecuting the children of God; whereas, if they could have enjoyed the true light, and had a just understanding of our principles, they would have embraced them with all their hearts, and been rejoicing in the love of the truth. And now to show our doctrine on this subject<sup>50</sup>, we shall commence with the first principles of the gospel, which are, <sup>51</sup>repentance, and baptism for the remission of sins, and the gift of the Holy Ghost by the laying on of the hands. This we believe to be our duty, to teach to all mankind the doctrine of repentance, which we shall endeavor to show from the following quotations:

“Then opened he their understanding<sup>52</sup>, that they might understand the scriptures, and said unto them, thus it is written, and thus it behooved Christ to suffer, and to rise from the dead, the third day; and that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem.” Luke 24:45, 46, 47.

By this we learn, that it behooved Christ to suffer, and to be crucified, and rise again on the third day, for the express purpose that repentance and remission of sins should be preached to all nations.

“Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive <sup>53</sup>the Holy Ghost; for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call.” Acts 2:38, 39.

By this we learn that the promise of the Holy Ghost is <sup>54</sup>unto as many as <sup>55</sup>the doctrine of repentance was to be preached, which was unto all nations. And we discover, also, that the promise was to extend by lineage; for Peter says, not only “unto you, but unto your children, and unto all that are<sup>56</sup> afar off.” From this we infer, that it<sup>57</sup> was to continue unto their children’s children, and even unto as many <sup>58</sup>as the Lord their God should call. We discover here that we are blending two principles together in these quotations. The first is the principle<sup>59</sup> of repentance, and the second is the principle of the remission of sins; and we learn from Peter, that remission of sins is <sup>60</sup>obtained by baptism in the name of the Lord Jesus Christ; and the gift of the Holy Ghost follows inevitably, for says Peter, “you shall receive <sup>61</sup>the Holy Ghost.”

Therefore we believe in preaching the doctrine of repentance in all the world, both to old and young, rich and poor, bond and free, as we shall endeavor to show hereafter; how, and in what manner; and how far it is binding on the consciences of mankind, making proper distinctions between old and young, men, women, children and servants. But we discover, in order to be benefited by the doctrine of repentance, we must believe in obtaining the<sup>62</sup> remission of sins. And in order to obtain the remission of sins, we must believe in the doctrine of baptism, in the name of the Lord Jesus Christ. And if we believe in baptism for the remission of sins, we may expect a fulfillment of the promise of the Holy Ghost, for the promise extends to all whom the Lord our God shall call; and hath he not surely said, as you will find in the last chapter of Reve-

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50. Book B-1, 608: “subject” possibly overwrites “principle”

51. DHC 2:255: adds “faith”

52. DHC 2:255: “understandings”

53. Book B-1, 609, Book B-2, 532, DHC 2:256: add “gift of the”, which is the wording of Acts 2:38.

54. DHC 2:256: adds “made”

55. DHC 2:256: adds “those to whom”

56. Book B-2, 532 (darker ink): “<are>” (TB)

57. DHC 2:256: replaces “it” with “the promise”

58. Book B-1, 609: adds “generations as should come after, even as many”

59. Book B-1, 609: “principles”

60. DHC 2:256: adds “to be”

61. M&A 1:181: adds “the gift of”

62. Book B-1, 609: “<the>”

lations: “And the Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst, Come; and whosoever will, let him take of<sup>63</sup> the water of life freely.” Rev. 22:17.

Again the Savior says, “Come unto me all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart; and ye shall find rest unto<sup>64</sup> your souls. For my yoke is easy and my burden is light.” Matt. 11:28, 29, 30.

Again, Isaiah says: “Look unto me, and be ye saved all the ends of the earth; for I am God, and there is none else. I have sworn by myself, and the word is gone out of my month in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear; surely, shall one say, in the Lord have I righteousness and strength; even to him shall men come; and all that are incensed against him shall be ashamed.[”] Isaiah 45:22, 23, 24.

And to show further connections in proof of the doctrine above named, we quote the following scriptures:

“Him hath God exalted with his right hand, to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins; and we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.” Acts 5:31, 32.

“But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon, himself, believed also; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs that<sup>65</sup> were done.—Now when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost. (For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.[”] [...] <sup>66</sup>

“And as they went on their way, they came unto a certain water; and the eunuch said; see, here is water; what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both into the water; both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, and<sup>67</sup> the eunuch saw him no more, and he went on his way rejoicing. But Philip was found at Azotus; and passing through, he preached in all the cities, till he came to Cesarea.” Acts 8:12, 13, to the end<sup>68</sup>.

“While Peter yet spake these words, the Holy Ghost fell on all them which heard the word; and they of the circumcision, which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost, for they heard them speak with tongues and magnify God.—Then answered Peter, can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.” Acts 10:44 to 48<sup>69</sup>.

“And on the Sabbath, we went out of the city by a river side, where prayer was wont to be made; and we sat down and spake unto the women who<sup>70</sup> resorted thither. And a certain

63. Book B-1, 609: “of”; DHC 2:256: omits “of”

64. Book B-1, 609: “to”; Book B-2, 533 (darker ink): “{unto/}” (TB)

65. M&A 1:181, Book B-1, 610, DHC 2:257: replace “that” with “which”

66. M&A 1:181, Book B-1, 610: adds ellipses

67. Book B-1, 610: replaces “and” with “that”

68. M&A 1:181: “Acts 8:12, 13, 14, 15, 16, 17–36, to the end”; Book B-1, 610: “Acts 8:12, 13, 44, 45, 46, 47 & 36, to the end”; DHC 2:257: “Acts viii:12–17; 36–40”

69. M&A 1:181: “Acts 10:44, 45, 46, 47, 48”; Book B-1, 610: “Acts 10:44, 45, 46, 47, \to/ 48” (prob. WR)

70. Book B-1, 610, Book B-2, 534: replace “who” with “that”

woman, named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us; whose heart the Lord opened that she attended unto the things <sup>71</sup>spoken of by<sup>72</sup> Paul.— And when she was baptized, and her household, she besought us saying, if ye have judged me to be faithful to the Lord, come into my house, and abide there; and she constrained us.” [...] <sup>73</sup>

“And at midnight Paul and Silas prayed, and sang praises to God; <sup>74</sup>and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one’s bands were loosed, and the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword and would have killed himself, supposing that<sup>75</sup> the prisoners had been fled. But Paul cried with a loud voice, saying, do thyself no harm, for we are all here. Then he called for a light, and sprang in, and came trembling and fell down before Paul and Silas, and brought them out, and said, sirs, what must I do to be saved? And they said, believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spoke unto him the word of the Lord, and to all that were in his<sup>76</sup> house; and he took them the same hour of the night, and washed their stripes, and was baptized, he and all his, straightway; and when he<sup>77</sup> had brought them into his house, he set meat before them, and rejoiced, believing in God, with all his house.” Acts 16:13 to 15; 25 to 35<sup>78</sup>.

“And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus, and finding certain disciples, he said unto them, have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost. And he said unto them, unto what then were ye baptized? And they said, unto John’s baptism. Then said Paul, John verily baptized with the baptism of repentance, <sup>79</sup>saying unto the people, that they should believe on him which should come after him, that is on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus; and when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied.” Acts 19:1 to 6<sup>80</sup>.

“And one Ananias, a devout man<sup>81</sup> according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked <sup>82</sup>upon him, and he said, the God of our fathers hath chosen thee that thou shouldst know his will, and see that just one, and shouldst hear the voice<sup>83</sup> of his mouth. For thou shalt be his witness, unto all men, of what thou hast seen and heard; and now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord.” Acts 22:12 to 16<sup>84</sup>.

“For when for the time ye ought to be teachers, ye have need that one teach you again

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71. *M&A* 1:182: adds “which were”

72. *M&A* 1:182, Book B-1, 611: omit “by”

73. *M&A* 1:182, Book B-1, 611: add ellipses; *DHC* 2:258: adds “(Acts xvi: 13-15)”

74. Book B-1, 611: adds “~~at midnight~~”

75. *DHC* 2:258: omits “that”

76. *DHC* 2:259: replaces “his” with “the”

77. Book B-1, 611: adds “they”

78. *M&A* 1:182: “Acts 16:13, 14, 15, –25, to 35”; Book B-1, 611: “Acts 16:13, 14, 15, 25 to 35”; *DHC* 2:259: “Acts xvi:25-34”

79. Book B-1, 611, reads adds “~~for~~”

80. *M&A* 1:182, Book B-1, 611: “Acts 19:1, 2, 3, 4, 5, 6”

81. Book B-2, 534 (darker ink): “<man>” (TB)

82. Book B-1, 611: adds “up”; Book B-2, 534: “{~~up~~}”

83. *DHC* 2:258: replaces “voice” with “word”

84. Book B-1, 611: “Acts 22:12, ~~13~~, ~~14~~, ~~15~~, <to> 16” (prob. WR)

which are<sup>85</sup> the first principles of the oracles of God, and are become such as have need of milk and not of strong meat. For every one that useth milk is unskillful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those, who by reason of use, have their senses exercised, to discern both good and evil.” Heb. 5:12, 13, 14.

“Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, and of laying on of hands, and<sup>86</sup> of resurrection of the dead, and of eternal judgment; and this will we do, if God permit. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh and put him to an open shame.” Heb. 6:1 to 6<sup>87</sup>.

These quotations are so plain, in proving the doctrine of repentance and baptism for<sup>88</sup> remission of sins, I deem it unnecessary to enlarge this letter with comments upon them; but I shall continue the subject in my next.

In the bonds of the new and everlasting covenant,

JOSEPH SMITH, jun.

**John Whitmer, Esq.**<sup>89</sup>

[...]<sup>90</sup>

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85. Book B-1, 612, DHC 2:259: replace “are” with “be”

86. DHC 2:259: omits “and”

87. Book B-1, 612: “Heb 6:1, 2, 3, 4, 5, <to> 6” (prob. WR)

88. DHC 2:259: adds “the”

89. This line appears only in *M&A* 1:182.

90. JS’s address to the elders appeared in the *M&A* in three installments, Sept., Nov., and Dec. 1835, which the editors of MSHiJS published separately under those dates; however, BHR arranged them to immediately follow one another at this location (cf. DHC 2:253–72). In this work, the two remaining installments are located in chaps. 21 and 23, under 2 Oct. and 16 Nov. 1835.

## SUNDRY AFFAIRS AT KIRTLAND

September 1835

[DN 2 (20 March 1852): 1 (cont.)]

<sup>1</sup>I went to New Portage on the 2d [of September]<sup>2</sup> in company with Oliver Cowdery and Sidney Rigdon<sup>3</sup> to attend a conference; and returned on the 8th. I was engaged in various spiritual and temporal matters for several days.

<sup>4</sup>[September 14.] In a meeting of a High Council of<sup>5</sup> the presidency held in<sup>6</sup> Kirtland, September 14th, 1835,<sup>7</sup> it was decided that, as the laborer is worthy of his hire, whenever President Joseph Smith, sen., is called upon to pronounce Patriarchal Blessings upon the church, he be paid for his services at the rate of ten dollars per week, and his expenses found<sup>8</sup>. It was further decided, that President<sup>9</sup> Frederick G. Williams be appointed and hereafter serve as scribe, to attend blessing meetings, and that he receive for his services, at the same ratio, having his expenses borne also. It was further decided, that President Oliver Cowdery be appointed, and that he act hereafter as Recorder for the church. It was further decided, that sister Emma Smith proceed to make a selection of Sacred Hymns, according to the Revelation [D&C 25], and that President W. W. Phelps be appointed to revise and arrange them for printing.<sup>10</sup>

<sup>11</sup>September 16, the Presidency of the church assembled and appointed David Whitmer and Samuel H. Smith a committee, and general agents, to act in the name of, and for, the “Literary Firm.”

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1. *Source*: Undetermined.

2. DHC 2:273: adds “of September”

3. Book B-1, 612: “<and S. Rigdon>” (WR)

4. *Source*: Closely follows KHCM, 107-8 (WAC) (KCMB [2002], 131).

5. DHC 2:273: replaces “of” with “and”

6. DHC 2:273: replaces “held in” with “at”

7. DHC 2:273: moves date to beginning of paragraph

8. DHC 2:273: omits “found”

9. Book B-2, 535 (darker ink): “<President>” (TB)

10. KHCM, 108: adds “O. Cowdery[,] Clerk”

11. *Source*: KHCM, 108 (WAC) (KCMB [2002], 131).

[DN 2 (3 April 1852): 1]

<sup>12</sup>*Minutes of a High Council held in Kirtland, September 16th, 1835,* <sup>13</sup>*Sidney Rigdon, Oliver Cowdery and Frederick]. G. Williams presiding.*

**Samuel H. Smith, Levi Jackman, John Smith, Joseph Smith, Orson Johnson, Joseph Coe, Wm. W. Phelps, Hyrum Smith, Newel Knight, David Whitmer, John Whitmer, Giles Cook, Counselors.**

**Council set in order and opened by prayer by the presidency.**

A complaint was preferred by President Joseph Smith, jr., against brother Henry Green, for accusing president Joseph Smith jr., “of rebuking brother Aldridge wrongfully, and under the influence of an evil spirit.”

Brother Green being absent, President Rigdon arose and said, that it was the decision of the presidency, that the council proceed to examine the charge preferred, because brother Green had been regularly summoned by himself.

The council appointed one to speak on each side; after which the following testimony was heard:

Elder Sylvester Smith testified that brother Green on Monday morning last, said that brother Aldridge was justified in what he said, and that Presidents Joseph and Hyrum Smith were wrong in abusing the old man; and after elder Smith had<sup>14</sup> explained the matter to him, said, that if any man should do so by him, he should call him a scoundrel; and that he should say that any man who should<sup>15</sup> talk as Joseph did, must have the devil in him.

Elder Lorin Babbitt said he was present when the above conversation took place, and heard a<sup>16</sup> considerable part of it, and fully concurred in the statement of elder Smith, and he heard brother Green say, previous to the above talk, that although they accused brother Aldridge of having an evil spirit, yet, if the truth were<sup>17</sup> known, the devil was in them, (namely) Presidents Joseph and Hyrum; for if any man should ask my opinion, and then abuse me in that way, I should call him a scoundrel, or a knave.

President Cowdery stated to the council, that brother Aldridge was not called upon to give his opinion concerning the book, but said what he did without being called upon to speak; for the book was only handed to him and others to look at, that they might see the quality and goodness.

President Joseph Smith arose and stated that he knew that brother Aldridge was under the influence of an evil spirit, and had been for a long time.

Councilor Orson Johnson, also said that he knew that this <sup>18</sup>was so, by what he had seen and learned, and that he had heard from credible authority, that the old man<sup>19</sup> had been in the habit, for a long time, of neglecting prayer, and family worship.

Councilor [Samuel H.]<sup>20</sup> Smith **then arose and spoke of the Doctrine of Christ and the duty of the Servants of God in preaching the gospel and building upon the church of Christ, to reprove error and wickedness whenever they should see them, especially in the**

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12. *Source:* Closely follows KHCM, 108–13 (WAC) (KCMB [2002], 132–35). Deleted material supplied here in bold type.

13. Remainder of heading omitted in DHC 2:274.

14. KHCM, 109, Book B-1, 613, Book B-2, 536, DHC 2:274: omit “had”

15. DHC 2:274: replaces “should” with “would”

16. Book B-1, 613, Book B-2, 536: omit “a”

17. KHCM, 109, Book B-1, 613: “was”

18. KHCM, 109, Book B-1, 613, Book B-2, 536: add “thing”

19. DHC 2:274: replaces “man” with “gentleman”

20. DHC 2:274: adds “Samuel H.”

**church, and** said, that President [Joseph]<sup>21</sup> Smith was in the line of his duty when he reproved brother<sup>22</sup> Aldridge for his evil; and, consequently, brother Green must have been wrong, in opposing him, and saying he [Joseph]<sup>23</sup> acted like a scoundrel, and that the devil was in him.

Councilor [Levi] Jackman said that <sup>24</sup>brother Green could not be justified in opposing the servant of the Lord, while in the actual discharge of his duty, and that it was evident that Satan hath sought to make divisions in the<sup>25</sup> church, and hath taken the<sup>26</sup> advantage of the occasion of presenting the book, to do this.

(The *book* referred to, was purchased for recording “The Patriarchal Blessings.”<sup>27</sup>)

President F[rederick]. G. Williams said, **that he was disposed to exercise all the charity for brethren that he could. Yet at the same time he did not feel willing to justify wickedness nor cover or hide iniquity in the church but rather to expose it and rebuke it, that it may be brought to light. And** that the wickedness of brother Green in condemning President Smith is evident from the testimony, and that brother Aldridge also did act foolishly, and by the influence of a wrong spirit, in questioning the integrity of the head<sup>28</sup> of the church, in the purchase of the book, and that President Smith was, and is justifiable, in doing as he has done in the matter, and should not be censured, as he has been done in this matter<sup>29</sup> by brother Green.

President O[liver]. Cowdery then arose, and showed by a few plain remarks, how<sup>30</sup> Satan had sought from the beginning, to destroy the Book of Mormon; and in order to do this, had been actually levelling his shafts against the servants of God, who were<sup>31</sup> called to bring it forth, and bear testimony of it to the world, and now hath sought occasion against the servants <sup>32</sup>in tempting brethren to say they had equivocated in the price of the Record Book, which was presented last Sabbath, and that brother Aldridge, and perhaps others, fell under this evil influence, and brother Green justifies them in this thing, and condemns President Smith; and is not, and ought not, to be justified in so doing.

President Cowdery went on to show that the book was purchased as cheap as it could be, and was actually worth what was given for it, (namely, 12 dollars).

Elder Cahoon requested leave to interrupt President Cowdery a moment, to inform the Council that a moment before, brother Green passed the house, and when the speaker told him the council was considering his case, and requested him to come in; he said he should go about his own business, <sup>33</sup>so went on his way, regardless of the council.

President Cowdery resumed, showing that the design of brother Aldridge, or at least of the spirit that was in him, was to destroy the character of the heads of the church, and showed<sup>34</sup> that we intended to speculate out of the brethren, and extort from them more than the cost of

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21. DHC 2:274: adds “Joseph”

22. KHCM, 110: “<bro.>”

23. DHC 2:275: adds “[Joseph]”

24. KHCM, 110: adds “he conceived that”

25. Book B-1, 613: “th\ e/s”; “e” *u.o.* “i”

26. DHC 2:275: omits “the”

27. Book B-1, 613: adds “& this is the Book” (i.e., Book B-1). The entire parenthetical statement omitted in KHCM, 110.

28. KHCM, 110: “heads”

29. DHC 2:275: omits “done in this matter”

30. DHC 2:275: replaces “how” with “who”

31. Book B-2, 536: “where”

32. DHC 2:275: adds “of God”

33. KHCM, 111: adds “and”; Book B-1, 614: “and”

34. DHC 2:275: replaces “and showed” with “by charging”



the book; and now instead of regarding our feeling<sup>35</sup>, he disregards us altogether, and shows that he has no faith in the high council.

Soon after<sup>36</sup>, brother Green came in, and said that he had been detained longer than he<sup>37</sup>intended, having been to Chagrin on business, and had to deliver the horse and harness to the owner before he could attend the council.

President Rigdon then arose and decided that brother Green should not have been hindered from being here, by any other business; and if so, he should have notified the council, and requested an adjournment.

President Cowdery then observed, that he thought the case sufficiently brought before the council, and would say no more; and President Rigdon proceeded to give his decision; that brother Green should, if he were grieved<sup>38</sup> with President Smith, have gone<sup>39</sup> and told him of his difficulty, and<sup>40</sup>not have said anything about it to his neighbor. And again, that Mr. Aldridge, as has been shown, has been guilty of neglecting his prayers before God, and therefore has not had<sup>41</sup> the spirit of God to preserve him from the temptations of Satan, and has fallen into evil, and actually did do wrong in raising objections to the price of the book presented last Sabbath, and was under the influence of an evil spirit.

Brother Green fellowships the evil spirit in brother Aldridge, and says he is justified in what he has done, and therefore it is evident that<sup>42</sup> an evil spirit is reigning in the breast<sup>43</sup> of brother Green. And it is also as evident, that President Joseph Smith, jr., was justifiable in rebuking that evil spirit, and it was not only justifiable in President Smith to rebuke that evil spirit, but<sup>44</sup>also his duty as President, and First High Priest in the church of Christ; appointed of God to lead the same into all righteousness.

The decision, then, of the presidency of the High Council is, in short, that bro. Green be, and is now, excluded from this church, and shall be a member no more, until he comes<sup>45</sup> in by the ordinance of baptism, as appointed by the gospel, to be done in the church.

This was agreed to by all the councilors except<sup>46</sup>[Joseph] Coe, who<sup>47</sup> queried<sup>48</sup> whether Mr. Green should not have the privilege of confessing his faults, and still be retained in the church. He therefore thought that it was the privilege of bro. Green to have a re-organization of the council, and a re-hearing. This was about to be granted, and the council to be adjourned till tomorrow, but councilor Coe requested some explanation from the President, and was instructed as follows:

[“]When a heinous crime<sup>49</sup> is committed, and indignity offered to the High Council, then it is the privilege of the presidency of the High Council, to stamp it with indignation under foot, and cut off the offender as in the case just decided.[”]

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35. KHCM, 111, Book B-1, 614, Book B-2, 537: “feelings”

36. DHC 2:276: replaces “after” with “afterwards”

37. Book B-1, 614: adds “had”

38. KHCM, 112, Book B-1, 614, Book B-2, 537: “aggrieved”

39. DHC 2:276: moves “have gone” to follow “brother Green”

40. DHC 2:276 adds “should”

41. Book B-2, 537 (darker ink): “<had>” (TB)

42. Book B-2, 537: replaces “that” with “than”

43. KHCM, 112: “~~heart~~ <breast>”

44. DHC 2:276: adds “it was”

45. KHCM, 112, Book B-1, 615, Book B-2, 537: “come”

46. KHCM, 112, Book B-1, 615, Book B-2, 538: add “counsellor”

47. Book B-1, 615: omits “who”

48. KHCM, 112: omits “who queried”

49. DHC 2:276: replaces “heinous crime” with “serious offense”

Councilor Coe then withdrew his objection to the decision of the presidency, which was acknowledged by the whole house; and **after prayer by O[liver]. Cowdery**, council adjourned.

SYLVESTER SMITH, Clerk.

<sup>50</sup>Minutes of a High Council held in Kirtland, Sept. 19th, 1835; <sup>51</sup>Presidents<sup>52</sup> Joseph Smith, jun., O[liver]. Cowdery, D[avid]. Whitmer, F[rederick]. G. Williams, S[idney]. Rigdon, and W. W. Phelps, present.

#### COUNCILORS.

John Smith,  
Orson Johnson,  
Newel Knight,  
John Whitmer,  
Samuel H. Smith,  
John Johnson,

Joseph Smith, sen.,  
Joseph Coe,  
Hyrum Smith,  
Levi Jackman,  
Noah Packard,  
Roger Orton,

The object of the council was stated by President Joseph Smith, jun., as follows: <sup>53</sup>["Some weeks since, elder Jared Carter preached on the Sabbath in the church, and some of the brethren found fault with his teachings; and this council is called upon <sup>54</sup>to decide this matter, and to see who was in fault.["]

#### **Prayer by the first Presidents and the council organized according to order.**

Six were appointed to speak.

Elder [Jared] Carter proceeded to speak <sup>55</sup>largely, and explain his designs in teaching as he did, saying he believed that<sup>56</sup> God directed him by his Spirit, and afterwards being rebuked by Presidents Cowdery, Rigdon, and Phelps, he called upon the Lord, and received again a witness of the <sup>57</sup>Spirit that he was right, and the Presidents were wrong. Elder Carter taught in his concluding remarks, that God had shown him by laying his hand upon him, in judgment, and delivering him therefrom, that he was thus rebuked by heaven for his iniquity, and that he was made an example to the whole church, and God would curse them if they did not hold up the committee<sup>58</sup>; for he was made an example in this thing.

President Rigdon arose and said that he attended the meeting in which elder Carter spoke, and was certain, and is certain, that he did not have the spirit of wisdom to direct; and after he had sat down, and elder Samuel [H.] Smith had occupied some half an hour, filled with the Spirit, he arose again and said, that if any man spoke against the committee, God would curse him, and set the committee away up from<sup>59</sup> the common brethren, and said that God would take care of the committee, and the brethren had nothing to do with them, for their sta-

50. Source: Closely follows KHCM, 113-18 (WAC) (KCMB [2002], 135-40). Deleted material supplied here in bold type.

51. DHC 2:277: adds "The trial of Elder Jared Carter"

52. DHC 2:277: "President"

53. Quotation marks added in DHC 2:277.

54. KHCM, 113: adds "by him (J. S. Junr.)"

55. KHCM, 114: adds "pretty"

56. DHC 2:277: omits "that"

57. Book B-1, 616: adds "~~truth~~"

58. BHR noted that this was the temple building committee (DHC 2:277n).

59. DHC 2:277: replaces "up from" with "above"

tion was appointed them of God, and not of man; therefore, God will curse any man or woman in the church who shall speak<sup>60</sup> evil of the committee. That<sup>61</sup> he told elder Carter at the time, in private, that he did wrong; and in company with other of the presidents, advised him, after he should fill a certain mission to the east, that he should make a confession to the church, in order to satisfy many of the brethren, who were<sup>62</sup> aggrieved with him.

President Phelps then arose, and said that<sup>63</sup> President Rigdon had truly related the matter, as far as he had gone; but one thing more; elder Carter commanded the brethren to pray for the committee, and demanded it in the name of the Lord, with an authoritative voice and gesticulation, which are not according to the meekness of the Spirit of Jesus.

President O[liver]. Cowdery arose and said, I do not intend to occupy much time in speaking, for those who have spoken have expressed pretty much my mind and feelings on the subject; that in the advice and talk<sup>64</sup> which he and the other two presidents had given, and had, with<sup>65</sup> elder Carter, <sup>66</sup>they did have the spirit of meekness, and only desired to do him good, and had no personal feelings<sup>67</sup>, and did not express any, but to the contrary.

President John Whitmer concurred in the statements of the above<sup>68</sup>, and said that he did not believe that God had made an example of elder Carter, for he was not before the church as such; and God had not <sup>69</sup>revealed it to the saints, and again, <sup>70</sup>that elder Carter should command the saints to pray for the committee, for in so doing, if they did not fellowship him, they must pray<sup>71</sup> for his removal, and so all his designs would be frustrated.

Several others were called upon, and all testified that these things, which have been expressed above, were true, and as they understood them; and one thing further, elder Carter did say, that even the faults of the committee might be charged back upon the brethren, if they neglected to pray for them.

After hearing the testimony<sup>72</sup>, the six councilors spoke, and the sum of their conviction upon the matter was as follows, viz<sup>73</sup>:

Councilor John Smith said he thought that elder Carter did not express the feelings of his<sup>74</sup> heart, so as to be understood, and perhaps his heart was not so hard as his words<sup>75</sup>.

Father Joseph Smith, sen.<sup>76</sup>, said that elder Carter was exalted, and did not receive the admonitions of the presidents, and in consequence lost the true spirit, and so, has erred since the time of his discourse, and needs admonishing.

Councilor Orson Johnson agreed with the above.

Councilor Joseph Coe said that elder Carter had a small degree of the Spirit in his dis-

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60. Book B-2, 538 (darker ink): "< speak >" (TB)

61. DHC 2:278: omits "That"

62. Book B-2, 539: replaces "were" with "where"

63. DHC 2:278: omits "that"

64. DHC 2:278: omits "and talk"

65. DHC 2:278: omits "and had, with"

66. DHC 2:278: adds "in the talk they had with him"

67. DHC 2:278: adds "against him"

68. DHC 2:278: adds "brethren"

69. KHCM, 115, Book B-1, 616, DHC 2:278: add "so"

70. DHC 2:278: adds "it is vain"

71. Book B-2, 539 (darker ink): "< pray >" (TB)

72. KHCM, 115: "The testimony being heard"

73. DHC 2:278: omits "viz."

74. Book B-1, 617: omits "his"

75. Book B-1, 617: "word"

76. DHC 2:278: omits "sen."

course, and a greater degree in his remarks afterwards, but was awkward in expressing his views, not having much of the Spirit, and that the feelings of his heart were not as expressed by his words.

An appeal<sup>77</sup> was made of the court whether this councilor [Joseph Coe]<sup>78</sup> was correct in appealing to the feelings of men's hearts, and not to the words and actions, as they appeared.

The court decided that the council must be confined to facts, words, and actions; and not go into feelings and designs which were not expressed.

The other councilors concurred in the above.

Councilor Hyrum Smith said that Elder Carter had been blessed of God, and by the prayer of faith the sick had been healed under his administration; yet he does<sup>79</sup> not always have the gift of God, and wisdom to direct; so in the case before the court<sup>80</sup>. Pride had engendered in his [elder Carter's]<sup>81</sup> heart a desire to excel, and the spirit of meekness was withdrawn, and he [was]<sup>82</sup> left to err, as has been shown by the testimony, because he is not yet perfect. But he erred in understanding, and his words were wrong; yet the spirit of his heart, or the integrity of the same, might be good in the main.

Elder Carter then arose and said, that he was willing to acknowledge his faults, and that he lacked wisdom. He went on to explain how he had erred, and why: being seized with the cholera while at the east<sup>83</sup>, he called upon God for deliverance, and finally received the Spirit of God, which healed him, and he then thought<sup>84</sup> it was the same spirit which he had when preaching in Kirtland.

When he was through, President O[liver]. Cowdery arose and said, that Presidents Rigdon and Phelps<sup>85</sup> had requested him to speak, and they would say nothing as it was getting late, and the case was already plain before the court.—He showed that a man might be highly excited and yet, neither<sup>86</sup>, have the Spirit of God or<sup>87</sup> the spirit<sup>88</sup> of Satan; but it came by his own spirit or<sup>89</sup> judgment; therefore some things may be of God, others of <sup>90</sup>man, and others from the adversary; and elder Carter had in his sermon some of the Spirit of God, but in his last remarks he had it not, but his own spirit of self<sup>91</sup> justification and pride, commanding in the name of Jesus, and not by the Spirit of Jesus or of meekness, and was very wrong in this thing, also in exalting the committee above the brethren, as if they might not be touched by the brethren; and again, when elder Carter was healed, it came in answer to his earnest prayer before God; but his impressions about being made an example to the church were not an answer to prayer, and might be wrong.

President F[rederick]. G. Williams gave his decision<sup>92</sup>, that brother Carter did err with his lips in speaking; and also erred in understanding the presidents, who labored with him for

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77. DHC 2:279: replaces "appeal" with "inquiry"

78. DHC 2:279: adds "[Joseph Coe]"

79. KHCM, 116, Book B-1, 617, Book B-2, 539: "doth"

80. DHC 2:279: replaces "court" with "Council"

81. DHC 2:279: replaces "his" with "Elder Carter's"

82. DHC 2:279: adds "was"

83. KHCM, 116: adds "after leaving Kirtland"

84. Book B-2, 540: "<thought>" (WB)

85. KHCM, 117: "the others (presidents Rigdon & Phelps)"

86. KHCM, 117, Book B-1, 618: replace "neither" with "within"

87. DHC 2:279: "nor"

88. KHCM, 117, Book B-1, 618, Book B-2, 540: omit "the spirit"

89. DHC 2:279: replaces "or" with "and"

90. Book B-1, 618: adds "~~Satan~~"

91. KHCM, 117, DHC 2:279: omit "self"

92. KHCM, 117: adds "as follows"

it, and misinterpreted their admonitions, which led him into what followed, and finally has brought him before this council.

President David Whitmer said, that according to the testimony it is plain that elder Carter has lacked in humility, and also in confidence in his brethren, and erred as expressed by President Williams.

President Joseph Smith then<sup>93</sup> arose, and said, that the decision of his mind was, that brother Jared Carter erred in judgment in not understanding what the brethren desired of him, when they labored with him; and he erred in spirit when he taught in the church the things testified of here; and that the hand of the destroyer was laid upon him because he had a rebellious spirit from the beginning; and the word of the Lord has<sup>94</sup> been spoken by my<sup>95</sup> mouth, that it should come<sup>96</sup> upon him, and this council should see it, and now that he has been seized by the destroyer comes in fulfillment of his (the Lord's)<sup>97</sup> word; and God requires<sup>98</sup> him to bear testimony of it before the church, and warn them to be careful and not to do as he had done. But instead of doing this, he said he would prove the Book of Mormon, and one thing or another, not being sufficiently humble to deliver just the message that was required, and so he stumbled and could not get the Spirit, and the brethren were not edified, and he did not do the thing that God required, but erred in choosing words to communicate his thoughts; such as commanding the prayers of the church instead of soliciting them; and also of making himself an example for the church, when it was only the things that he suffered which were to be as a check upon transgression.

His rebelling against the advice and counsel of the presidents was the cause of his falling into the hands of the destroyer again, as he had done before, when he rebelled against the counsel that was<sup>99</sup> given him by the authorities of the church; and that in all this, elder Carter has not designed to do wickedly, but he erred in judgment, and deserves reproof; and the decision is, that he shall acknowledge his errors, on the morrow, before<sup>100</sup> the congregation, and say, Brethren, I am fully convinced that I have erred in spirit, in my remarks before you, when I spoke here a few Sabbaths since; and now I ask your forgiveness; and if he do this in full faith, and is truly humble<sup>101</sup> before God, then<sup>102</sup> God will bless him abundantly as he hath not<sup>103</sup> been wont to do.

Elder Carter arose, and justified the decision of the court, and promised to comply<sup>104</sup>.

SYLVESTER SMITH, Clerk.

<sup>105</sup>[September 22.]<sup>106</sup> I labored in obtaining blessings, which were written by Oliver Cowdery; we were thronged with company, so that our labor in this thing was hindered; but we obtained many precious things, and our souls were blessed. O Lord, may thy Holy Spirit be with thy servants forever; amen.

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93. DHC 2:280: omits "then" and adds "Jun."

94. KHCM, 118: "had"; Book B-1, 618: "ha\s/"; "s" *u.o.* "d"

95. KHCM, 118: "<my>"

96. KHCM, 118: omits "come"

97. KHCM, 118: omits "(the Lord's)"

98. KHCM, 118, Book B-1, 618: "required"

99. DHC 2:280: replaces "was" with "had been"

100. Book B-2, 541: "<before>" (TB)

101. Book B-2, 541: "<humble>" (prob. WB)

102. DHC 2:280: omits "then"

103. DHC 2:280: omits "not"

104. KHCM, 118: adds "with the same"

105. *Source*: Closely follows JSj [1835-36], 1 (OC) (*PJS* 2:39; *JSP* 1:61-62; *APR*, 33).

106. Brackets this editor's.

<sup>107</sup>September 23d; I was at home writing blessings for my most beloved brethren, but was hindered by a multitude of visitors. The Lord has blessed our souls this day; and may God grant to continue his mercies unto my house this night, for Christ's sake. This day my soul has desired the salvation of brother Ezra Thayer; also brother Noah Packard came to my house and loaned the committee<sup>108</sup> one thousand dollars, for<sup>109</sup> building the house of the Lord; oh! may God bless him a hundred fold; even of the things of the<sup>110</sup> earth, for this righteous act. My heart is full of desire today, to be blessed of the God of Abraham with prosperity, until I will<sup>111</sup> be able to pay all my debts, for it is the delight of my soul to be honest; O Lord, that thou knowest right well. Help me, and I will give to the poor.

Brothers William, John, and Joseph Tippits started for Missouri, the place designated for Zion, or the saints' gathering place. They came to bid us farewell. The brethren came in to pray with them, and bro. David Whitmer acted as spokesman. He prayed in the spirit, and a glorious time succeeded his prayer; joy filled our hearts, and we blessed them and bid them God speed; and promised them a safe journey, and took them by the hand and bid them farewell for a season. May God grant them long life and good days. These blessings I ask upon them for Christ's sake; amen.

[DN 2 (17 April 1852): 1]

<sup>112</sup>The High Council met at my house on the 24th, to take into consideration the redemption of Zion; and it was the voice of the Spirit of the Lord <sup>113</sup>that we petition the Governor, that is, those who have been driven out, should<sup>114</sup> petition to be set back on their own lands, next spring, and that we go next season<sup>115</sup>, to live or die on our own<sup>116</sup> lands, which we have purchased<sup>117</sup> in Jackson county, Missouri<sup>118</sup>. We truly had a good time, and covenanted to struggle for this thing, until death shall dissolve the<sup>119</sup> union; and if one falls, that the remainder be not discouraged, but pursue this object until it is accomplished; which may God grant unto us in the name of Jesus Christ our Lord; also, this day drew up a subscription for enrolling<sup>120</sup> the names of those who are willing to go up to Missouri next spring and settle<sup>121</sup>; and I ask God in the name of Jesus, that we may obtain eight hundred or one thousand emigrants<sup>122</sup>.

<sup>123</sup>I spent the 25th [of September]<sup>124</sup> at home.

107. *Source*: This and next paragraph closely follow JSj [1835-36], 1-2 (JS) (*PJS* 2:39-41; *JSP* 1:62; *APR*, 33-34).

108. JSj [1835-36], 1: "Chappel Committee"

109. DHC 2:281: replaces "for" with "to assist"

110. JSj [1835-36], 1, Book B-1, 619, Book B-2, 541: omit "the"

111. DHC 2:281: replaces "will" with "shall"

112. *Source*: Closely follows JSj [1835-36], 2 (JS) (*PJS* 2:41-42; *JSP* 1:64; *APR*, 34-35). Not recorded in KHCM.

113. Book B-1, 619: adds "~~unto me~~"

114. JSj [1835-36], 2: "~~to~~ <should>"; DHC 2:282: replaces "should" with "shall"

115. Book B-1, 619: "season" overwrites "spring"

116. Book B-1, 619: omits "own"

117. JSj [1835-36], 2: replaces "which we have purchased" with "~~to this end so the dy is east~~"

118. Book B-1, 619 (different ink): "<Missouri>" (WR)

119. JSj [1835-36], 2: "this"; Book B-1, 619: "the" overwrites "this"

120. JSj [1835-36], 2: "an Arti<c>le of inrollment"

121. JSj [1835-36], 2: omits "and settle"

122. JSj [1835-36], 2: "obtain Eight hundred men <or one thousand> well armed and that they may accomplish this great work even so Amen."

123. *Source*: Based on JSj [1835-36], 3 (OC) (*PJS* 2:43; *JSP* 1:64; *APR*, 35).

124. DHC 2:282: adds "of September"





21.

EXPERIENCES IN KIRTLAND  
AND VICINITY

September–October 1835

[DN 2 (17 April 1852): 1 (cont.)]

<sup>1</sup>[September 26.] This morning the Twelve returned from their mission to the east, and on the same day the council of the presidency of the church, consisting of Joseph Smith, junior, Sidney Rigdon, David Whitmer, W. W. Phelps, John Whitmer, Hyrum Smith, and Oliver Cowdery, met to consider the case of the Twelve who had previously been reproved in consequence of certain letters and reports coming to the ears of the council.

First, the items contained <sup>2</sup>Warren<sup>3</sup> A. Cowdery's letter in connection with certain other reports, derogatory to the character and teaching of the Twelve, were considered; and from the testimony of several witnesses, (the twelve) it was proved before the council, that said complaints originated in the minds of persons who were darkened in consequence of covetousness, or some other cause, rather than the Spirit of truth.

Second, one item contained in <sup>4</sup>Wm. E. McLellin's letter to his wife, expressing dissatisfaction with President Rigdon's school. Elder O[rson]. Hyde was also designated with him [McLellin]<sup>5</sup> or blamed in the matter, in which they were found to be in the fault, which they frankly confessed, and were forgiven; and all things <sup>6</sup>satisfactorily settled.<sup>7</sup>

<sup>8</sup>Sunday the 27th, I attended meeting; elders Thomas B. Marsh, David W. Patten, Brigham Young, and Heber C. Kimball preached, and broke bread; the Lord poured out his Spirit, and my soul was edified.

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1. *Source*: The return of the Twelve is mentioned in JSj [1835–36], 3; the remainder of the entry for 26 Sept. closely follows KHCM, 119 (WAC) (KCMB [2002], 140).

2. DHC 2:283; adds “in”

3. Book B-1, 620 (different ink): “W<arren>” (prob. WR)

4. Book B-1, 620, Book B-2, 542, DHC 2:283; add “Elder”

5. KHCM, 119; replaces “him” with “Elder McLellin”; Book B-1, 620, Book B-2, 542; add “(McLellin)”

6. DHC 2:283; adds “were”

7. Last part of sentence taken from JSj [1835–36], 3, which reads: “and all things were settled satisfactorily.”

8. *Source*: JSj [1835–36], 3 (OC) (PJS 2:44; JSP 1:66; APR, 35).

<sup>9</sup>[September 28.]<sup>10</sup> The High Council met for the trial of Gladden Bishop, on a charge preferred by the Twelve, “for advancing heretical doctrines, which were derogatory to the character of the church.”

**Sept. 28th 1835. Counselors: Sidney Rigdon, Joseph Smith Junr., John Smith, Joseph Smith Senr., Thomas B. Marsh, John Johnson, Samuel H. Smith, Jared Carter, Roger Orton, Levi Jackman, Newel Knight, Orson Pratt. Oliver Cowdery, Hyrum Smith and John Whitmer Presiding.**

**Names of counselors called, and all present. Council opened by prayer.**

**President O[liver]. Cowdery then rose and named the order of the day and of the council with a solemn charge to the same relative to their duty, which remarks and instructions were received by the councilors, which they signified by the uplifted hand. Six counselors were chosen to investigate the cases that were to be brought before them (Viz.) Three for, and three against the accused or in behalf of the church, 1st Charge preferred by the twelve, against Gladden Bishop for advancing heretical doctrines which were derogatory to the character of the Church of the Latter Day Saints.**

**Much altercation followed, whether his case could be legally brought before this court or not, which was decided in the affirmative.**

Elder William Smith testified, that when elder Bishop was conversing with a brother concerning the two witnesses mentioned by the prophets [Rev. 11] he said<sup>11</sup> he [Bishop]<sup>12</sup> might be one of them, and that he [the brother]<sup>13</sup> might be one himself; that he [Bishop]<sup>14</sup> intended to prophesy, the night that an advertisement was put up by an enemy, saying, that the Mormon Prophet and others were to be sold by auction in public; that he would not be surprised if the man that<sup>15</sup> put up the advertisement should die at the time of sale.

Elder [Brigham] Young corroborated the foregoing, and said that Bishop was very erroneous in his tenets of faith.

Elder [John] Boynton concurred.

Elder [Thomas B.] Marsh said that Bishop frequently told of women falling in love with him; and observed frequently when passing people, that they felt his spirit; also that he was so indolent<sup>16</sup> his presence was oppressive **and his absence desirable**.

Elder L. Johnson testified that on a former trial before the Twelve for error in doctrine, such as, that he might be one of the two witnesses **spoke of in the Prophets**; and that he ought not to<sup>17</sup> travel and preach, on account of the women so often falling in love with him, <sup>18</sup>he was not humble when reproved, but justified himself, and preferred a charge against the council for harsh treatment.

Elder Wm. Smith said, that Bishop, after taking a stand against the council, finally said<sup>19</sup> it was all right, they had dealt with him in righteousness.

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9. Source: KHCM, 119-22 (WAC) (KCMB [2002], 141-43). Some light and heavy editing. Deleted material supplied here in bold type.

10. Brackets this editor's.

11. DHC 2:284: adds “that”

12. DHC 2:284: adds “[Bishop]”

13. DHC 2:284: adds “[the brother]”

14. DHC 2:284: adds “[Bishop]”

15. DHC 2:284: replaces “that” with “who”

16. KHCM, 120: “was indolent, so much so, that”

17. Book B-1, 620: “<to>” (prob. WR)

18. KHCM, 121: adds “that”; Book B-1, 620: “~~that~~”

19. Book B-1, 620: “<said>” (WR)

Elders Marsh and Young corroborated the above, that he yielded after being overcome; also that he was capable of magnifying his office if he would.<sup>20</sup>

Elder [Heber C.] Kimball concurred in the above; also, that Bishop said, after he saw his case was hopeless, that the council had turned him wrong side out, **that he is capable of magnifying his calling if he would.**

Elder John P. Green[e] concurred in full, and, in addition to the above,<sup>21</sup> that he [Bishop] was so indolent that he would not help himself to a drink of water. **That he proposed to establish the authority of the Book of Mormon and did not. That is not from the Bible.**

**Cause submitted. Council adjourned for one hour.**

**Afternoon counselors['] names called, all in their seats. Pleading commenced and the cause ably defended on both sides, and concluded and submitted the cause to the court for a decision.**

After the pleas of the councilors and the case was submitted for decision,<sup>22</sup> brother Bishop arose and made a humble confession for his transgression, and asked forgiveness of the High Council, and all the church;<sup>23</sup> that he intended to learn wisdom from the revelations that God had<sup>24</sup> given, and submitted himself to the decision of the court, being perfectly satisfied with the whole course of the trial.

After much instruction<sup>25</sup>, the President<sup>26</sup> decided that the counsel of the twelve<sup>27</sup> on<sup>28</sup> this case was<sup>29</sup> in righteousness; also that his [Brother Bishop's]<sup>30</sup> confession be published in the *Messenger and Advocate*, and he be received in full fellowship, and receive his ordination and license as before. **Submitted to the twelve counselors. They also decided that they acquiesce in the decision of the Presidency**, which the council concurred in.

**Council adjourned for one hour. Met on the adjournment and called the counselors who were all in their seats, except one whose place was supplied;** and bro. Bishop was ordained by the court an elder.

W[ARREN]. PARRISH, Clerk.

<sup>31</sup>An attempt was made in the foregoing council to criminate the Twelve before the High Council for cutting off Gladden Bishop, at their Bradford Conference; but the<sup>32</sup> attempt totally failed. I decided that the High Council had nothing to do with the Twelve, or the decisions of the Twelve; but if the Twelve erred, they were accountable only to the General Council of the authorities of the whole church, according to the revelations<sup>33</sup>.

20. This paragraph combines two similar statements in KHCM, 121.

21. DHC 2:284: adds "said"

22. First part of sentence omitted in KHCM, 122.

23. DHC 2:284: adds "said"

24. KHCM, 122, Book B-1, 621, Book B-2, 543: "has"

25. KHCM, 122: "much good instruction delivered by the Presidency"

26. KHCM, 122: replaces "the President" with "they"

27. KHCM, 122: "travelling council of twelve"

28. DHC 2:285: replaces "on" with "in"

29. DHC 2:285: adds "given"

30. DHC 2:285: replaces "his" with "Brother Bishop's"

31. Book B-1, 621 (darker ink): adds "<Addenda page 2—Note E>" (WR). Following paragraph from Book B-1, Addenda, 2, Note E, which was added by WR between 12 May–7 June 1845, and incorporated in Book B-2, 543, by WB about 2–7 June 1845 (see MSHi Chronology). *Source*: Added under BY's direction (see Brigham Young Memoranda for Book B-1 in vol. 7, III.3).

32. DHC 2:285: replaces "the" with "their"

33. Book B-1, Addenda, 2, Note E, Book B-2, 543: "Revelation"

<sup>34</sup>In the afternoon a charge of adultery was preferred against Lorenzo L. Lewis, on general report circulating<sup>35</sup> among the brethren, <sup>36</sup>to which he plead<sup>37</sup> not guilty, and the charge was changed to “an illicit intercourse with a female.”—Lewis confessed that he had disgraced the girl, himself, and the church, but [was]<sup>38</sup> not guilty of the charge.

After hearing the testimony of witnesses, <sup>39</sup>Marsh, McLellin, Patten, and Wm. Smith, and the pleadings, elder Lewis confessed that he had done wickedly, and had made all the reparation he could, in his confession in the early part of this litigation<sup>40</sup>, and required his name to be taken off from<sup>41</sup> the church records, or dispose of him according to the mind of the Spirit, and submitted to the decision of the court<sup>42</sup>. The court<sup>43</sup> decided that bro. Lorenzo<sup>44</sup> L. Lewis be cut off from the church, being satisfied that the charge preferred is substantiated by evidence, and the Spirit of the Lord; but if he repent and humble himself, to the satisfaction of the church, he should be received into it again and receive his license; and<sup>45</sup> the council adjourned till morning.

<sup>46</sup>The High Council met on the 29th, and heard a charge against elder Allen Avery, on an appeal case from an elder’s court in Zion, which<sup>47</sup> took away his license for rebelling against their decision. Bro. Avery frankly <sup>48</sup>and readily complied with the requisitions<sup>49</sup> of the council, <sup>50</sup>and the President<sup>51</sup> decided that he be restored to fellowship, and receive his license.<sup>52</sup>

<sup>53</sup>**Elder Phineas H. Young was accused of unchristian like conduct by Ezra<sup>54</sup> L. Cole. Elder Young stated that when he left Kirtland for the east on his mission [to preach the 24th June last], he had three books of Mormon, sold one to brother [Almon] Babbit, and disposed of one more; obtained two more of Mr. Harris, left one with Mrs. Ruth Judd of Madison, not sold; obtained one of Mr. Childs, and told him if he returned that way he would leave it, if not, he would give him another when he visited his friends in Kirtland. That he afterward obtained the one he left with Mrs. Judd with her consent [and sold it], and on his return, returned Mr. Childs his book and took his receipt, which he exhibited before the court. [Cause submitted**

34. Source: Based on KHCM, 122-24 (WAC) (KCMB [2002], 143-44).

35. Book B-1, 621 (darker ink): “<circulating>” (WR)

36. KHCM, 122: adds “by P. R. Cahoon”

37. DHC 2:285: “pleaded”

38. KHCM, 122: adds “plead”; Book B-1, 621: adds “was”; DHC 2:285: adds “[was]”

39. DHC 2:285: adds “Elders”

40. DHC 2:285: replaces “litigation” with “trial”

41. DHC 2:285: omits “from”

42. DHC 2:285: replaces “court” with “Council”

43. Book B-1, 621, DHC 2:285: replace “court” with “council”

44. KHCM, 123: “Loyd”; Book B-1, 621: “L<orenzo>” (WR)

45. DHC 2:285: omits “and”

46. Source: Based on KHCM, 124 (WAC) (KCMB [2002], 144).

47. Book B-1, 621, Book B-2, 543: “who”

48. Book B-1, 621: adds “~~e~~onfessed”

49. DHC 2:286: “requisition”

50. KHCM, 124: adds “to the entire satisfaction of all”

51. KHCM, 124: replaces “President” with “court”

52. KHCM, 124: adds “The counselors acquiesced in the above decision and he was ordained accordingly.”

53. This and next paragraph canceled in Book B-1, 621-22, and omitted in Book B-2, 543, DN, and DHC 2:286. Corrected by apostolic committee on 18 June 1845 (see Apostolic Review of Book B-1 in vol. 7, IV.4). Source: Based on KHCM, 124-25 (WAC) (KCMB [2002], 145). Deleted portions of this source supplied here in brackets (excluding names).

54. Book B-1, 621: “E<zra>” (prob. WR); KHCM, 124: “T. S. Cole”

to the court for their decision.] Council decided that there was no cause of action, and that elder Young <sup>55</sup>is honorably acquitted, and shall receive his license again. [The counselors acquiesced in full with the above decision. Court Adjourned for one hour. W[arren]. Parrish, Clerk.]

[Afternoon, Council met on adjournment, Counselors names called, all present.] A charge was preferred against elder Lorenzo Young [which is this, that poor men ought not to raise up seed or children. Preferred by W. W. Phelps. President O[liver]. Cowdery testified that the above declaration fell from the lips of said Young at the home of President J[oseph]. Smith Jr.; also that he believed it was right to have sexual intercourse notwithstanding. President J. Smith Jr. corroborates the above testimony; also that he did not intend to have any more children. After hearing, The case was fairly laid open by the counselors on both sides. The accuser made his remarks.] After hearing the testimony, and pleas of the councilors, Elder Young made a humble acknowledgment to the satisfaction of the council, and he was retained in full fellowship as an elder. [Council adjourned *Sine Die*. W[arren]. Parrish Clerk.]

<sup>56</sup>Elders Oliver Cowdery and William W. Phelps preferred a charge against Elder Lorenzo Young in consequence of Elder Young's saying, "It is a pity that women, whose husbands cannot do anything for their comfort should be obliged to bear children every year."

<sup>57</sup>In <sup>58</sup>these cases I acted on the part of the defense for the accused, to plead for mercy. The Lord blessed my soul, and the council was greatly blessed also; and much good will result from our labors.

<sup>59</sup>I was at home on the 30th, and was<sup>60</sup> visited by<sup>61</sup> many who came to inquire after the work of the Lord.

<sup>62</sup>October 1st, 1835<sup>63</sup>. This afternoon, I labored on the Egyptian Alphabet, in company with bros. O[liver]. Cowdery and W. W. Phelps, and during the research, the principles of astronomy as understood by Father Abraham and the ancients, unfolded to our understanding; the particulars of which will appear hereafter.

<sup>64</sup>On the 2d [of October], I wrote the following letter for publication in the *Messenger and Advocate*, (continued from the 1st of September):<sup>65</sup>

<sup>66</sup>To the Elders of the Church of the Latter Day Saints:

At the close of my letter in the September number of the *Messenger and Advocate*, I promised to continue the subject there commenced. I do so with a hope that it may be a benefit, and

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55. Book B-1, 622: adds "be"

56. Following paragraph omitted in *DN* and *DHC* 2:286. Added in Book B-1, Addenda, 2, Note F by WR between 12 May-17 June 1845 (see *MSHi Chronology*), apparently under BY's direction (see *Brigham Young Memoranda* for Book B-1 in vol. 7, III.3). There is no indication in B-1, 622, where the note was to be inserted, and it was not copied into Book B-2, 543. Text here is from B-1. *Source*: Based on *KHCM*, 125 (WAC) (*KCMB* [2002], 145).

57. *Source*: JSj [1835-36], 3 (OC) (*PJS* 2:44-45; *JSP* 1:67; *APR*, 35).

58. Book B-1, 622: adds "all"

59. *Source*: JSj [1835-36], 3 (OC) (*PJS* 2:45; *JSP* 1:67; *APR*, 35).

60. Book B-1, 622: omits "was"; Book B-2, 543 (darker ink): "<was>" (TB)

61. Book B-1, 622: replaces "by" with "<with>" (WR)

62. *Source*: JSj [1835-36], 3 (OC) (*PJS* 2:45; *JSP* 1:67; *APR*, 35).

63. *DHC* 2:286: omits "1835"

64. *Source*: JSj [1835-36], 3 (OC) (*PJS* 2:46; *JSP* 1:67; *APR*, 35).

65. Book B-1, 622: "{continued from page 212 <the 1st of September>}" (WR)

66. *Source*: *M&A* 2 (Nov. 1835): 209-12 (*PWJS*, 374-80). BHR moved this letter to chap. 19 (from p. 286 to pp. 259-64).

a means of assistance in their labors<sup>67</sup>, while they are combating the prejudices of a crooked and perverse generation, by having in their possession the facts of my religious principles, which are misrepresented by almost all those whose crafts are in danger by the same; and also, to aid those who are anxiously inquiring, and have been excited to do so from rumor, in ascertaining<sup>68</sup> correctly, what my principles are. I have been drawn into this course of proceeding, by persecution, that is brought upon us from false rumor<sup>69</sup> and misrepresentations concerning my sentiments.

But to proceed: in the letter alluded to, the principles of repentance and baptism for the remission of sins are not only set forth, but many passages of scripture were quoted, clearly elucidating the subject; let me add, <sup>70</sup>I do positively rely upon the truth and veracity<sup>71</sup> of those principles inculcated in the New Testament; and then pass from the above named items, on<sup>72</sup> to the item or subject of the gathering, and show my views upon this point, which<sup>73</sup> is an item<sup>74</sup> <sup>75</sup>I esteem to be of the greatest<sup>76</sup> importance to those who are looking for salvation in this generation, or in these what<sup>77</sup> may be called “the latter times”; as<sup>78</sup> all <sup>79</sup>the prophets that have written, from the days of righteous Abel, down to the last man that has left any testimony on record for our consideration, in speaking of the salvation of Israel in the last days, goes directly to show, that it consists in the work of the gathering.

Firstly, I shall begin by quoting from the prophecy of Enoch; speaking of the last days: [“]Righteousness will I send down out of heaven, and truth will I send forth out of the earth, to bear testimony of mine Only Begotten, his resurrection from the dead, [this resurrection I understand to be the corporeal body] yea, and also the resurrection of all men; righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine own elect from the four quarters of the earth, unto a place which I shall prepare, a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle; and it shall be called Zion, a New Jerusalem[”]<sup>80</sup>

Now I understand by this quotation, that God clearly manifested to Enoch the redemption which he prepared, by offering the Messiah as a Lamb slain from before the foundation of the world; <sup>81</sup>by virtue of the same, the glorious resurrection of the Savior, and the resurrection of all the human family; even a resurrection of their corporeal bodies; <sup>82</sup>and also righteousness and truth <sup>83</sup>to sweep the earth as with a flood.—And now, I ask, how righteousness and truth are going to sweep the earth as with a flood? I will answer: men and angels are to be co-workers in bringing to pass this great work; and <sup>84</sup>Zion is to be prepared, even a New Jerusalem, for

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67. DHC 2:259: “the labors of the Elders”

68. DHC 2:260: “to ascertain”

69. DHC 2:260: “rumors”

70. *M&A* 2:209, Book B-1, 622: add “that”

71. DHC 2:260: omits “and veracity”

72. DHC 2:260: moves “on” to follow “pass”

73. DHC 2:260: replaces “which” with “It” and begins a new sentence

74. DHC 2:260: replaces “an item” with “a principle”

75. *M&A* 2:209, Book B-1, 622, Book B-2, 544: add “which”

76. Book B-1, 622: “greatest” overwrites “highest”

77. DHC 2:260: replaces “what” with “that”

78. DHC 2:260: omits “as”

79. DHC 2:260: adds “that”

80. DHC 2:260: adds: “(Pearl of Great Price, ch. vii: 62, 1902 edition)”

81. DHC 2:260: adds “and”

82. DHC 2:260: adds “is brought to pass”

83. DHC 2:260: adds “are”

84. *M&A* 2:209: adds “a”



the elect that are to be gathered from the four quarters of the earth, and to be established an Holy City, for the tabernacle of the Lord shall be with them.

Now Enoch was in good company in his views upon this subject; see Revelations 21:3. “And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God.”

I discover by this quotation that John upon the isle of Patmos, saw the same things<sup>85</sup> concerning the last days, which Enoch saw. But before the tabernacle can be with men, the elect must be gathered from the four quarters of the earth. And to show further upon this subject of the gathering, Moses, after having pronounced the blessing and the<sup>86</sup> cursing upon the children of Israel, for their obedience or disobedience, says thus:

“And it shall come to pass, when all these things are come upon thee, the blessing and the curse which I have set before thee; and thou shalt call them to mind, among all the nations whither the Lord thy God hath driven thee, and thou<sup>87</sup> shalt return unto the Lord thy God, and shalt obey his voice, according to all that I command thee, this day, thou and thy children, with all thine heart, and with all thy soul,<sup>88</sup> then the Lord thy God will turn thy captivity, and have compassion upon<sup>89</sup> thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee; if any of thine be driven out unto the utmost<sup>90</sup> parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee.” [Deut. 30:1-4]

It has been said by many of the learned and wise men, or historians, that the Indians, or aborigines of this continent, are of the scattered tribes of Israel. It has been conjectured by many others, that the aborigines of this continent are not of the tribes of Israel; but the ten tribes<sup>91</sup> have been led away into some unknown regions of the north. Let this be as it may, the prophecy I have just quoted “will fetch them,” in the last days, and place them in the land which<sup>92</sup> their fathers possessed; and you will find in the 7th verse of the 30th chapter, quoted,—“and the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.”

Many may say that this scripture is fulfilled; but let them mark carefully what the prophet says, “if any are driven out unto the utmost parts of heaven”; (which must mean the breadths<sup>93</sup> of the earth.) Now this promise is good to any, if there should be such, that are driven out, even in the last days; therefore, the children of the fathers have claim unto this day; and if these curses are to be laid over on the heads of their enemies, wo be unto the Gentiles; [see Book of Mormon, page 487, first edition]<sup>94</sup> [“]Wo unto the unbelieving<sup>95</sup> of the Gentiles, saith the Father.[”]<sup>96</sup> And again [see Book of Mormon, page 497, which says]<sup>97</sup>, [“]Behold this people

85. DHC 2:261: “thing”

86. DHC 2:261: omits “the”

87. *M&A* 2:210, DHC 2:261: omit “thou”, which is consistent with the KJV.

88. *M&A* 2:210 Book B-1, 623: add “that”

89. Book B-2, 555: “on”

90. DHC 2:261: replaces “utmost” with “outmost”, which is consistent with the KJV.

91. Book B-1, 624: adds “~~which~~”

92. Book B-2, 555 (darker ink): “<which>” (TB)

93. DHC 2:261: “breadth”

94. *M&A* 2:210: omits “first edition”; Book B-1, 624: “<1st Edition>” (WR); DHC 2:261: “(See Book of Mormon III Nephi, ch. xvi, current edition.)”

95. Book B-2, 555: “<un>believing”

96. “But wo, saith the Father, unto the unbelieving Gentiles” (3 Ne. 16:8).

97. DHC 2:261: “(see Book of Mormon, III Nephi xx:22, current edition, which says)”



<sup>98</sup>will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a New Jerusalem.” Now we learn from the Book of Mormon the very identical <sup>99</sup>continent and spot of land upon which the New Jerusalem is to stand; and it must be caught up according to the vision of John upon the isle of Patmos.

Now many will feel<sup>100</sup> disposed to say, that this New Jerusalem spoken of, is the Jerusalem that was built by the Jews on the eastern continent; but you will see from Revelations 21:2, there was a New Jerusalem coming down from God out of heaven, adorned as a bride for her husband; that after this the Revelator was caught away in the spirit to a great and high mountain, and saw the great and holy city descending out of heaven from God. Now there are two cities spoken of here; as <sup>101</sup>everything cannot be had in so narrow a compass as a letter, I shall say with brevity, that there is a New Jerusalem to be established on this continent; and also the New<sup>102</sup> Jerusalem shall be <sup>103</sup>rebuilt on the eastern continent: [see Book of Mormon, 560]<sup>104</sup> [“Behold Ether saw the days of Christ; and he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come; after it should be destroyed, it should be built up again, a holy city unto the Lord; wherefore it could not be a New Jerusalem, for it had been in a time of old.”] This may suffice, upon the subject of gathering, until my next.

I now proceed, at the close of my letter, to make a few remarks on the duty of elders with regard to their teaching parents, and children, husbands and wives, masters and slaves, or servants, &c.,<sup>105</sup> as I said I would, in my former letter.

And firstly, it becomes an elder when he is traveling through the world, warning the inhabitants of the earth to gather together, that they may be built up an holy city unto the Lord, instead of commencing with children, or those who look up to parents or guardians, to influence their minds, thereby drawing them from their duties, which they rightfully owe to<sup>106</sup> such<sup>107</sup>, they should commence their labors with parents, or guardians; and their teachings should be such as are calculated to turn the hearts of the fathers to the children, and the hearts of the<sup>108</sup> children to the fathers; and no influence should be used, with children, contrary to the consent of their parents or guardians; but all such as can be persuaded in a lawful and righteous manner, and with common consent, we should feel it our duty to influence them, to gather with the people of God. But otherwise let the responsibility rest upon the heads of parents or guardians, and all condemnation or consequences be upon their heads, according to the dispensation which he hath committed unto us; for God hath so ordained, that his work shall be cut short in righteousness, in the last days; therefore, first; teach the parents, and then, with their consent, let him<sup>109</sup> persuade the children to embrace the gospel, also. And if children embrace the gospel, and their parents or guardians are unbelievers, teach them to stay at home and be<sup>110</sup> obedient to their parents or guardians, if they require it; but if they consent to let them gather with the

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98. Book B-1, 624: adds “I”

99. Book B-1, 624: adds “spot”

100. *M&A* 2:210: replaces “feel” with “be”

101. Book B-1, 624: adds “as”

102. DHC 2:262: omits “the New”

103. Book B-1, 624: adds “established”

104. *M&A* 2:210 correctly reads: “See book of Mormon, page 566”; DHC 2:262: “(See Book of Mormon, Ether xiii: 1-12)”

105. DHC 2:262: omits “&c.”

106. DHC 2:262: omits “to”

107. DHC 2:262: replaces “such” with “these legal guardians”

108. DHC 2:262: omits “the”

109. DHC 2:262: omits “let him”

110. Book B-1, 625 (darker ink): “<be>” (US)

people of God, let them do so, and there shall be no wrong; and let all things be done carefully and righteously and God will extend his guardian care to all such<sup>111</sup>.

And secondly, it is<sup>112</sup> the duty of elders, when they enter into any house, to let their labors and warning voice be unto the master of that house; and if he receive the gospel, then he may extend his influence to his wife also, with consent, that peradventure she may receive the gospel; but if a man receive not the gospel, but gives his consent that his wife may receive it, and she believes, then let her receive it.—But if a man forbid his wife, or his children, before they are of age, to receive the gospel, then it should be the duty of the elder to go his way, and use no influence against him; and let the responsibility be upon his head; shake off the dust of thy feet as a testimony against him, and thy skirts shall then be clear of their souls. Their sins are not to be answered upon such as God hath sent to warn them to flee the<sup>113</sup> wrath to come, and save themselves from this untoward generation. The servants of God will not have gone over the nations of the Gentiles, with a warning voice, until the destroying angel will commence to waste the inhabitants of the earth; and as the prophet hath said, “It shall be a vexation to hear the report.” I speak thus<sup>114</sup> because I feel for my fellow men; I do it in the name of the Lord, being moved upon by the Holy Spirit. O that I could snatch them from the vortex of misery, into which I behold them plunging themselves, by their sins; that I may<sup>115</sup> be enabled by the warning voice, to be an instrument of bringing them to unfeigned repentance, that they may<sup>116</sup> have faith to stand in the evil day.

Thirdly, it should be the duty of an elder, when he enters into a house, to salute the master of that house, and if he gain his consent, then he may preach to all that are in that house; but if he gain not his consent, let him not go<sup>117</sup> unto his slaves, or servants, but let the responsibility be upon the head of the master of that house, and the consequences thereof, and the guilt of that house is no longer upon thy<sup>118</sup> skirts; thou art<sup>119</sup> free; therefore, <sup>120</sup>shake off the dust of thy<sup>121</sup> feet, and go thy<sup>122</sup> way. But if the master of that house give consent, thou mayest<sup>123</sup> preach to his family, his wife, his children and his servants, his man-servants or his maid-servants, or his slaves; then it should be the duty of the elder to stand up boldly for the cause of Christ, and warn that people with one accord to repent and be baptized for the remission of sins, and for the Holy Ghost, always commanding them in the name of the Lord, in the spirit of meekness, to be kindly affectionate one toward<sup>124</sup> another; that the fathers should be kind to their children, husbands to their wives, masters to their slaves or servants, children obedient to their parents, wives to their husbands, and slaves or servants to their masters.

“Wives submit yourselves unto your own husbands, as unto the Lord; for the husband is the head of the wife, even as Christ is the head of the church; and he is the savior of the body. Therefore, as the church is subject unto Christ, so let the wives be to their own hus-

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111. DHC 2:263: moves “to all such” to follow “will extend”

112. Book B-2, 556: replaces “is” with “should be”

113. Book B-1, 625 (darker ink): “\the/ [w.o. “flee”] <the>” (US)

114. *M&A* 2:211, Book B-1, 625, Book B-2, 557: omit “thus”

115. DHC 2:263: replaces “may” with “might”

116. DHC 2:263: replaces “may” with “might”

117. *M&A* 2:211: “go not”

118. DHC 2:263: replaces “thy” with “his”

119. DHC 2:263: replaces “thou art” with “he is”

120. DHC 2:263: adds “let him”

121. DHC 2:263: replaces “thy” with “his”

122. DHC 2:263: replaces “thy” with “his”

123. DHC 2:263: replaces “thou mayest” with “the Elder may”

124. *M&A* 2:211: “affected one towards”; Book B-1, 626, Book B-2, 557: “towards”

bands, in everything. Husbands, love your wives even as Christ also loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to the father<sup>125</sup> a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish; so ought men to love their own wives as their own bodies. He that loveth his wife, loveth himself; for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church; for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife; and they two shall be one flesh.” [Ephesians 5:22 and 31 verses, inclusive]

[“]Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them.—Children, obey your parents in all things, for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters, according to the flesh, not with eye-service as men-pleasers, but in singleness of heart, fearing God.[”]—[Colossians 3:18–22, inclusive].

But I must close this letter, and resume the subject in another number.

In the bonds of the new and everlasting covenant,

JOSEPH SMITH, junior.

#### [DN 2 (1 May 1852): 1]

<sup>126</sup>October 3d, I attended the High Council to investigate charges preferred<sup>127</sup> by Reynolds Cahoon against elder John Gould “for making expressions calculated to injure the cause we have espoused, and manifesting a strong dissatisfaction against<sup>128</sup> the teachings of the presidency”; also against Dean Gould for speaking unadvisedly against elder Rigdon and other elders.

In the case of John Gould, the accuser and defendant agreed the matter should be talked over, by which all difference of feeling was allayed. Gould confessed, and was acquitted<sup>129</sup>.

Dean Gould acknowledged that he spoke unadvisedly against President Rigdon, and was forgiven.

<sup>130</sup>In the afternoon, I waited on most of the Twelve at my house, and exhibited to them the ancient records, and gave explanations. This day passed off with the blessing of the Lord.

<sup>131</sup>Sunday, 4th,<sup>132</sup> I started early in the morning, with brother John Corrill, to hold a meeting in Perry [Geauga County, OH]<sup>133</sup>. When about a mile from home, we discovered two deer playing in the field, which diverted our minds by giving an impetus to our thoughts, upon the subject of the creation of God. We conversed on many topics. The day<sup>134</sup> passed off very agreeably, and the Lord blessed our souls. When we arrived at Perry, we were disappointed of a meeting, through mis-arrangement; but conversed freely with brother Corrill’s relatives, which allayed much prejudice; may the Lord have mercy on their souls.

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125. *M&A* 2:211, Book B-1, 626, Book B-2, 557, DHC 2:264: replace “the father” with “himself”, which is consistent with the KJV.

126. *Source*: Based on KHCM, 126 (WAC) (*KCMB* [2002], 146).

127. Book B-2, 558 (darker ink): “<preferred>” (TB)

128. DHC 2:286: replaces “against” with “with”

129. DHC 2:286: replaces “acquitted” with “forgiven”

130. *Source*: Closely follows JSj [1835–36], 4 (FGW) (*PJS* 2:46; *JSP* 1:67–68; *APR*, 35–36).

131. *Source*: Closely follows JSj [1835–36], 4 (FGW) (*PJS* 2:46–47; *JSP* 1:68; *APR*, 36).

132. Book B-1, 627: omits date; margin reads “Sunday 4”

133. Brackets this editor’s.

134. Book B-1, 627: “<day>” (prob. WR)

<sup>135</sup>Monday, 5th,<sup>136</sup> I returned home, being much fatigued from riding in the rain; spent the remainder of the day in reading,<sup>137</sup> meditation, &c., and in the evening attended a <sup>138</sup>council of the Twelve Apostles; had a glorious time, and gave them much instruction concerning their duties for time to come; told them that it was the will of God they should take their families to Missouri next season; also this fall to attend the solemn assembly of the first elders, for the organization of the school of the prophets; and attend to<sup>139</sup> the ordinance of the washing of feet; and to prepare their hearts in all humility for an endowment with power from on high; to which they all agreed with one accord, and seemed to be greatly rejoiced. May God spare the lives of the Twelve, with one accord,<sup>140</sup> to a good old age, for Christ the Redeemer's sake, amen.

<sup>141</sup>Tuesday, 6th, at home. Elder Stevens came to my house and loaned<sup>142</sup> F[rederick]. G. Williams & Co. six hundred dollars, which greatly relieved us<sup>143</sup> of our present difficulties. May God bless and preserve his soul forever.

<sup>144</sup>Afternoon, called to visit my father, who was very sick with a fever; some<sup>145</sup> better towards evening; spent the rest of the day in reading and meditation.

<sup>146</sup>Wednesday, 7th, went to visit my father; found him very low; administered some mild herbs, agreeably to the commandment. May God grant to restore him immediately to health for Christ the Redeemer's sake; amen.

Bishop Whitney and brother Hyrum Smith started by land in the<sup>147</sup> stage, for Buffalo, New York, to purchase goods to replenish the committee's store. May God grant in the name of Jesus, that their lives may be spared, and they have a safe journey, and no accident or sickness of the least kind befall them, that they may return in health and in safety to the bosom of their families.

Blessed of the Lord is brother Whitney, even the bishop of the church of Latter Day Saints; for the bishopric shall not<sup>148</sup> be taken away from him while he liveth; and the time cometh that he shall overcome all the narrow-mindedness of his heart, and all his covetous desires that so easily besetteth him; and he shall deal with a liberal hand to the poor and the needy, the sick and <sup>149</sup>afflicted, the widow and the fatherless; and marvelously and miraculously shall the Lord his God provide for him, even that he shall be blessed with all the<sup>150</sup> fullness of the good things of this earth, and his seed after him from generation to generation.

And it shall come to pass, that according to the measure that he meteth out with a liberal hand to<sup>151</sup> the poor; so shall it be measured to him again by the hand of his God, even an hundred fold. Angels

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135. *Source*: Closely follows JSj [1835-36], 4-5 (FGW) (*PJS* 2:47-48; *JSP* 1:68; *APR*, 36).

136. Book B-1, 627: omits "5"; margin reads "Monday 5"

137. DHC 2:287: adds "and" and deletes "&c."

138. Book B-1, 627: adds "~~High~~"

139. Book B-1, 627: repeats "to"

140. DHC 2:287: omits "with one accord"

141. *Source*: This day's entry closely follows JSj [1835-36], 5 (FGW) (*PJS* 2:48-49; *JSP* 1:68-69; *APR*, 36-37).

142. Book B-1, 627: "<loaned>" (prob. WR)

143. Book B-2, 558: "\us/ [*w.o. illegible*] [*erasure*]"

144. DHC 2:288: adds "In the"

145. DHC 2:288: "somewhat"

146. *Source*: This day's entry closely follows JSj [1835-36], 5-7 (FGW) (*PJS* 2:49-50; *JSP* 1:69-71; *APR*, 37).

147. DHC 2:288: omits "land in the"

148. JSj [1835-36], 6, Book B-1, 628, Book B-2, 559, DHC 2:288: replace "not" with "never"

149. Book B-1, 628, Book B-2, 559: add "the"

150. JSj [1835-36], 6: "~~a~~ <all the ~~the~~>"; DHC 2:288: replaces "all the" with "a"

151. JSj [1835-36], 6, Book B-1, 628: "unto"

shall guard his house, and shall guard the lives of his posterity, and they shall become very great and very numerous on the earth; whomsoever he blesseth they shall be blessed; and<sup>152</sup> whomsoever he curseth they shall be cursed; and when his enemies seek him unto his hurt, and destruction, let him rise up and curse, and the hand of God shall be upon his enemies in judgment; they shall be utterly confounded and brought to desolation; therefore he shall be preserved unto the utmost; and his life shall be precious in the sight of the Lord, he shall rise up and shake himself, as a lion riseth out of his nest<sup>153</sup>, and roareth until he shaketh the hills; and as a lion goeth forth among the lesser beasts; so shall the going forth of him be whom the Lord hath anointed to exalt the poor; and to humble the rich; therefore his name shall be on high, and his rest among the sanctified. This afternoon, I<sup>154</sup> recommenced translating the ancient records.

<sup>155</sup>Thursday, 8th, at home; **nothing of note transpired** <sup>156</sup>**as we now recollect**. I attended on my father with great anxiety.

<sup>157</sup>Friday, 9th, at home; **nothing worthy of note transpired on this day**. Waited on my father.

<sup>158</sup>Saturday, 10th, at home; and visited the house of my father; found him failing very fast.

<sup>159</sup>Sunday, 11th, waited on my father again, who was very sick. In secret prayer in the morning, the Lord said, ["My servant, thy father shall live."]<sup>160</sup> I waited on him all this day with my heart raised to God in the name of Jesus Christ, that he would restore him to health again<sup>161</sup>, that I might be blessed with his company and advice, esteeming it one of the greatest earthly blessings, to be blest with the society of parents, whose mature years and experience, render them capable of administering the most wholesome advice. At evening, brother David Whitmer came in; we called on the Lord in mighty prayer in the name of Jesus Christ, and laid our hands on him and rebuked the disease, and God heard and answered our prayers; to the great joy and satisfaction of our souls, our aged father arose and dressed himself, shouted, and praised the Lord; called brother William Smith, who had retired to rest, that he might praise the Lord with us, by joining in songs of praise to the Most High.

<sup>162</sup>Monday, 12th, rode to Willoughby, in company with my wife, to purchase some goods at Wm. Lyon's<sup>163</sup> store. On our return, we found a Mr. Bradley lying across the road. He had been thrown from his wagon; and<sup>164</sup> was much injured by the fall.

<sup>165</sup>Tuesday, 13th, visited my father, who was very much recovered from his sickness indeed, which caused us to marvel at the might, power, and <sup>166</sup>condescension of our Heavenly Father, in answering our prayers in his behalf.

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152. JSj [1835-36], 6, Book B-1, 628, and Book B-2, 559: omit "and"

153. DHC 2:289: replaces "nest" with "lair"

154. JSj [1835-36], 7, Book B-1, 628, Book B-2, 559: omit "I"

155. *Source*: Closely follows JSj [1835-36], 7 (WP) (*PJS* 2:50; *JSP* 1:71; *APR*, 38). Deleted material supplied here in bold type.

156. JSj [1835-36], 7: adds "of"

157. *Source*: Closely follows JSj [1835-36], 7 (WP) (*PJS* 2:50; *JSP* 1:71; *APR*, 38). Deleted material supplied here in bold type.

158. *Source*: Closely follows JSj [1835-36], 7 (WP) (*PJS* 2:51; *JSP* 1:71; *APR*, 38).

159. *Source*: Closely follows JSj [1835-36], 7-8 (WP) (*PJS* 2:51; *JSP* 1:71; *APR*, 38).

160. JSj [1835-36], 7: "<in secret prayer ... shall live>"

161. DHC 2:289: omits "again"

162. *Source*: Closely follows JSj [1835-36], 8 (WP) (*PJS* 2:51; *JSP* 1:72; *APR*, 38).

163. JSj [1835-36], 8: "W. Lyon's", whom Dean C. Jessee believes is "W[indsor P]. Lyons" (*PJS* 2:51).

164. Book B-1, 629, Book B-2, 560: omit "and"

165. *Source*: Closely follows JSj [1835-36], 8 (WP) (*PJS* 2:51; *JSP* 1:72; *APR*, 38).

166. Book B-2, 560: adds ellipses over erasure of about two words

<sup>167</sup>Wednesday, 14th, at home.

<sup>168</sup>Thursday, 15th, labored in father's orchard, gathering apples.

<sup>169</sup>Friday, 16th; was called into the printing office to settle some difficulties in that department.

At<sup>170</sup> evening I baptized Ebenezer Robinson. The Lord poured out his Spirit upon us and we had a good time.

<sup>171</sup>Saturday, 17th, called my family together and arranged my domestic concerns, and dismissed my boarders.

<sup>172</sup>Sunday, 18th, attended meeting in the chapel, confirmed several that had been baptized, and blessed several children with the blessings of the new and everlasting covenant. Elder Parley P. Pratt preached in the forenoon, and elder John F. Boynton in the afternoon. We had an interesting time.

<sup>173</sup>Monday, 19th, at home. Exhibited the records of antiquity to a number who called to see them.

<sup>174</sup>Tuesday, 20th, at home. Preached at<sup>175</sup> evening, in the school house.

<sup>176</sup>Wednesday, 21st, at home; **nothing of note transpired.**

<sup>177</sup>Thursday, 22d, at home attending to my domestic concerns.

<sup>178</sup>Friday, 23d,<sup>179</sup> at home. At 4 o'clock, afternoon, Oliver Cowdery, David Whitmer, Hyrum Smith, John Whitmer, Sidney Rigdon, Samuel H. Smith, Frederick G. Williams, and William W. Phelps, assembled, and we united in prayer with one voice, before the Lord, for the following blessings: That the Lord will<sup>180</sup> give us means sufficient to deliver us from all our afflictions and difficulties wherein we are placed by means<sup>181</sup> of our debts; that he will<sup>182</sup> open the way and deliver Zion in the appointed time, and that without the shedding of blood; that he will<sup>183</sup> hold our lives precious, and grant that we may live to the common age of man, and never fall into the hands nor power of the mob in Missouri, nor in any other place; that he will<sup>184</sup> also preserve our posterity, that none of them fall, even unto<sup>185</sup> the end of time; that he will<sup>186</sup> give us <sup>187</sup>blessings of the earth sufficient to

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167. Source: Closely follows JSj [1835-36], 8 (WP) (*PJS* 2:52; *JSP* 1:72; *APR*, 38).

168. Source: Closely follows JSj [1835-36], 8 (WP) (*PJS* 2:52; *JSP* 1:72; *APR*, 39).

169. Source: Closely follows JSj [1835-36], 8 (WP) (*PJS* 2:52; *JSP* 1:72; *APR*, 39).

170. DHC 2:290: replaces "At" with "In the"

171. Source: Closely follows JSj [1835-36], 8 (WP) (*PJS* 2:52; *JSP* 1:72; *APR*, 39).

172. Source: Closely follows JSj [1835-36], 8 (WP) (*PJS* 2:52-53; *JSP* 1:72-73; *APR*, 39).

173. Source: Closely follows JSj [1835-36], 8 (WP) (*PJS* 2:53; *JSP* 1:73; *APR*, 39).

174. Source: Closely follows JSj [1835-36], 8 (WP) (*PJS* 2:53; *JSP* 1:73; *APR*, 39).

175. DHC 2:291: replaces "at" with "in the"

176. Source: Closely follows JSj [1835-36], 8 (WP) (*PJS* 2:53; *JSP* 1:73; *APR*, 39). Deleted material supplied here in bold type.

177. Source: Closely follows JSj [1835-36], 9 (WP) (*PJS* 2:53; *JSP* 1:73; *APR*, 39).

178. Source: Closely follows JSj [1835-36], 9, 50-51 (WP) (*PJS* 2:53, 90-91; *JSP* 1:73, 111-12; *APR*, 39-40). Deleted material supplied here in bold type.

179. Book B-1, 629: omits "23d"; "23" in left margin

180. DHC 2:291: replaces "will" with "would"

181. DHC 2:291: replaces "means" with "reason"

182. DHC 2:291: replaces "will" with "would"

183. DHC 2:291: replaces "will" with "would"

184. DHC 2:291: replaces "will" with "would"

185. Book B-1, 629, Book B-2, 560: "to"

186. DHC 2:291: replaces "will" with "would"

187. Book B-1, 629, Book B-2, 560: add "the"



carry us to Zion, and that we may purchase inheritances in that land, even enough to carry on and accomplish<sup>188</sup> the work unto which he has appointed us; and also that he will<sup>189</sup> assist all others, who desire, according to his commandments, to go up and purchase inheritances, and all this easily and without perplexity and trouble; and finally, that in the end he will<sup>190</sup> save us in his celestial kingdom; amen. **Oliver Cowdery, Clerk.**

<sup>191</sup>Saturday, 24th, Mr. Goodrich and lady<sup>192</sup> called to see the ancient [Egyptian]<sup>193</sup> records; and<sup>194</sup> also <sup>195</sup>Doct. F[rederick]. G. Williams to see the mummies. Brothers Hawks and Carpenter, from Michigan, visited us, and tarried over night<sup>196</sup>.

<sup>197</sup>Sunday, 25th, attended meeting with Brothers Hawks and Carpenter<sup>198</sup>; President Rigdon preached in the forenoon, elder Lyman E. Johnson in the afternoon; after which, elder S[eymour]. Brunson joined brother William Perry and sister Eliza Brown in matrimony; and I blessed them with long life and prosperity in the name of Jesus Christ.

At<sup>199</sup> evening I attended prayer meeting, opened it, and exhorted the brethren and sisters, about one hour. The Lord poured out his Spirit, and some glorious things were spoken in the gift of tongues, and interpreted, concerning the redemption of Zion.

<sup>200</sup>Monday, 26th, went to Chardon to attend the county court, in company with my<sup>201</sup> Brothers Hyrum, Samuel [H.] and [Don] Carlos Smith. Brother Samuel was called in question before this court for not doing military duty, and was fined because we had not our conference minutes with us for testimony to prove that F[rederick]. G. Williams was clerk of the conference.

This testimony we should have carried with us, had it not been for the neglect of our counsel or lawyer, who did not put us in possession of this information<sup>202</sup>; this we felt was a want of fidelity to his client; and we consider it a base insult, practiced upon us on account of our faith, that the ungodly might have unlawful power over us, and trample us under their unhallowed feet; and in consequence of this neglect, a fine was imposed on brother Samuel, of twenty dollars, including costs, for which he was obliged to sell his cow to defray the expenses of the same; and I say, in the name of Jesus Christ, that the money which<sup>203</sup> they have thus unjustly taken, shall be a testimony against them, and canker, and eat their flesh as fire.

<sup>204</sup>Tuesday, 27th. In the morning I was called to visit at brother Samuel Smith's. His wife was

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188. JSj [1835-36], 51: "<and accomplish>"

189. DHC 2:291: replaces "will" with "would"

190. DHC 2:291: replaces "will" with "would"

191. *Source*: Closely follows JSj [1835-36], 9 (WP) (*PJS* 2:53-54; *JSP* 1:73; *APR*, 40).

192. DHC 2:291: replaces "lady" with "wife"

193. DHC 2:291: adds "[Egyptian]"

194. JSj [1835-36], 9, Book B-1, 629, Book B-2, 560: omit "and"

195. JSj [1835-36], 9, Book B-1, 629, Book B-2, 560: add "called at"

196. JSj [1835-36], 9: adds "over Sunday and attended meeting"

197. *Source*: Closely follows JSj [1835-36], 9 (WP) (*PJS* 2:54; *JSP* 1:73; *APR*, 40).

198. JSj [1835-36], 9: omits "with ... Carpenter"

199. DHC 2:292: replaces "At" with "In the"

200. *Source*: Closely follows JSj [1835-36], 9-10 (WP) (*PJS* 2:54; *JSP* 1:75; *APR*, 40-41).

201. Book B-1, 630, Book B-2, 561: omit "my"

202. DHC 2:292: adds "[i.e. that we would need such testimony]"

203. Book B-2, 561 (darker ink): "<which>" (TB)

204. *Source*: Closely follows JSj [1835-36], 10 (WP) (*PJS* 2:55; *JSP* 1:75-76; *APR*, 41). Deleted material supplied here in bold type.



confined, and in a dangerous situation<sup>205</sup>. Brother Carlos **took one of my horses and** went to Char-don after Doctor Williams. I went out into the field and bowed before the Lord, and called upon him in mighty prayer, in her behalf; and the word of the Lord came unto me, saying, [“]My servant Freder-ick shall come<sup>206</sup>, and shall have wisdom given him, to deal prudently, and my handmaid shall be deliv-ered of a living child, and be spared.[”] The doctor<sup>207</sup> came, in about one hour afterwards, and in the course of two hours she was delivered; and thus what God had manifested to me, was fulfilled, every whit. This evening I preached in the school house, to a crowded congregation.

<sup>208</sup>Wednesday, 28th, at home, attending to my family concerns<sup>209</sup>.

<sup>210</sup>Thursday, 29th, Brother W[arren]. Parish commenced writing for me at fifteen dollars per month. I paid him sixteen dollars in advance out of the committee<sup>211</sup> store. **Br. Parrish agrees to board himself, for which I agree to allow him<sup>212</sup> four dollars more per month making \$19.00.** Father and mother Smith visited us. While we set<sup>213</sup> writing bishop Partridge passed our window, just returned from the east.

<sup>214</sup>I was called to appear before the High Council, which was then sitting, to give my testimony in an action brought by brother William Smith<sup>215</sup>, against brother David Elliot, for whipping his daugh-ter unreasonably. My testimony was in brother Elliot’s favor, from conversation with the parents and the girl, at their house in Chagrin. I was satisfied that the girl was in the fault, and that the neighbors were trying to create a difficulty.<sup>216</sup>

Returned to our writing room; went to Doctor Williams’ after my large journal; made some observations to my scribe concerning the plan of the city, which is to be built up hereafter on this ground consecrated for a stake of Zion.

While at the Doctor’s, bishop E[dward]. Partridge came in, in company with President Phelps.—I was much rejoiced to see him; we examined the mummies, returned home, and my scribe commenced writing in my journal a history of my life; concluded President Cowdery’s second letter to W. W. Phelps, which President Williams had begun.<sup>217</sup>

Bishop Whitney and his wife, with his father and mother, called to visit us; his parents having lately arrived here from the east, called to make inquiry concerning the coming forth of the Book of Mormon. Bishop Partridge and some others came in. I then sat down and related to<sup>218</sup> them the his-tory of the coming forth of the Book, the administration of the angel to me, <sup>219</sup>the rudiments of the

205. DHC 2:292: replaces “situation” with “condition”

206. Book B-2, 561 (darker ink): “<come>” (TB)

207. Book B-1, 630 (darker ink): “<Doctor>” (WR)

208. *Source*: Closely follows JSj [1835–36], 10 (WP) (*PJS* 2:55; *JSP* 1:76; *APR*, 41).

209. DHC 2:293: replaces “concerns” with “affairs”

210. *Source*: Closely follows JSj [1835–36], 10 (WP) (*PJS* 2:56; *JSP* 1:76; *APR*, 41). Deleted material supplied here in bold type.

211. DHC 2:293: “committee’s”

212. JSj [1835–36], 10: “<allow him>”

213. DHC 2:293: “sat”

214. *Source*: Remainder of this day’s entry closely follows JSj [1835–36], 10–12 (WP) (*PJS* 2:56–59; *JSP* 1:76–79; *APR*, 41–43), with additions from KHCM, 127–29 (WAC) (*KCMB* [2002], 146–48).

215. JSj [1835–36], 11: omits “by brother William Smith”; added in MSHiJS based on KHCM, 127.

216. JSj [1835–36], 11: omits “from conversation ... difficulty”; added in MSHiJS based on KHCM, 128.

217. The document referred to here is JS’s “large journal” (i.e., JSj [1834–36]; cf. *PJS* 1:15–209), which was lat-er used to record Book A-1 of MSHiJS. For the point at which WP began writing, see *PJS* 1:43.

218. JSj [1835–36], 11: “~~taught~~ <related to>”

219. DHC 2:294: adds “and taught them”

gospel of Christ, &c. They appeared well satisfied, and I expect to baptize them in a few days,<sup>220</sup> though they have made no request of the kind<sup>221</sup>.

Went to the council. The Presidency arose and adjourned. On my return, elder Boynton observed that long debates were bad. I replied that it was generally the case that too much altercation was<sup>222</sup> indulged in, on both sides, and their debates protracted to an unprofitable length.

We were called to supper; while seated at table, we indulged in a free interchange of thought<sup>223</sup>; and bishop Whitney observed to bishop Partridge, that the thought had just occurred to his mind that perhaps in about one year from this time, they might be seated together around a table on the land of Zion. My wife observed she hoped it might be the case, that not only they, but the rest of the company present might be seated around her table on that land of promise. The same sentiment was reciprocated from the company around the table; and my heart responded, amen; God grant it, I ask in the name of Jesus Christ.

After supper I went to the High Council, in company with my wife, and some others that belonged to my household. I was solicited to take a seat with the Presidency, and preside on a trial of sister Elliot. I did so. My mother was called as<sup>224</sup> testimony, and began to relate circumstances that had been brought before the church and settled; I objected against<sup>225</sup> such testimony. The complainant, bro. William Smith, arose and accused me of invalidating or doubting my mother's testimony,<sup>226</sup> which I had not done, nor did I desire to do<sup>227</sup>. I told him he was out of place<sup>228</sup>, and asked him to sit down; he refused. I repeated my request; he became enraged. I finally ordered him to sit down; he said he would not, unless I knocked him down. I was agitated in my feelings on account of his stubbornness, and was about to leave the house; but my father requested me not to do so<sup>229</sup>. I complied, and the house was brought to order after much debate on the subject, and we proceeded to business.

<sup>230</sup>The decision of the council in the case of brother Elliot, was, "that the complaint was not without foundation; yet, the charge has not been fully sustained, but he has acted injudiciously, and brought a disgrace upon himself, his daughter, and upon this church; because he ought to have trained his child in a way that she should<sup>231</sup> not have required the rod at the age of fifteen years.["] Brother Elliot made his confession and was forgiven. Sister Elliot confessed her wrong and promised to do so no more<sup>232</sup>; consequently the council forgave her; and they were both restored to fellowship.

<sup>233</sup>Friday, 30th, at home. Mr. Francis Porter, from Jefferson county, New York, a member of the Methodist church, called to make some inquiry about lands in this place, (Kirtland) whether there are any valuable<sup>234</sup> farms for sale, and whether a member of our church could move into this vicinity, and pur-

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220. JSj [1835-36], 11: adds "or this is my feelings upon the subject"

221. Book B-1, 631: "<and I expect ... of the kind>" (WR)

222. JSj [1835-36], 11: adds "~~generally~~"

223. JSj [1835-36], 11: omits "we indulged ... thought"

224. DHC 2:294: replaces "as" with "upon for"

225. DHC 2:295: replaces "against" with "to"

226. Book B-2, 562: adds ellipses over erasure

227. DHC 2:295: adds "so"

228. DHC 2:295: replaces "place" with "order"

229. JSj [1835-36], 12: "<do so>"

230. *Source*: KHCM, 128, 129 (WAC) (KCMB [2002], 148).

231. DHC 2:295: replaces "should" with "would"

232. DHC 2:295: replaces "so no more" with "better"

233. *Source*: Closely follows JSj [1835-36], 12-13 (WP) (PJS 2:59-60; JSP 1:79-80; APR, 43-44).

234. JSj [1835-36], 12: omits "valuable"

chase lands, and enjoy his own possessions and property, without making it<sup>235</sup> common stock. He had been requested to do so<sup>236</sup> by some brethren who live in the town of Leroy, New York. I replied that I had a valuable farm joining the temple lot, I would sell; and that there are other lands for sale in this place; and that we had no common stock business among us; that every man enjoys his own property; or can, if he<sup>237</sup> is disposed, consecrate liberally or illiberally to the support of the poor and needy, or the building up of Zion. He also inquired, how many members there are in this church. I told him there were about five or six hundred who communed at our chapel, and perhaps a thousand in this vicinity.

At<sup>238</sup> evening I was presented with a letter from brother William Smith, the purport of which is, that he is censured by the brethren on account of what took place at the council last night, and wishes to have the matter settled to the understanding of all, that he may not be censured unjustly, considering that his cause was a just one; and that he had been materially injured. I replied that I thought we parted with the best of feelings; that I was<sup>239</sup> not to blame on account of the dissatisfaction of others. I invited him to call and talk with me, and that I would talk with<sup>240</sup> him in the spirit of meekness, and give him all the satisfaction I could. [This reply was by letter<sup>241</sup>.]

<sup>242</sup>Saturday, 31st, in the morning, brother Hyrum Smith came in and said he had been much troubled all night, and had not slept any; that something was wrong. While talking, brother William Smith came in, according to my request last night. Brother Hyrum said that he must go to the store. I invited him to stay; he said he would go and do his business and return. He did so; while he was gone, brother William introduced the subject of our difficulty at the council. I told him I did not want to converse upon the subject until Hyrum returned. He soon came in; I then proposed to relate the occurrences of the council before named, and wherein I had been out of the way, I would confess it, and ask his forgiveness, and then he should relate his story, and make confession wherein he had done wrong, and then leave it to brother Hyrum Smith and bro. Parrish to decide the matter between us, and I would agree to the decision, and be satisfied therewith.

He [William]<sup>243</sup> observed that he had not done wrong, and that I was always determined to carry my points whether right or wrong, and therefore he would not stand an equal chance with me. This was an insult, but I did not reply to him in a harsh manner, knowing his inflammatory<sup>244</sup> disposition; but tried to reason with him and show him the propriety of a compliance with my request. I finally succeeded, with the assistance of brother Hyrum in obtaining his assent to the proposition that I had made. I then related my story and wherein I had been wrong; I confessed it, and asked his forgiveness. After I got through, he made his statements, justifying himself throughout in transgressing the order of the council, and treating the authority of the presidency with contempt. After he had got through, brother Hyrum began to make some remarks, in the spirit of meekness; he (William) became enraged; I joined brother Hyrum in trying to calm his stormy feelings, but to no purpose, he insisted

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235. DHC 2:295: replaces "it" with "them"

236. DHC 2:295: replaces "do so" with "make this inquiry"

237. Book B-1, 632: adds "~~choose~~"

238. DHC 2:296: replaces "At" with "In the"

239. Book B-1, 632, Book B-2, 563: replace "was" with "am"

240. JSj [1835-36], 13: "~~give~~ <talk with>"

241. JSj [1835-36], 13: adds "copy retained"; Book B-1, 632: "~~copy retained~~"

242. *Source*: Closely follows JSj [1835-36], 13-15 (WP) (*PJS* 2:60-62; *JSP* 1:80-81; *APR*, 44-45). Deleted material supplied here in bold type.

243. DHC 2:297: replaces "He" with "William"

244. DHC 2:297: replaces "inflammatory" with "excitable"

that we intended to add abuse to injury; his passion increased; he arose abruptly, <sup>245</sup>declared that he wanted no more to do with us<sup>246</sup> **or the church, and said we might take his license for he would have nothing to do with us.** He rushed out at the door; we tried to prevail on him to stop, but all to no purpose; he went away in a passion, and soon after<sup>247</sup> sent his license to me. He went home and spread the leaven of iniquity among my brethren, and especially prejudiced the mind of brother Samuel. I soon learned that he was in the street exclaiming against me, which<sup>248</sup> no doubt, our enemies rejoiced<sup>249</sup> at<sup>250</sup>; and where the matter will end I know not; but I pray God to forgive him and them, and give them humility and repentance.

The feelings of my heart I cannot express on this occasion; I can only pray my Heavenly Father to open their eyes, that they may discover where they stand; that they may extricate themselves from the snare they have fallen into.

After dinner I rode out in company with my wife and children, brother [Don] Carlos, and some others. We visited brother [Shadrach] Roundy and family who live near Willoughby; we had an interesting visit. As soon as I returned, I was called upon to baptize Samuel Whitney and his wife and daughter; after baptism we returned to their house, and offered our thanks, in prayer. I obtained a testimony that <sup>251</sup>brother William would return to the church and repair the wrong he had done.

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245. JSj [1835-36], 15, Book B-1, 633: add "and"

246. JSj [1835-36], 15: "~~them~~ us"

247. JSj [1835-36], 15: omits "after"; Book B-2, 563 (darker ink): "<after>" (TB)

248. DHC 2:297: replaces "which" with "and"

249. Book B-2, 564: "rejoice"

250. DHC 2:297: adds "it"

251. DHC 2:298: adds "my"

## 22.

# MINISTRY IN KIRTLAND

November 1835

[DN 2 (1 May 1852): 1 (cont.)]

<sup>1</sup>Sunday morning<sup>2</sup>, November 1st, 1835. Verily thus saith the Lord unto me his servant, Joseph Smith, junior—

Mine anger is kindled against my servant Reynolds Cahoon, because of his iniquities, his covetous, and dishonest principles, in himself and family, and he doth not purge them away, and set his house in order; therefore if he repent not, chastisement awaiteth him, even as it seemeth good in my sight; therefore go and declare unto him these words.

I went immediately and delivered this message according as the Lord commanded me. I called him in, and read what the Lord had said concerning him. He acknowledged that it was verily so, and expressed much humility.—I then went to meeting; elder [John] Corrill preached a fine discourse.

In the afternoon President Phelps continued the services of the day by reading the 5th chapter of Matthew, also the laws regulating the High Council, and made some remarks upon them; after which sacrament was administered. I then confirmed a number who had been baptized, and blessed a number of children, in the name of Jesus Christ, with the blessings of the new and<sup>3</sup> everlasting covenant. Notice was then given, that the elders' school would commence on the morrow. **I then dismissed the meeting.**

[DN 2 (15 May 1852): 1]

<sup>4</sup>Monday, [November]<sup>5</sup> 2d, I was engaged in regulating the affairs of the school; after which I had my team prepared, and Sidney [Rigdon], Oliver [Cowdery], Frederick [G. Williams], <sup>6</sup>my scribe, and a number of others, went to Willoughby to hear Doctor Piexotto deliver a lecture on the <sup>7</sup>theory

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1. Source: JSj [1835-36], 16 (WP) (*PJS* 2:62; *JSP* 1:81; *APR*, 45-46). Deleted material added here in bold type.

2. DHC 2:299: omits "morning"

3. Book B-2, 564 (darker ink): "<and>" (TB)

4. Source: JSj [1835-36], 16-17 (WP) (*PJS* 2:62-63; *JSP* 1:82; *APR*, 46).

5. DHC 2:299: adds "November"

6. Book B-1, 634: adds "**and**"

7. JSj [1835-36], 16: adds "**profession**"

and practice of physic<sup>8</sup>; called at Mr. Cushman's, dined,<sup>9</sup> attended the lecture; was treated with great respect throughout, and returned home.

Lyman Wight arrived<sup>10</sup> from Zion; also George A.<sup>11</sup> and Lyman Smith returned<sup>12</sup> from a mission<sup>13</sup>, after an absence of five months<sup>14</sup>, to the east<sup>15</sup>. The question was agitated whether Frederick G. Williams, or Oliver Cowdery should go to New York, to make arrangements respecting a book-binding. They referred <sup>16</sup>to me for a decision; and thus came the word of the Lord to<sup>17</sup> me, saying:

It is not my will that my servant Frederick should go to New York; but<sup>18</sup>, inasmuch as he wishes to go and visit his relations<sup>19</sup>, that he may warn them to flee the wrath to come, let him go and see them for that purpose; and let that be his only business; and behold, in this thing, he shall be blessed with power to overcome their prejudices; verily thus saith the Lord; amen.

<sup>20</sup>Tuesday, [November] 3d. Thus came the word of the Lord unto me concerning the Twelve, saying:—

Behold they are under condemnation, because they have not been sufficiently humble in my sight, and in consequence of their covetous desires, in that they have not dealt equally with each other in the division of the monies which came into their hands; nevertheless, some of them dealt equally, therefore they shall be rewarded; but verily I say unto you, they must all humble themselves before me, before they will be accounted worthy to receive an endowment, to go forth in my name unto all nations.

As for my servant William, let the eleven humble themselves in prayer and in faith, and wait on me in patience, and my servant William shall return, and I will yet make him a polished shaft in my quiver, in bringing down the wickedness and abominations of men; and there shall be none mightier than he, in his day and generation; nevertheless, if he repent not speedily, he shall be brought low, and shall be chastened sorely for all his iniquities he has committed against me; nevertheless the sin which he hath sinned against me is not even now more grievous, than the sin with which my servant David W. Patten, and my servant Orson Hyde, and my servant Wm. E. McLellin have sinned against me, and the residue are not sufficiently humble before me.

Behold the parable which I spake concerning a man having twelve sons; for what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto one, be thou clothed in robes, and sit thou here, and to the other, be thou clothed in rags, and sit thou there; and looketh upon his sons, and saith, I am just? Ye will answer, and say, no man; and ye answer truly; therefore, verily thus saith the Lord your God, I appoint these

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8. DHC 2:300: "physics"

9. JSj [1835-36], 17: "had our horses put in the Stable took dinner"

10. JSj [1835-36], 17: replaces "arrived" with "came"

11. Book B-1, 634: "<A.>" (US)

12. JSj [1835-36], 17: omits "returned"; Book B-1, 634: "<returned>" (WR)

13. JSj [1835-36], 17: omits "mission"; Book B-1, 634: "<a mission> the East" (WR)

14. JSj [1835-36], 17: omits "after ... months"; Book B-1, 634: "<after ... months>" (WR)

15. DHC 2:300: moves "to the east" to follow "mission"

16. DHC 2:300: adds "the matter"

17. Book B-1, 634: "unto"

18. DHC 2:300: omits "but"

19. JSj [1835-36], 17: replaces "relations" with "relatives"

20. Source: This day's entry closely follows JSj [1835-36], 17-19 (WP) (*PJS* 2:63-65; *JSP* 1:83-84; *APR*, 46-48).

Twelve that they should be equal in their ministry, and in their portion, and in their evangelical rights; wherefore they have sinned a very grievous sin, inasmuch as they have made themselves unequal, and have not hearkened unto my voice; therefore, let them repent speedily, and prepare their hearts for the solemn assembly, and for the great day which is to come; verily thus saith the Lord; amen.

I then went to assist in organizing the elder's school; <sup>21</sup>called <sup>22</sup>to order and made some remarks upon the object<sup>23</sup> of this school, and the great necessity of our rightly improving our time and reining up our minds to a<sup>24</sup> sense of the great object that lies before us, viz: that<sup>25</sup> glorious endowment that God has in store for the faithful.

I then dedicated the school in the name of the Lord Jesus Christ.

After the school was dismissed, I attended a patriarchal meeting at brother Samuel Smith's; his wife's parents were blessed, also his child <sup>26</sup>named Susannah.

At<sup>27</sup> evening I preached in the school house to a crowded congregation.

<sup>28</sup>Wednesday, [November] 4th, at home in the morning.—Attended school during school hours; made rapid progress in our studies; in the evening lectured on grammar at home. King Follet arrived from Zion this day.

<sup>29</sup>Thursday, [November] 5th, Attended school. Isaac Morley came in from the east.

This morning I was called to visit Thomas Burdick, who was sick. I took my scribe with me, and we prayed for, and laid our hands on him in the name of the Lord Jesus Christ<sup>30</sup>, and rebuked his affliction.

William E. McLellin and Orson Hyde came in and desired to hear the Revelation concerning the Twelve. My scribe read it to them<sup>31</sup>; they expressed some little dissatisfaction, but after examining their own hearts, they acknowledged it to be the word of the Lord, and said they were satisfied. After school, Brigham Young came in, and desired also to hear it read; after hearing it, he appeared perfectly satisfied.

In the evening I lectured on grammar.

<sup>32</sup>Friday morning<sup>33</sup>, [November] 6th, at home. Attended school during school hours; returned and spent the evening at home.

I was this morning introduced to a man from the east. After hearing my name, he remarked<sup>34</sup> that I was nothing but a man, indicating by this expression, that he had supposed that a person to whom the Lord should see fit to reveal his will, must be something more than a man. He seemed to

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21. DHC 2:301: adds "I"

22. DHC 2:301: adds "it"

23. DHC 2:301: "objects"

24. JSj [1835-36], 19: "~~the~~ a"; DHC 2:301: replaces "a" with "the"

25. DHC 2:301: replaces "that" with "the"

26. JSj [1835-36], 19, Book B-1, 635: add "and"

27. DHC 2:301: replaces "At" with "In the"

28. *Source*: Closely follows JSj [1835-36], 19 (WP) (*PJS* 2:65; *JSP* 1:84; *APR*, 48).

29. *Source*: Closely follows JSj [1835-36], 19-20 (WP) (*PJS* 2:65-66; *JSP* 1:84; *APR*, 48).

30. Book B-1, 635: omits "Christ"

31. JSj [1835-36], 19: "~~him~~ them"

32. *Source*: Closely follows JSj [1835-36], 20 (WP) (*PJS* 2:66; *JSP* 1:85; *APR*, 48).

33. DHC 2:302: omits "morning"

34. JSj [1835-36], 20: "~~replied~~ remarked"



have forgotten the saying that fell from the lips of St. James, that Elias was a man of<sup>35</sup> like passions like unto us<sup>36</sup>, yet he had such power with God, that he, in answer to his prayers, shut the heavens that they gave no rain for the space of three years and six months; and again, in answer to his prayer, the heavens gave forth rain, and the earth brought<sup>37</sup> forth fruit [James 5:17-18]; and<sup>38</sup> indeed, such is the darkness and ignorance of this generation, that they look upon it as incredible that a man should have any intercourse with his Maker.

<sup>39</sup>Saturday, [November] 7th, spent the day at home attending to my domestic concerns. The word of the Lord came unto me, saying,

Behold, I am well pleased with my servant Isaac Morley, and my servant Edward Partridge, because of the integrity of their hearts in laboring in my vineyard, for the salvation of the souls of men.—Verily I say unto you, their sins are forgiven them; therefore say unto them, in my name, that it is my will that they should tarry for a little season and attend the school, and also the solemn assembly, for a wise purpose in me; even so, amen.

<sup>40</sup>Sunday, [November] 8th, went to meeting in the morning at the usual hour. Zerubbabel Snow preached a very interesting discourse; in the afternoon Joseph Young preached. After preaching, Isaac Hill came forward to make some remarks by way of confession. He had previously been excommunicated from the church for lying, and for an attempt to seduce a female. His confession was not satisfactory to my mind, and <sup>41</sup>John Smith arose and made some remarks respecting the doings of the High Council, in the case of said Hill; that is, that he should make a public confession of his crime, and have it published in the *Messenger and Advocate*. He proposed that Mr. Hill should now make his confession before the congregation, and then immediately observed that he had forgiven Mr. Hill, which was in contradiction to the sentiment he first advanced.—This I attributed to an error in judgment, not in design.

President Rigdon then arose, and very abruptly militated against the sentiment of<sup>42</sup> uncle John, which had a direct tendency to destroy his influence, and bring him into disrepute in the eyes of the church, which was not right. He also misrepresented Mr. Hill's case, and spread darkness rather than<sup>43</sup> light upon the subject.

A vote of the church was then called on his<sup>44</sup> case, and he was restored without any further confession; viz:<sup>45</sup> that he should be received into the church by baptism; which was administered accordingly.

After I returned home, I labored with uncle John, and convinced him that he was wrong; and he made his confession to my satisfaction. I then went and labored with President Rigdon, and succeeded in convincing him also of his error, which he confessed to my satisfaction.

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35. DHC 2:302: replaces “of” with “subject to”

36. DHC 2:302: replaces “like unto us” with “as we are”

37. DHC 2:302: replaces “brought” with “gave”

38. DHC 2:302: omits “and”

39. *Source*: Closely follows JSj [1835-36], 20-21 (WP) (*PJS* 2:66-67; *JSP* 1:85; *APR*, 48-49).

40. *Source*: Closely follows JSj [1835-36], 21-22 (WP) (*PJS* 2:67-68; *JSP* 1:85-86; *APR*, 49-50).

41. JSj [1835-36], 21: adds “<Uncle>”

42. JSj [1835-36], 21: “<the sentiment of>”

43. Book B-2, 567: “<than>” (WB)

44. DHC 2:303: replaces “his” with “Brother Hill's”

45. JSj [1835-36], 21, Book B-1, 637: omit “viz.”; Book B-2, 567: “<(viz)>” (prob. WB)

The word of the Lord came unto me, saying, that President Phelps and President John Whitmer are under condemnation before the Lord for their errors: for which they made satisfaction the same day<sup>46</sup>.

I also took up a labor with John Corrill for not partaking of the<sup>47</sup> sacrament; he made his confession. Also my wife, for leaving the meeting before sacrament; she made no reply, but manifested contrition by weeping.

<sup>48</sup>Monday morning<sup>49</sup>, [November] 9th, after breakfast, Mary<sup>50</sup> Whitcher came in and wished to see me; I granted her request; she gave a relation of her grievances, which are unfathomable at present, and if true, sore indeed; and I pray my heavenly Father, to bring the truth of the case to light, that the reward due to evil doers, may be given them, and that the afflicted and oppressed may be delivered.

While sitting in my house, between ten and eleven this morning, a man came in and introduced himself to me <sup>51</sup>by the name of "*Joshua, the Jewish Minister*." His appearance was something singular, having a beard about three inches in length, quite grey; also his hair was long and considerably silvered with age; I <sup>52</sup>think<sup>53</sup> him about 50 or 55 years old; tall, straight, slender built, of thin visage, blue eyes, and fair complexion; wore a sea-green frock coat and pantaloons<sup>54</sup>, black fur hat with narrow brim; and, while speaking, frequently shuts<sup>55</sup> his eyes, with a scowl on his countenance. I made some inquiry after his name, but received no definite answer. We soon commenced talking on the subject of religion: and, after I had made some remarks concerning the Bible, I commenced giving him a relation of the circumstances connected with the coming forth of the Book of Mormon, as recorded in the former part of this history<sup>56</sup>.

<sup>57</sup>**Being wrought up in my mind respecting the subject of religion, and looking at<sup>58</sup> the different systems taught the children of men, I knew not who was right or who was wrong; and I considered<sup>59</sup> it of the first importance that I should be right in matters that involve eternal consequences; being thus perplexed in mind I retired to the silent grove and bowed down before the Lord, under a realizing sense that he had said (if the Bible be true) "ask and you shall receive knock and it shall be opened seek and you shall find and again" [Matthew 7:7], "if any man lack wisdom let him ask of God who giveth to all men liberally and upbraideth not" [James 1:5]; information was what I most desired at this time, and with a fixed determination to obtain it, I called upon the Lord for the first time in the place above stated; or in other words, I made a fruitless attempt to pray, my tongue seemed to be swollen in my mouth,**

46. JSj [1835-36], 22: "<for which ... day>" (WWP)

47. JSj [1835-36], 22: "for ~~leaving the meeting before~~ <not partaking of the>"

48. *Source*: This day's entry closely follows JSj [1835-36], 22-30 (WP) (*PJS* 2:68-74; *JSP* 1:87-95; *APR*, 50-55). Deleted material supplied here in bold type.

49. DHC 2:304: omits "morning"

50. JSj [1835-36], 22: "~~Sister~~ <Mary>"

51. JSj [1835-36], 22: adds "calling <himself>"; Book B-1, 637: adds "calling himself"; Book B-2, 567: adds a long line over an erasure of about two words

52. Book B-1, 637: adds "should"; Book B-2, 567: adds a long line over erasure

53. DHC 2:304: replaces "think" with "thought"

54. JSj [1835-36], 23: adds "of the same"

55. DHC 2:304: "shut"

56. JSj [1835-36], 23: replaces "as recorded ... history" with "as follows"

57. *Source*: Following two paragraphs from unused portion of JSj [1835-36], 23-26, and contains JS's account of his first vision of deity and the coming forth of the Book of Mormon.

58. JSj [1835-36], 23: "at" overwrites "upon"

59. JSj [1835-36], 23: "I considered" overwrites "considering"

so that I could not utter. I heard a noise behind me like some person walking towards me. I strove again to pray, but could not; the noise of walking seemed to draw nearer. I sprung up on my feet and looked around, but saw no person or thing that was calculated to produce the noise of walking. I kneeled again; my mouth was opened and my tongue liberated, and I called on the Lord in mighty prayer; a pillar of fire appeared above my head; it presently rested down upon me<sup>60</sup> and filled me with joy unspeakable; a personage appeared in the midst of this pillar of flame, which was spread all around, and yet nothing consumed; another personage soon appeared like unto the first; he said unto me, “thy sins are forgiven thee”; he testified unto me that Jesus Christ is the Son of God; and I saw many angels in this vision<sup>61</sup>. I was about fourteen years old when I received this first communication.

When I was about seventeen years old, I saw another vision of angels in the night season after I had retired to bed; I had not been asleep,<sup>62</sup> but was meditating upon my past life and experience. I was very conscious that I had not kept the commandments, and I repented heartily for all my sins and transgression, and humbled myself before him, whose eyes are over all things<sup>63</sup>; all at once the room was illuminated above the brightness of the sun; an angel appeared before me, his hands and feet were naked pure and white, and he stood between the floors of the room, clothed with<sup>64</sup> purity inexpressible; he said unto me, “I am a messenger sent from God, be faithful and keep his commandments in all things”; he told me of a sacred record which was written on plates of gold. I saw in the vision the place where they were deposited; he said the Indians were the literal descendants of Abraham; he explained many<sup>65</sup> of the prophecies to me, one I will mention, which is<sup>66</sup> in Malachi 4 chapter: “behold the day of the Lord cometh,” &c. also that the Urim and Thummim was hid up with the record, and that God would give me power to translate it, with the assistance of this instrument; he then gradually vanished out of my sight, or the vision closed; while meditating on what I had seen, the angel appeared to me again and related the same things and much more; also the third time, bearing the same tidings, and departed; during the time I was in this vision, I did not realize anything<sup>67</sup> around me except what was shown me in this communication: after the vision had all passed, I found that it was nearly day—light; the family soon arose, I got up also:—on that day, while in the field at work with my father, he asked me if I was sick. I replied, I had but little strength; he told me to go to the house. I started and went part way and was finally deprived of my strength and fell, but how long I remained I do not know; the angel came to me again and commanded me to go and tell my father what I had seen and heard, I did so; he wept and told me that it was a vision from God, to attend to it. I went and found the place where the plates were, according to the direction of the angel, also saw them and the angel as before; the powers of darkness strove hard against me. I called on God, the angel told me that the reason why I could not obtain the plates at this time was because I was under transgression, but to come again in one year from that time; I did so, but did not obtain them; also the

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60. JSj [1835–36], 24: “m\ē/ [“e” *u.o.* “y”] head”

61. JSj [1835–36], 24: “<and I saw ... vision>”

62. JSj [1835–36], 24: adds “when”

63. JSj [1835–36], 24: “<whose eyes ... things>”

64. JSj [1835–36], 24: adds “in”

65. JSj [1835–36], 24: adds “things”

66. JSj [1835–36], 25: adds “this”

67. JSj [1835–36], 25: adds “else”

**third and the fourth year, at which time I obtained them, and translated them into the English language by the gift and power of God, and have been preaching it ever since.**

While I was relating a brief history of the establishment of the church of Christ in the last days, Joshua seemed to be highly entertained. When I had closed my narration, I observed that the hour of worship and dinner had arrived, and invited him to tarry, to which he consented. After dinner, the conversation was resumed, and Joshua proceeded to make some remarks on the prophecies, as follows: he observed that he was aware that I could bear stronger meat than many others, therefore he should open his mind the more freely.

Daniel has told us that he is to stand in his proper lot, in the latter days; according to his vision he had a right to shut it up, and also to open it again after many days, or in latter times. Daniel's image, whose head was gold, and body, arms, legs, and feet, was composed of the different materials described in his vision, represents different governments. The golden head was to represent<sup>68</sup> Nebuchadnezzar, King of Babylon; the other parts, other kings, and forms of governments, which I shall not now mention in detail, but confine my remarks more particularly to the feet of the image.—The policy of the wicked spirit is to separate what God has joined together, and unite what God<sup>69</sup> has separated, which he<sup>70</sup> has succeeded in doing to admiration in the present state of society, which is like unto iron and clay.

There is confusion in all things, both political and religious; and notwithstanding all the efforts that are made to bring about a union.—Society remains disunited, and all attempts to unite her<sup>71</sup> are as fruitless as to attempt to unite iron and clay. The feet of the image is the government of these United States. Other nations and kingdoms are looking up to her for an example of union: freedom, and equal rights, and therefore worship her like<sup>72</sup> as Daniel saw in the vision; although they are beginning to lose confidence in her, seeing the broils and discord that distract<sup>73</sup> her political and religious horizon. This image is characteristic of all governments <sup>74</sup>**and institutions or most of them; as they begin with a head of gold and terminate in the contemptible feet of iron and clay: making a splendid appearance at first, proposing to do much more than they can perform, and finally end in degradation and sink in infamy.**

We should leave Babylon<sup>75</sup> <sup>76</sup>**lest we are overthrown in her ruins, we should keep improving and reforming.** Twenty-four hours of<sup>77</sup> improvement now, is worth as much as a year, a hundred years ago. The spirits<sup>78</sup> of the fathers that was cut down, or those that were under the altar, are now rising; this is the first resurrection. The elder that falls first, will rise last. We should not form any opinion only for the present, and leave the result of futurity with God. I have risen up out of obscurity, but was looked up to when but a youth<sup>79</sup> in temporal

68. JSj [1835–36], 26: “<to represent>”

69. JSj [1835–36], 26, Book B-1, 638, DHC 2:305: replace “God” with “he”

70. DHC 2:305: replaces “he” with “the devil”

71. DHC 2:305: replaces “her” with “it”

72. DHC 2:305: omits “like”

73. DHC 2:305: replaces “distract” with “rise on”

74. Bolded words from JSj [1835–36], 27, but silently omitted in *DN* and *DHC*; Book B-1, 638, Book B-2, 568: add ellipses for omitted material

75. JSj [1835–36], 27: “we should not only start to com[e] out of Babylon but leav[e] it entirely.”

76. Bolded words from JSj [1835–36], 27, but silently omitted in *DN* and *DHC*; Book B-1, 638, Book B-2, 568: add ellipses for omitted material

77. Book B-1, 638, Book B-2, 568: replace “of” with “for”

78. JSj [1835–36], 28, Book B-1, 638: “spirit”

79. DHC 2:305: moves “when but a youth” to end of sentence

things. It is not necessary that God should give us all things in his first commission to us, but in his second. John saw the angel deliver the gospel in the last days [Revelation 14:6], <sup>80</sup>**which would not be necessary if it was already in the world; this expression would be inconsistent.** The small lights that God has given is sufficient to lead us out of Babylon; when we get out, we shall have the greater light.

I told Joshua I did not understand his remarks on<sup>81</sup> the resurrection, and wished him to explain<sup>82</sup>. He replied that he did not feel impressed by the Spirit to unfold it further at present, but perhaps he might at some other<sup>83</sup> time.

I then withdrew to transact some business with a gentleman who had<sup>84</sup> called to see me, when Joshua informed my scribe that he was born in Cambridge<sup>85</sup>, Washington county, New York. He says that all the railroads, canals, and other improvements are performed<sup>86</sup> by the spirits of the resurrection. The silence spoken of by John the Revelator, which is to be in heaven for the space of half an hour, is between 1830 and 1851, during which time the judgments of God will be poured out; after that time there will be peace.

Curiosity to see a man that was reputed to be a Jew, caused many to call during the day, and more particularly in the<sup>87</sup> evening.

Suspensions were entertained that the said Joshua was the noted Matthias of New York, spoken so much of in the public prints, on account of the trials he endured in that place, before a court of justice, for murder, man-slaughter, contempt of court, whipping his daughter, &c.; for the last two crimes he was imprisoned and came out about four months since. After some equivocating, he confessed that he really<sup>88</sup> was Matthias.

After supper, I proposed that he should deliver a lecture to us; he did so, sitting in his chair.

He commenced by saying, God said, let there be light, and there was light, which he dwelt upon through<sup>89</sup> his discourse. He made some very excellent remarks; but his mind was evidently filled with darkness.

After **he dismissed his meeting, and** the congregation dispersed, he conversed freely upon the circumstances that transpired at<sup>90</sup> New York.—His name is Robert Matthias. He says that Joshua is his priestly name. During all this time, I did not contradict his sentiments, wishing to draw out all that I could concerning his faith.

<sup>91</sup>Mr. Beeman<sup>92</sup>, of New York, came to ask advice of me whether <sup>93</sup>he had better purchase lands

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80. Bolded words from JSj [1835-36], 27-28, but silently omitted in DN and DHC; Book B-1, 638, Book B-2, 568: add ellipses for omitted material

81. JSj [1835-36], 28: replaces "his remarks on" with "him concerning"

82. JSj [1835-36], 28: replaces "explain" with "be more explanatory on the subject"

83. DHC 2:306: replaces "other" with "future"

84. JSj [1835-36], 28, Book B-2, 568: omit "had"

85. Book B-1, 638, Book B-2, 568: move "Cambridge" to follow "county"

86. DHC 2:306: replaces "performed" with "projected"

87. JSj [1835-36], 28, Book B-1, 638: replace "in the" with "at"

88. JSj [1835-36], 28: moves "really" to follow "was"

89. DHC 2:306: "throughout"

90. JSj [1835-36], 29, Book B-1, 639: replace "at" with "in"; DHC 2:306: replaces "transpired at" with "occurred in"

91. This paragraph appears at the end of the entry for 10 Nov. in JSj [1835-36], 30.

92. DHC 2:306: spells "Beaman"

93. DHC 2:306: adds "or not"

in this vicinity, as he cannot<sup>94</sup> arrange his business to go to Missouri next spring. I advised him to come here and settle until he could move to Zion.

<sup>95</sup>Tuesday, [November] 10th, I resumed conversation with Matthias, and desired him to enlighten my mind more on his views respecting the resurrection.

He said that he possesses<sup>96</sup> the spirit of his fathers, that he is<sup>97</sup> a literal descendant of Matthias the apostle, that<sup>98</sup> was chosen in the place of Judas that fell: and<sup>99</sup> that his spirit is<sup>100</sup> resurrected in him; and that this<sup>101</sup> is<sup>102</sup> the way or scheme of eternal life; this transmigration of soul or spirit from Father to son.

I told him that his doctrine was of the devil; that he was in reality in possession of a wicked and depraved spirit, although he professed to be the Spirit of truth itself; and he said also<sup>103</sup> that he possessed the <sup>104</sup>soul of Christ.

<sup>105</sup>He tarried until Wednesday, 11th, after breakfast, when<sup>106</sup> I told him, that my God told me, that his god was the devil, and I could not keep him any longer, and he must depart, and so I for once, cast out the devil in bodily shape, and I believe a murderer.

Attended school during school hours. <sup>107</sup>Spent the evening around my fireside, teaching my family the science of<sup>108</sup> grammar. It commenced snowing this afternoon; wind very heavy.

<sup>109</sup>Thursday, [November] 12th, attended school again, during school hours, rain and snow still falling; about one inch in depth, and wind very heavy; the weather extremely unpleasant. The laborers who commenced<sup>110</sup> finishing the outside of the <sup>111</sup>chapel, were obliged to break off from their business, at the commencement of this storm, on the 11th instant.

<sup>112</sup>**They commenced plastering and finishing the out side on Monday the 2[nd] inst[ant]. This job is let to A[rtemus]. Millet and L[orenzo]. Young at \$1,000<sup>113</sup>. They have progressed rapidly since they commenced. J[acob]. Bump has the job of plastering the inside of the house through out at \$1,500. He commenced on Monday the 9th and is continuing it notwithstanding the inclemency of the weather.**

This evening, at 6 o'clock, met with the council of the Twelve by their request. Nine of them were present. Council opened by singing and prayer; and I made some remarks, as follows:

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94. DHC 2:307: "could not"

95. *Source*: Closely follows JSj [1835-36], 29-30 (WP) (*PJS* 2:74; *JSP* 1:95; *APR*, 54-55).

96. DHC 2:307: "possessed"

97. DHC 2:307: replaces "is" with "was"

98. DHC 2:307: replaces "that" with "who"

99. DHC 2:307: omits "and"

100. DHC 2:307: replaces "is" with "was"

101. Book B-2, 569 (darker ink): "<this>" (TB)

102. DHC 2:307: replaces "is" with "was"

103. JSj [1835-36], 29: "<& he said>"

104. Book B-1, 639: adds "spirit of"

105. *Source*: Closely follows JSj [1835-36], 29-30 (WP) (*PJS* 2:74; *JSP* 1:96; *APR*, 55).

106. DHC 2:307: moves "when" to precede "after breakfast"

107. JSj [1835-36], 30: adds "returned home and"

108. DHC 2:307: omits "the science of"

109. *Source*: This day's entry closely follows JSj [1835-36], 30-35 (WP) (*PJS* 2:74-78; *JSP* 1:96-99; *APR*, 55-58).

110. DHC 2:307: replaces "commenced" with "were"

111. JSj [1835-36], 30: adds "house" (i.e., House of the Lord, or Temple)

112. Following bolded words appear here in JSj [1835-36], 30, but moved to 8 Jan. 1836 in MSHjS (cf. DHC 2:363; chap. 26).

113. JSj [1835-36], 30: "<at \$1,000>"



I am happy in the enjoyment of this opportunity of meeting with this council on this occasion. I am satisfied that the Spirit of the Lord is here, and I am satisfied with all the brethren present; and I need not<sup>114</sup> say that you have my utmost confidence, and that I intend to uphold you to the uttermost, for I am well aware that you<sup>115</sup> have to sustain my character against the vile calumnies and reproaches of this ungodly generation, and that you delight in so doing.

Darkness prevails, at this time as it was<sup>116</sup> at the time Jesus Christ was about to be crucified. The powers of darkness strove to obscure the glorious sun of righteousness<sup>117</sup>, that began to dawn upon the world, and was soon to burst in great blessings upon the heads of the faithful; and let me tell you, brethren, that great blessings await us at this time, and will soon be poured out upon us, if we are faithful in all things; for we are even entitled to greater<sup>118</sup> blessings than they were, because they had the person of Christ<sup>119</sup> with them, to instruct them in the great plan of salvation. His personal presence we have not; therefore we have need of great<sup>120</sup> faith, on account of our peculiar circumstances; and I am determined to do all that<sup>121</sup> I can, to uphold you, although I may do many things inadvertently<sup>122</sup> that are not right in the sight of God.

You want to know many things that are before you, that you may know how to prepare yourselves for the great things that God is about to bring to pass. But there is one great deficiency or obstruction in the way, that deprives us of the greater blessings; and in order to make the foundation of this church complete and permanent, we must remove this obstruction, which is, to attend to certain duties that we have not as yet attended to. I supposed I had established this church on a permanent foundation when I went to Missouri; and indeed I did so, for if I had been taken away, it would have been enough; but I yet live, and therefore God requires more at my hands.—The item to which I wish the more particularly to call your attention to-night, is the ordinance of washing of feet. This we have not done as yet, but it is necessary now, as much as it was in the days of the Savior; and we must have a place prepared, that we may attend to this ordinance aside from the world.

We have not desired<sup>123</sup> much from the hand of the Lord with that<sup>124</sup> faith and obedience that<sup>125</sup> we ought<sup>126</sup>, yet we have enjoyed great blessings, and we are not so sensible of this as we should be. When or where has God suffered one of the witnesses or first elders of this church to fall?—Never, nor<sup>127</sup> no where; amidst all the calamities and judgments that have befallen the inhabitants of the earth, his almighty arm has sustained us; men and devils have raged and spent their malice in vain. We must have all things prepared, and call our solemn assembly as the Lord has commanded us, that we may be able to accomplish his great work, and it must be done in God's own way. The house of the Lord must be prepared, and the solemn assembly called and organized in it, according to the order of the house of God; and in it we must attend to the ordinance of washing of feet. It was never intended for any but official members. It is calcu-

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114. Book B-2, 569 (darker ink) "<not>" (prob. TB)

115. JSj [1835-36], 31: adds "~~do and delight in so doing~~"

116. DHC 2:308: replaces "was" with "did"

117. Book B-1, 640: "Son of Righteousness" (cf. Mal. 4:2; 2 Ne. 26:9; 3 Ne. 25:2; Eth. 9:22)

118. DHC 2:308: adds "spiritual"

119. DHC 2:308: replaces "the person of Christ" with "Christ in person"

120. DHC 2:308: "greater"

121. Book B-2, 569 (darker ink): "<that>" (prob. TB)

122. JSj [1835-36], 31: "<invertarily>"

123. DHC 2:308: adds "as"

124. DHC 2:308: replaces "with that" with "through"

125. DHC 2:308: replaces "that" with "as"

126. DHC 2:308: adds "to have done"

127. DHC 2:308: replaces "nor" with "and"



lated to unite our hearts, that we may be one in feeling and sentiment, and that our faith may be strong, so that Satan cannot overthrow us, nor have any power over us<sup>128</sup>.

The endowment you are so anxious about, you cannot comprehend now, nor could Gabriel explain it to the understanding of your dark minds; but strive to be prepared in your hearts; be faithful in all things, that when we meet in the solemn assembly; that is, <sup>129</sup>such as God shall name out of all the official members; will<sup>130</sup> meet, and<sup>131</sup> we must be clean every whit. Let us be faithful and silent, brethren, and if God gives you a manifestation, keep it to yourselves; be watchful and prayerful, and you shall have a prelude of those joys that God will pour out on that day. Do not watch for iniquity in each other; if you do, you will not get an endowment; for God will not bestow it on such; but if we are faithful, and live by every word that proceeds forth from the mouth of God, I will venture to prophesy, that we shall get a blessing that will be worth remembering, if we should live as long as John the Revelator; our blessings will be such as we have not realized before, nor <sup>132</sup>in this generation. The order of the house of God, has<sup>133</sup>, and ever will be the same, even after Christ comes; and after the termination of the thousand years it will be the same; and we shall finally roll<sup>134</sup> into the celestial kingdom of God and enjoy it forever.

You need an endowment, brethren, in order that you may be prepared and able to overcome all things; and those that reject your testimony will be damned. The sick will be healed; the lame made to walk; the deaf to hear; and the blind to see, through your instrumentality. But let me tell you, that you will not have power, after the endowment, to heal those that<sup>135</sup> have not faith, nor to benefit them; for you might as well expect to benefit a devil in hell, as such an one, who is<sup>136</sup> possessed of his spirit, and are willing to keep it; for they are habitations for devils, and only fit for his society; but when you are endowed and prepared to preach the gospel to all nations, kindred and tongues, in their own languages. You must faithfully warn all, and bind up the testimony, and seal up the law, and the destroying angel will follow close at your heels, and exercise his tremendous mission upon the children of disobedience, and destroy the workers of iniquity, while the saints will be gathered out from among them and stand in holy places ready to meet the bridegroom when he comes.

I feel disposed to speak a few words more to you, my brethren, concerning the endowment; all who are prepared, and are sufficiently pure to abide the presence of the Savior, will see him in the solemn assembly.

The brethren expressed their gratification for the instruction I had given them. We then closed by prayer, when I returned home and retired to rest.

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128. DHC 2:309: adds "here"

129. DHC 2:309: adds "when"

130. DHC 2:309: replaces "will" with "shall"

131. DHC 2:309: omits "and"

132. DHC 2:309: adds "received"

133. DHC 2:309: adds "been"

134. DHC 2:309: replaces "roll" with "enter"

135. JSj [1835-36], 34: replaces "that" with "who"

136. DHC 2:309: replaces "an one, who is" with "as are"



23.

MINISTRY IN KIRTLAND (Cont.)

November 1835

[DN 2 (15 May 1852): 1 (cont.)]

<sup>1</sup>Friday, [November] 13th, attended school during school hours; after school, returned home. Mr. Messenger, a Universalist minister of Bainbridge, Chenango county, New York, came in to make some inquiries about Hezekiah<sup>2</sup> Peck's family. We entered into conversation upon religious subjects, and went to President Rigdon's and spent the evening in conversation. We preached the gospel to him, and bore testimony <sup>3</sup>of what we had seen and heard.

He attempted to raise some objections, but the force of truth bore him down; and he was silent although unbelieving.

I returned home and retired to rest.

[DN 2 (29 May 1852): 1]

<sup>4</sup>Saturday morning<sup>5</sup>, [November] 14th.—Thus came the word of the Lord unto me, saying:

Verily thus saith the Lord unto my servant Joseph, concerning my servant Warren [Parish], behold his sins are forgiven him, because of his desires to do the works of righteousness. Therefore, inasmuch as he will continue to hearken unto my voice, he shall be blessed with wisdom, and with a sound mind, even above his fellows. Behold it shall come to pass in his day, that he shall see great things show forth themselves unto my people; he shall see much of my ancient records, and shall know of hidden things, and shall be endowed with a knowledge of hidden languages; and if he desires<sup>6</sup> and shall seek it at my hands<sup>7</sup>, he shall be privileged with writing much of my word, as a scribe unto me for the benefit of my people; therefore this shall be his calling until I shall order it otherwise in my wisdom; and it shall be said

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1. *Source*: Closely follows JSj [1835-36], 35 (WP) (*PJS* 2:78; *JSP* 1:99; *APR*, 58).

2. Book B-1, 642: "H<ezekiah>" (WR)

3. JSj [1835-36], 35: adds "to him"

4. *Source*: Closely follows JSj [1835-36], 35-37 (WP) (*PJS* 2:78-79; *JSP* 1:99-100; *APR*, 58-59). Deleted material supplied here in bold type.

5. DHC 2:311: omits "morning"

6. DHC 2:311: "desire"

7. JSj [1835-36], 36, Book B-1, 642: "hand"

of him in time to come, behold Warren, the Lord's scribe, for the Lord's seer, whom he hath appointed in Israel. Therefore, if he will<sup>8</sup> keep my commandments, he shall be lifted up at the last day; even so, amen.

This afternoon, Erastus Holmes, of Newbury, Ohio, called on me to inquire about the establishment of the church **of the latter-day Saints**, and to be instructed in doctrine more perfectly<sup>9</sup>.

I gave him a brief relation of my experience while in my juvenile years, say from six years old up to the time I received the first visitation of angels<sup>10</sup>, which was when I was about fourteen years old; also the revelations<sup>11</sup> that I received afterwards concerning the Book of Mormon, and a short account of the rise and progress of the church up to this date.

He listened very attentively, and seemed highly gratified, and intends to unite with the church. **He is a very candid man indeed and I am much pleased with him.**

<sup>12</sup>On Sabbath morning, 15th, he went with me to meeting, which was held in the schoolhouse, as the chapel was not finished <sup>13</sup>plastering<sup>14</sup>.

President Rigdon preached on the subject of men's<sup>15</sup> being called to preach the gospel, their qualifications, &c. We had a fine discourse; it was very interesting indeed. Mr. Holmes was well satisfied, and returned and dined with me. Said Holmes has been a member of the Methodist church, and was excommunicated for receiving the elders of the Latter Day Saints into his house.

Went to meeting in the afternoon. Before partaking of the sacrament, Isaac Hill's case was agitated again, and settled after much controversy, and<sup>16</sup> he [was]<sup>17</sup> retained in the church, by making a humble <sup>18</sup>acknowledgment before the church, and consenting to have his confession published in the *Messenger and Advocate*; after which the ordinance of the Lord's supper was administered, and the meeting closed <sup>19</sup>late. Returned home and spent the evening.

<sup>20</sup>Monday, the<sup>21</sup> 16th, at home. Dictated the following letter for publication in the *Messenger and Advocate*.

<sup>22</sup>To the Elders of the Church of Latter Day Saints:

I have shown unto you, in my last, that there are two Jerusalems spoken of in holy writ, in a manner I think satisfactorily<sup>23</sup> to your minds; at any rate I have given my views upon the subject, I shall now proceed to make some remarks from the sayings of the Savior, recorded in

8. JSj [1835-36], 36: "<if he will>"

9. JSj [1835-36], 36: "instructed more perfectly in our doctrine &c."

10. DHC 2:312: replaces "the first visitation of angels" with "my first vision"

11. JSj [1835-36], 37: replaces "revelations" with "visitations"

12. *Source*: Closely follows JSj [1835-36], 37 (WP) (*PJS* 2:79-80; *JSP* 1:100-101; *APR*, 59-60).

13. Book B-1, 642: adds "at"

14. DHC 2:312: "as the plastering of the chapel was not yet finished"

15. DHC 2:312: "men"

16. DHC 2:312: omits "and" and begins new sentence

17. DHC 2:312: adds "was"

18. Book B-1, 643: adds "~~confession~~"; Book B-2, 572: adds ellipses over erasure

19. JSj [1835-36], 37, Book B-1, 643: add "very"

20. *Source*: Closely follows JSj [1835-36], 38 (WP) (*PJS* 2:80; *JSP* 1:101; *APR*, 60).

21. DHC 2:312: omits "the"

22. *Source*: *M&A* 2 (Dec. 1835): 225-30 (*PWJS*, 380-88). BHR combined this letter with two others by JS in chapter 19 (from p. 312 to pp. 264-72).

23. DHC 2:264: "satisfactory"

the 13th chapter of his gospel according to St. Matthew, which, in my mind, afford<sup>24</sup> us as clear an understanding upon the important subject of the gathering, as anything recorded in the Bible. At the time the Savior spoke these beautiful sayings and parables contained in the chapter above quoted, we find him seated in a ship on <sup>25</sup>account of the multitude that pressed upon him to hear his words; and he commenced teaching them, saying:

“Behold a sower went forth to sow, and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up; some fell upon stony places, where they had not much earth, and forthwith they sprang up because they had no deepness of earth, and when the sun was up, they were scorched, and because they had no<sup>26</sup> root they withered away; and some fell among thorns, and the thorns sprung<sup>27</sup> up and choked them; but other fell in good ground, and brought forth fruit; some an hundred fold, some sixty fold, some thirty fold; who hath ears to hear, let him hear.

“And the disciples came and said unto him, Why speakest thou unto them in parables? (I would here remark<sup>28</sup>, that the ‘them’ made use of in this interrogation, is a personal pronoun, and refers to the multitude.) He answered and said unto them, (that is <sup>29</sup>the disciples) <sup>30</sup>it is given unto *you* to know the mysteries of the kingdom of heaven, but to<sup>31</sup> *them*, (that is unbelievers) it is not given; for whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, <sup>32</sup>shall be taken away even that he hath.”

We understand from this saying, that those who had been previously<sup>33</sup> looking for a Messiah to come, according to the testimony of the prophets, and were then, at that time looking for a Messiah, but had not sufficient light, on account of their unbelief, to discern him to be their Savior; and he being the true Messiah, consequently they must be disappointed and lose even all the knowledge, or have taken away from them all the light, understanding and faith which they had upon this subject; therefore he that will not receive the greater light, must have taken away from him all the light which he hath; and if the light which is in you become darkness, behold how great is that darkness! [“]Therefore,[”] says the Savior, [“]speak I unto them in parables, because they, seeing, see not, and hearing, they hear not, neither do they understand: and in them is fulfilled the prophecy of Esaias, which saith, by hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive.[”]

Now we discover that the very reason assigned by this prophet, why they would not receive the Messiah, was, because they did not<sup>34</sup> or would not understand; and seeing, they did not perceive; [“]for this people’s heart is waxed gross, and their ears are dull of hearing; their eyes they<sup>35</sup> have closed, lest at any time, they should see with their eyes, and hear with their ears, and understand with their hearts<sup>36</sup> and should be converted and I should heal them.[”] But what saith he to his disciples? “Blessed are your eyes for they see, and your ears for they hear; for verily I say unto you, that many prophets and righteous men have desired to see

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24. Book B-1, 643: “affords”

25. Book B-1, 643: adds “the”

26. *M&A* 2:225, Book B-2, 572: “not”

27. Book B-1, 643: “sprang”

28. *M&A* 2:225: “remark here”

29. *DHC* 2:265: adds “unto”

30. *DHC* 2:265: adds “because”

31. Book B-2, 572: “unto”

32. *DHC* 2:265: adds “from him”

33. *M&A* 2:225: “previously been”; Book B-1, 643: omits “been”

34. *M&A* 2:225, Book B-1, 644, Book B-2, 573: omit “not”

35. *DHC* 2:265: omits “they”

36. *DHC* 2:265: “heart”

those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.”

We again make <sup>37</sup>remark here, for we find that the very principles<sup>38</sup> upon which the disciples were accounted blessed, was because they were permitted to see with their eyes, and hear with their ears; and<sup>39</sup> the condemnation which rested upon the multitude, which<sup>40</sup> received not his saying, was because they were not willing to see with their eyes, and hear with their ears; not because they could not, and were not privileged to see and hear, but because their hearts were full of iniquity and abominations; [“]as your fathers did, so do ye.[”] The Prophet, foreseeing that they would thus harden their hearts, plainly declared it; and herein is the condemnation of the world; that light hath come into the world, and men choose darkness rather than light, because their deeds are evil. This is so plainly taught by the Savior, that a wayfaring man need not mistake it.

And again; hear ye the parable of the sower. Men are in the habit, when the truth is exhibited by the servants of God, of saying, all is mystery; they are<sup>41</sup> spoken in parables, and, therefore, are not to be understood; it is true they have<sup>42</sup> eyes to see, and see not; but none are so blind as those who will not see; and, although the Savior spoke this parable<sup>43</sup> to such characters, yet unto his disciples he expounded it plainly; and we have reason to be truly humble before the God of our fathers, that he hath left these things on record for us, so plain, that notwithstanding the exertions and combined influence of the priests of Baal, they have not power to blind our eyes, and darken our understanding, if we will but open our eyes, and read with candor, for a moment.

But listen to the explanation of the parable<sup>44</sup>: [“]when any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart.[”] Now mark the expression; that which was before<sup>45</sup> sown in his heart; this is he which receiveth seed by the way side; men who have no principle of righteousness in themselves, and whose hearts are full of iniquity and <sup>46</sup>have no desire for the principles of truth, do not understand the word of truth when they hear it. The devil taketh away the word of truth out of their hearts, because there is no desire for righteousness in them. [“]But he that receiveth seed in stony places, the same is he that heareth the word, and anon, with joy receiveth it, yet hath he no<sup>47</sup> root in himself, but endureth for a while, for when tribulation or persecution ariseth because of the word, by and by, he is offended. He also that receiveth seed among <sup>48</sup>thorns, is he that receiveth<sup>49</sup> the word, and the cares<sup>50</sup> of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful; but he that receiveth seed into the good ground, is he that heareth the word, and understandeth it, which also beareth fruit, and bringeth forth some an hundred fold, some sixty, some thirty.[”] Thus the Savior himself explains unto

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37. Book B-1, 644: adds “a”

38. DHC 2:266: “principle”

39. DHC 2:266: replaces “and” with “that”

40. DHC 2:266: replaces “which” with “that”

41. DHC 2:266: replaces “are” with “have”

42. Book B-2, 573: replaces “have” with “had”

43. DHC 2:266: omits “parable”

44. DHC 2:266: adds “of the Sower”

45. DHC 2:266: omits “before”

46. M&A 2:226, Book B-1, 645: add “who”

47. M&A 2:226, DHC 2:266: “not”

48. M&A 2:226, DHC 2:266: add “the”

49. DHC 2:266: replaces “receiveth” with “heareth”

50. DHC 2:266: “care”

his disciples the parable, which he put forth, and left no mystery or darkness upon<sup>51</sup> the minds of those who firmly believe on his words.

We draw the conclusion, then, that the very reason why the multitude, or the world, as they were designated by the Savior, did not receive an explanation upon his parables, was, because of unbelief. To you he says, (speaking to his disciples) it is given to know the mysteries of the kingdom of God; and why? Because of the faith and confidence they had in him. This parable was spoken to demonstrate the effects that are produced by the preaching of the word; and we believe that it has an allusion directly, to the commencement, or the setting up of the kingdom in that age; therefore we shall continue to trace his sayings concerning this kingdom from that time forth, even unto the end of the world.

[“]Another parable put he forth unto them saying, (which parable has an allusion to the setting up of the kingdom, in that age of the world also). The kingdom of heaven is likened unto a man that sowed good seed in his fields<sup>52</sup>, but while men slept, an<sup>53</sup> enemy came and sowed tares among the wheat, and went his way; but when the blade was sprung up, and brought forth fruit, then appeared the tares also; so the servants of the householder came and said unto him, Sir, didst<sup>54</sup> not thou sow good seed in thy field? From whence, then, hath it tares? He said unto them, an enemy hath done this. The servants said unto him, wilt thou then that we go and gather them up? But he said nay, lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest, and in the time of the<sup>55</sup> harvest, I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.[”]

Now we learn by this parable, not only the setting up of the kingdom in the days of the Savior, which is represented by the good seed, which produced fruit, but also the corruptions of the church, which is represented by the tares, which were sown by the enemy, which his disciples would fain have plucked up, or cleansed the church of, if their views had been favored by the Savior; but he, knowing all things, says, not so; as much as to say, your views are not correct; the church is in its infancy, and if you take this rash step, you will destroy the wheat, or the church, with the tares; therefore it is better to let them grow together until the harvest, or the end of the world, which means the destruction of the wicked; which is not yet fulfilled; as we shall show hereafter, in the Savior’s explanation of the parable, which is so plain, that there is no room left for dubiety upon the mind, notwithstanding the cry of the priests—[“]parables, parables! figures, figures! mystery, mystery! all is mystery![”] But we find no room for doubt here, as the parables were all plainly elucidated.

And again, another parable put he forth unto them, having an allusion to the kingdom that should be set up, just previous<sup>56</sup>, or at the time of the harvest, which reads as follows: [“]The kingdom of heaven is like a grain of mustard seed, which a man took and sowed in his field, which indeed is the least of all seeds, but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.[”] Now we can discover plainly that this figure is given to represent the church as it shall come forth in the last days. Behold, the kingdom of heaven is likened unto it. Now, what is like unto it?

Let us take the Book of Mormon, which a man took and hid in his field; securing it by his faith, to spring up in the last days, or in due time; let us behold it coming forth out of the

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51. Book B-1, 645: “<up>on” (WR)

52. Book B-1, 645, DHC 2:267: “field”

53. DHC 2:267: replaces “an” with “his”

54. Book B-1, 645: adds “~~thou~~”

55. DHC 2:267: omits “the”

56. DHC 2:268: adds “to”



ground, which is indeed accounted the least of all seeds, but behold it branching forth; yea, even towering, with lofty branches, and God-like majesty, until it <sup>57</sup>becomes the greatest of all herbs; and it is truth, and it has sprouted and come forth out of the earth, and righteousness begins to look down from heaven; and God is sending down his powers, gifts and angels, to lodge in the branches thereof.

The kingdom of heaven is like unto a mustard seed. Behold, then, is not this the kingdom of heaven that is raising its head in the last days, in the majesty of its God; even the Church of the Latter Day Saints; like an impenetrable, immovable rock in the midst of the mighty deep, exposed to the storms and tempests of Satan, but has, thus far, remained steadfast, and is still braving the mountain waves of opposition, which are driven by the tempestuous winds of sinking crafts, which<sup>58</sup> have <sup>59</sup>and are still dashing with tremendous foam across its triumphant<sup>60</sup> brow; urged onward with redoubled fury by the enemy of righteousness, with his pitchfork of lies, as you will see fairly represented in a cut contained in Mr. Howe's *Mormonism Unveiled*? And we hope that this adversary of truth will continue to stir up the sink of iniquity, that the people may the more ready<sup>61</sup> discern between the righteous and the wicked.

We also would notice one of the modern sons of Sceva, who would fain have made people believe, that he could cast out devils, by a certain pamphlet, (viz, the *Millennial Harbinger*) that went the rounds through our country; who felt so fully authorized to brand "Jo" Smith with<sup>62</sup> the appellation of Elymas the sorcerer; and to say with Paul, ["O full of all subtlety, and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"] We would reply to this gentleman, Paul we know, and Christ we know, but who are ye? And with the best of feelings<sup>63</sup> would say to him in the language of Paul to those who said they were John's disciples, but had not so much as heard there was a Holy Ghost, to repent and be baptized for the remission of sins by those who have legal authority, and under their hands you shall receive the Holy Ghost, according to the scriptures.

["Then laid they *their* hands upon them, and they received the Holy Ghost."] Acts 8:17.—["And when Paul had laid his hands upon<sup>64</sup> them, the Holy Ghost came on them, and they spake with tongues and prophesied."] Acts 19:6. ["Of the doctrine of baptisms<sup>65</sup>, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."] Hebrews 6:2. ["How, then, shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."] Romans 10:14, 15. But if this man will not take our admonition, but will persist in his wicked course, we hope that he will continue trying to cast out devils, that we may have the clearer proof that the kingdom of Satan is divided <sup>66</sup>against itself, and consequently cannot stand; for a kingdom divided against itself, speedily hath an end.

If we were disposed to take this gentleman upon his own ground, and justly heap upon him that which he so readily and unjustly heaps upon others, we might go farther; we might say

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57. DHC 2:268: adds "like the mustard seed"

58. M&A 2:227, Book B-1, 647: omit "which"

59. DHC 2:268: adds "[dashed]"

60. M&A 2:227: "triumphing"

61. M&A 2:227, Book B-1, 647, DHC 2:268: "readily"

62. Book B-1, 647: "<with>" (prob. WR)

63. DHC 2:269: "feeling"

64. Book B-1, 647: "<up>on" (prob. WR)

65. DHC 2:269: "baptism"

66. Book B-2, 576: adds ellipses over erasure of about two words

that he has wickedly and maliciously lied about, vilified and traduced the characters of innocent men. We might invite the gentleman to a public investigation of these matters; yea, and we do challenge him to an investigation upon any or all principles wherein he feels opposed to us, in public or in private. We might farther say that we could introduce him to *Mormonism Unveiled*; also to the right honorable Doctor P[hilastus]. Hurlbut, who is the legitimate author of the same, who is not so much a Doctor of physic<sup>67</sup>, as of falsehood, or by name.

We could also give him an introduction to the Reverend Mr. Howe, the illegitimate author of *Mormonism Unveiled*, in order to give currency to the publication, as Mr. Hurlbut, about this time, was bound over to court for threatening life. He is also an associate of the celebrated Mr. Clapp, who has of late immortalized his name by swearing that he would not believe a Mormon under oath, and by his polite attention<sup>68</sup> to Hurlburt's wife, which cost him (as we are<sup>69</sup> informed) a round sum; also his son Matthew testified, that the Book of Mormon had been proved false an hundred times, by Howe's book; and also that he would not believe a Mormon under oath. And also we could mention the Reverend Mr. Bentley, who, we believe, has been actively engaged in injuring the character of his brother-in-law, (viz) elder Sidney Rigdon.

Now the above statements are according to our best information; and we believe them to be true; and this is as fair a sample of the doctrine of Campbellism, as we ask, taking the statements of these gentlemen, and judging them by their fruits, and we might add many more to the black catalogue; even the ringleaders, not of the Nazarenes, (for how can any good thing come out of Nazareth) but of the far-famed Mentor mob, all sons and legitimate heirs of the same spirit of Alexander Campbell, and *Mormonism Unveiled*, according to the representation of the cut spoken of above.

The above cloud<sup>70</sup> of darkness has long been beating with<sup>71</sup> mountain waves upon the immovable rock of the church of the Latter Day Saints; and notwithstanding all this, the mustard seed is still towering its lofty branches, higher and higher, and extending itself wider and wider; and the chariot wheels of the kingdom<sup>72</sup> still rolling on, impelled by the mighty arm of Jehovah; and in spite of all opposition, will still roll on, until his words are all fulfilled.

Our readers will excuse us for deviating from the subject, when they take into consideration the abuses that have been heaped upon us heretofore, which we have tamely submitted to, until forbearance is no longer required at our hands, having frequently turned both the right and left cheek, we believe it our duty now to stand up in our own defense. With these remarks we shall proceed with the subject of the gathering.

[“]And another parable spake he unto them.—The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal until the whole was leavened.[”] It may be understood that the church of the Latter Day Saints has taken its rise from a little leaven that was put into three Witnesses. Behold how much this is like the parable! It is fast leavening the lump, and will soon leaven the whole. But let us pass on.

[“]All these things spake Jesus unto the multitude, in parables; and without a parable spake he not unto them, that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things<sup>73</sup> which have been kept secret from the foundation of the world. Then Jesus sent the multitude away, and went into the house, and

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67. DHC 2:270:“physics”

68. Book B-2, 576:“attentions”

69. *M&A* 2:227: replaces “are” with “have been”

70. DHC 2:270:“cloud”

71. DHC 2:270: replaces “with” with “like”

72. Book B-1, 648, DHC 2:270: add “are”

73. Book B-1, 649: adds “sayings”

his disciples came unto him, saying, declare unto us the parable of the tares of the field.—He answered and said unto them, he that soweth the good seed is the Son of Man; the field is the world; the good seed are the children of the kingdom, but the tares are the children of the wicked one.[<sup>74</sup>] Now let our readers mark the expression, [<sup>75</sup>]the field is the world; the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world. Let them carefully mark this expression, *the end of the world*, and the reapers are the angels.[<sup>76</sup>]

Now men cannot have any possible grounds to say that this is figurative, or that it does not mean what it says; for he is now explaining what he had previously spoken in parables; and according to this language, the end of the world is the destruction of the wicked, the harvest and the end of the world have an allusion directly to the human family in the last days, instead of the earth, as many have imagined; and that which shall precede the coming of the Son of Man, and the restitution of all things spoken of by the mouth of all the holy prophets since the world began; and the angels are to have something to do in this great work, for they are the reapers. As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of the<sup>74</sup> world; that is, as the servants of God go forth warning the nations, both priests and people, and as they harden their hearts and reject the light of truth, these first being delivered over to<sup>75</sup> the buffetings of Satan, and the law and the testimony being closed up, as it was in<sup>76</sup> the Jews, they are left in darkness, and delivered over unto the day of burning; thus being bound up by their creeds, and their bands being made strong by their priests, are prepared for the fulfillment of the saying of the Savior, [<sup>77</sup>]The Son of Man shall send forth his angels, and gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire, <sup>77</sup>there shall be wailing and gnashing of teeth.[<sup>78</sup>] We understand that the work of the<sup>78</sup> gathering together of the wheat into barns, or garners, is to take place while the tares are being bound over, and preparing for the day of burning; that after the day of burnings, the righteous shall shine forth like the sun, in the kingdom of their Father.—Who hath ears to hear, let him hear.

But to illustrate more clearly <sup>79</sup>this gathering. We have another parable: “Again, the kingdom of heaven is like a treasure hid in a field, the which, when a man hath found, he hideth, and for joy thereof, goeth and selleth all that he hath and buyeth that field[<sup>80</sup>]”; for they<sup>80</sup> work after this pattern. See the church of the Latter Day Saints, selling all that they have and gathering themselves together, unto a place that they may purchase for an inheritance, that they may be together and bear each other’s afflictions in the day of calamity.

[<sup>81</sup>]Again, the kingdom of heaven is like unto a merchantman seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had and bought it[<sup>82</sup>]; for the[y]<sup>81</sup> <sup>82</sup>work after<sup>83</sup> this example: see men, traveling to find places for Zion, and her stakes or remnants, who, when they find the place for Zion, or the pearl of great price, straightway sell all<sup>84</sup> that they have and buy it.

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74. *M&A* 2:229, Book B-2, 577: replace “the” with “this”

75. *M&A* 2:229, Book B-1, 649: “unto”

76. *M&A* 2:229: replaces “in” with “with”; *DHC* 2:271: adds “the case of”

77. *M&A* 2:229, Book B-1, 650: add “and”

78. Book B-1, 650: “\the/” (WR); *DHC* 2:271: omits “the”

79. *M&A* 2:229, Book B-1, 650, Book B-2, 578: add “upon”

80. *DHC* 2:272: replaces “for they” with “The Saints”

81. *M&A* 2:229, Book B-1, 650, Book B-2, 578: “the”; *DHC* 2:272: replaces “for the[y]” with “The Saints”

82. *DHC* 2:272: adds “again”

83. *M&A* 2:229, Book B-1, 650: replace “after” with “of”

84. *DHC* 2:272: omits “all”

[“]Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind, which when it was full they drew to shore and sat down, and gathered the good into vessels, but cast the bad away.[”] For the work of this pattern, behold the seed of Joseph, spreading forth the gospel net, upon the face of the earth, gathering of every kind, that the good may be saved in vessels prepared for that purpose, and the angels will take care of the bad; so shall it be at the end of the world; the angels shall come forth and sever the wicked from among the just, and cast them into the furnace of fire, and there shall be wailing and gnashing of teeth.

[“]Jesus saith unto them, Have you understood all these things? They say unto him, yea, Lord.[”] and we say yea, Lord; and well might they say yea, Lord, for these things are so plain and so glorious that every saint in the last days must respond with a hearty *amen* to them.

[“]Then said he unto them, therefore every scribe which is instructed into<sup>85</sup> the kingdom of heaven, is like unto a man that is an householder; which bringeth forth out of his<sup>86</sup> treasure things that are new and old.[”]

For the works of this example, see the Book of Mormon coming forth out of the treasure of the heart. Also the covenants given to the Latter Day Saints; also the translation of the Bible; thus bringing forth out of the heart things new and old; thus answering to three measures of meal undergoing the purifying touch by a revelation of Jesus Christ, and the ministering of angels, who have already commenced this work in the last days, which will answer to the leaven which leavened the whole lump. Amen.

So I close, but shall continue the subject in another number.

In the bonds of the new and everlasting covenant,

JOSEPH SMITH, junior.

To J Whitmer, Esq.<sup>87</sup>

[DN 2 (12 June 1852): 1]

The same day [November 16] I received a letter from Harvey Whitlock, of which the following is a copy:

<sup>88</sup>DEAR SIR.—Having a few leisure moments, I have at last concluded to do what my own judgment has long dictated would be right, but the allurements of many vices have long retarded the hand that would wield the pen to make intelligent the communication that I wish to send to you; and even now, that ambition, which is a prevailing and predominant principle, among the great mass of natural men, <sup>89</sup>forbids that plainness of sentiment with which I wish to write; for know assuredly, sir, to you I wish to unbosom my feelings, and unveil<sup>90</sup> the secrets of my heart, as before the omniscient Judge of all the earth. Be not surprised, when I declare unto you, as the Spirit will bear record, that my faith is firm and unshaken in the things of the everlasting gospel as it is proclaimed by the servants of the Latter Day Saints.

Dear Brother Joseph, (if I may be allowed the expression) when I consider the happy times, and peaceful moments, and pleasant seasons I have enjoyed with you, and this people, contrasted with my now degraded state, together with the high and important station I have

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85. DHC 2:272: replaces “into” with “in”

86. Book B-2, 578: “<his>” (US)

87. This line appears only in *M&A* 2:230.

88. *Source*: JSj [1835–36], 38–41 (FGW, WP) (*PJS* 2:80–83; *JSP* 1:101–3; *APR*, 61–62).

89. JSj [1835–36], 38: adds “even now”

90. JSj [1835–36], 38: “unravel”

held before God, and the abyss into which I have fallen,<sup>91</sup> is a subject that swells my heart too big for utterance; and language is overwhelmed with feelings, and loses its power of description<sup>92</sup>; and<sup>93</sup> as I desire to know the will of God concerning me, and<sup>94</sup> believing it is my duty to make known unto you my real situation, I shall therefore<sup>95</sup> dispassionately proceed to give a true and untarnished relation.

I need not tell you that in former times I have preached the word, and endeavored to be instant in season, and out of season, to reprove, rebuke, exhort and faithfully to<sup>96</sup> discharge<sup>97</sup> that trust reposed in me. But oh! with what grief and lamentable sorrow, and anguish, do I have to relate that I have fallen from that princely station, whereunto our God has called me.—Reasons why are unnecessary: may the fact suffice: and believe me when I tell you, that I have sunk myself (since my last separation from this body) in crimes of the deepest die; and that I may the better enable you to understand what my real sins are, I will mention (although pride forbids it) some that I am not guilty of. My hands have not been stained with innocent blood; neither have I lain couched around the cottages of my fellow men, to seize and carry off<sup>98</sup> the booty; nor have I slandered my neighbor, nor borne false testimony; nor taken unlawful hire: nor oppressed the widow nor fatherless; neither have I persecuted the saints. But my hands are swift to do iniquity, and my feet are fast running in the paths of vice and folly; and my heart is<sup>99</sup> quick to devise wicked imaginations; nevertheless, I am impressed with the sure thought that I am fast hastening into a<sup>100</sup> world of disembodied beings, without God, and with but one hope in the world; which is to know, that to err is human, but to forgive is divine.

Much I might say in relation to myself, and the original difficulties with the church, which<sup>101</sup> I will forbear; and inasmuch as I have been charged with things that I am<sup>102</sup> not guilty of, I am now more than doubly guilty, and am now willing to forgive and forget, only let me know that I am within the reach of mercy. If I am not, I have no reflections to cast, but say that I have sealed my own doom, and pronounced my own sentence. If the day is passed by with me, may I here beg leave to entreat of those who are still toiling up the rugged ascent, to make their way to the realms of endless<sup>103</sup> felicity and delight, to stop not for anchors here below; follow not my example, but steer our<sup>104</sup> course onward in spite of all the combined powers of earth and hell; for know that one misstep here is only retrievable by a thousand groans and tears before God.

Dear brother Joseph, let me entreat you, on the reception of this letter, as you regard the salvation of my soul, to inquire at the hand of the Lord, in my behalf; for I this day in the presence of God, do covenant to abide the word that may be given; for I am willing to receive any

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91. DHC 2:313: adds “it”

92. DHC 2:313: replaces “and loses ... description” with “and I am overwhelmed with feelings that language cannot express”

93. DHC 2:313: omits “and”

94. JSj [1835–36], 39, Book B-2, 579: omit “and”

95. DHC 2:313: omits “therefore”

96. Book B-1, 651: “\to/” (WR)

97. Book B-1, 651: adds “~~discharge~~”

98. Book B-1, 651: “of”

99. JSj [1835–36], 39, Book B-2, 579: omit “is”

100. JSj [1835–36], 40: adds “~~whole~~”

101. DHC 2:314: replaces “which” with “but”

102. JSj [1835–36], 40: replaces “am” with “was”

103. Book B-1, 652: “endless” apparently overwrites “eternal”

104. JSj [1835–36], 40, Book B-1, 652, Book B-2, 579: replace “our” with “your”; DHC 2:314: replaces “our” with “their”

chastisement that the Lord sees I deserve. Now hear my prayer, and suffer me to break forth in the agony of my soul. O ye angels! that surround the throne of God<sup>105</sup>; princes of heaven that excel in strength; ye who are clothed with transcendent brightness, plead, O plead for one of the most wretched of the sons of men. O ye heavens! whose azure arches rise immensely high, and stretch immeasurably wide—grand amphitheater of nature, throne of the Eternal God, bow to hear the prayer of a poor, wretched, bewildered, way-wanderer to eternity. O! thou great omnipotent and omnipresent Jehovah! thou who sittest upon the throne, before whom all things are present; thou maker, moulder, and fashioner of all things visible and invisible, breathe, O breathe into the ears of thy servant the prophet, words suitably adapted<sup>106</sup> to my case and situation;—speak once more, make known thy will concerning me; which favors I ask in the name of the Son of God. Amen.

<sup>107</sup>N.B. I hope you will not let any business prevent you from answering this letter, in haste.

Yours respectfully,

HARVEY WHITLOCK.

To Joseph Smith.

Which I answered as follows:

<sup>108</sup>Kirtland, Nov. 16, 1835.

Bro. Harvey Whitlock:—I have received your letter of the 28th of<sup>109</sup> September, 1835, and I have read it twice, and it gave me sensations that are better<sup>110</sup> imagined than described; let it suffice that I say that the very flood gates of my heart were broken up; I could not refrain from weeping. I thank God that it has entered into your heart to try to return to the Lord, and to this people; if it so be, that he will have mercy upon you. I have inquired of the Lord concerning your case; these words came to me:

Verily thus saith the Lord unto you: let him who was my servant Harvey, return unto me, and unto the bosom of my church, and forsake all the sins wherewith he has offended against me, and pursue from henceforth a virtuous and upright life, and remain under the direction of those whom I have appointed to be pillars and heads of my church; and behold, saith the Lord your God, his sins shall be <sup>111</sup>blotted out from under Heaven, and shall be forgotten from among men, and shall not come up in mine ears, nor be recorded as a memorial against him, but I will lift him up, as out of deep mire, and he shall be exalted upon the high places, and shall be counted worthy to stand among princes, and shall yet be made a polished shaft in my quiver for<sup>112</sup> bringing down the strongholds of wickedness among those who set themselves up on high, that they may take counsel against me, and against my<sup>113</sup> anointed ones in the last days. Therefore, let him prepare himself speedily and come unto you, even to Kirtland; and inasmuch as he shall hearken unto all your counsel from henceforth, he shall be restored unto his former state, and shall be saved <sup>114</sup>unto the uttermost, even as the Lord your God liveth; amen.

105. JSj [1835–36], 41: “<of God>”

106. Book B-2, 580: “<adapted>” (TB)

107. DHC 2:314: moves this N.B. below following signature

108. *Source*: JSj [1835–36], 42–44 (WP) (*PJS* 2:83–84; *JSP* 1:103–5; *APR*, 63–64).

109. JSj [1835–36], 42, Book B-1, 652, Book B-2, 580: omit “of”

110. Book B-2, 580 (pencil): “<better>” (US)

111. Book B-1, 653: adds “~~forgiven~~”

112. JSj [1835–36], 43, Book B-2, 580: replace “for” with “of”

113. JSj [1835–36], 43, Book B-1, 653: omit “my”; Book B-2, 580 (different ink): “<my>” (US)

114. Book B-1, 653: adds “~~even~~”



Thus you see, my dear brother, the willingness of our heavenly Father to forgive sins, and restore to favor all those who are willing to humble themselves before him, and confess their sins, and forsake them, and return to him with full purpose of heart, (acting no hypocrisy) to serve him to the end.

Marvel not that the Lord has condescended to speak from the heavens, and give you instructions whereby you may learn your duty; he has heard your prayers and witnessed your humility and holds forth the hand of paternal affection for your return; the angels rejoice over you, while the saints are willing to receive you again into fellowship.

I hope, on the receipt of this, you will lose no<sup>115</sup> time in coming to Kirtland, for if you get here in season, you will have the privilege of attending the school of the prophets, which has already commenced, and also receive instructions<sup>116</sup> in doctrine and principle from those whom God has appointed, whereby you may be qualified to go forth, and declare the true doctrines of the kingdom according to the <sup>117</sup>mind and will of God; and when you come to Kirtland, it will be explained to you why God has condescended to give you a revelation according to your request.

Please give my respects to your family; and be assured I am yours in the bonds of the new and everlasting covenant,

JOSEPH SMITH, junior.

<sup>118</sup>In the course of the day, father Beeman, elder Strong, and others, called to counsel with me. In the evening a council was called at my house to counsel with Alva Beeman on the subject of his moving to Missouri; I had previously told him that the Lord had said that he had better go to Missouri, next spring; however he wished a council called. The council met, and President David Whitmer arose and said, the Spirit manifested to him that it was his<sup>119</sup> duty to go; others bore the same testimony.

The same night I received the word of the Lord on Mr. Holmes' case. He had desired that I would inquire at the hand of the Lord, whether it was his duty to be baptized here, or wait until he returned home. The word of the Lord came unto me saying, that<sup>120</sup> Mr. Holmes had better<sup>121</sup> not be baptized here, and<sup>122</sup> that he had better not return by water, also that there were three men,<sup>123</sup> seeking his<sup>124</sup> destruction—to<sup>125</sup> beware of his enemies.

<sup>126</sup>Tuesday, 17th, exhibited the alphabet<sup>127</sup> of the ancient records to Mr. Holmes, and some others; went with him to F[rederick]. G. Williams', to see the mummies; we then took the parting hand, and he started for home, being strong in the faith of the gospel of Jesus<sup>128</sup> Christ, and determined to

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115. JSj [1835-36], 43: "will ~~not~~ loose ~~any~~ no"

116. JSj [1835-36], 44, Book B-1, 653: "instruction"

117. JSj [1835-36], 44: adds "~~true doctr=ines of the~~"

118. *Source*: Closely follows JSj [1835-36], 38, 44-45 (WP) (*PJS* 2:80, 85; *JSP* 1:105; *APR*, 60, 64-65).

119. DHC 2:316: replaces "his" with "Brother Beaman's"

120. DHC 2:316: omits "that"

121. Book B-2, 581: "<better>" (TB)

122. DHC 2:316: omits "and"

123. Book B-1, 654, Book B-2, 581: add "that were"

124. Book B-2, 581: "<his>" (TB)

125. DHC 2:316: replaces "to" with "he must"

126. *Source*: Closely follows JSj [1835-36], 45 (WP) (*PJS* 2:85; *JSP* 1:105; *APR*, 65). Deleted material supplied here in bold print.

127. JSj [1835-36], 45: "~~some~~ <the Alphabet>"

128. JSj [1835-36], 45: omits "Jesus"



obey its requirements<sup>129</sup>. I returned home and spent the day in dictating and comparing letters; a fine, pleasant day, although cool.

This evening at early candle light, I preached at the schoolhouse.

**Returned home and retired to rest.**

<sup>130</sup>Wednesday, 18th, at home in the forenoon, until about 11 o'clock; I then went to Preserved Harris's to preach his father's funeral sermon, by the request of his family. I preached on the subject of the resurrection. The congregation were very attentive. My wife, my mother, and my scribe accompanied<sup>131</sup> me to the funeral; pleasant out<sup>132</sup>, but cool and cloudy on our return.<sup>133</sup>

<sup>134</sup>This day, a council of high priests and elders of the Church of Latter Day Saints, was held at New Portage, to hear the complaint of sister Clarissa Matthews, against elder Reuben Keeler.

**Ambrose Palmer, J[ohn]. B. Bosworth & Thomas Gordon, High Priests. Salmon Warner, Wm. Fry, Jeremiah Moley, Anthony Cooper, John McLay, Michael B. Welton & Julius Black Elders and some private members.**

**Ambrose Palmer presided at said council.**

**This council has been called together and is prepared to hear and try a difficulty between brother Joseph Keeler and sister Clarissa Matthews.**

**Sister Clarissa Matthews brings a complaint against brother Elder Reuban Keeler, as follows:** for prosecuting in a court of law, and taking their<sup>135</sup> property on execution. Notwithstanding that<sup>136</sup> he had received his pay, or the most part of it, and refusing to allow them<sup>137</sup> for what they<sup>138</sup> had paid to him; also forfeiting his word, as he had frequently stated to her<sup>139</sup> that he would not take her<sup>140</sup> property in such a manner; and also for oppressing her family in an unchristian-like manner.

Elder Keeler plead<sup>141</sup> not guilty, but the council decided that he was guilty of the first and last charges, and gave judgment accordingly; **that brother Keeler discharge a judgment and cost of about fifteen dollars which he obtained against David Matthews, before John C. Stearns, a justice of the peace at New Portage, and relinquish the property now under execution and also that he, said Keeler, should stay the proceedings on another judgment of about three dollars or so, for a short space of time, that said Matthews could pay it short of knowing his property sold on execution;** with which elder Keeler refused to comply, and said he would appeal to the High Council at Kirtland.

Ambrose Palmer, P[residing]. E[lder].

Joseph B. Bosworth, Clerk.

129. JSj [1835-36], 45: adds "of the same"

130. Source: Closely follows JSj [1835-36], 45 (WP) (PJS 2:85-86; JSP 1:106; APR, 65).

131. JSj [1835-36], 45: replaces "accompanied" with "went with"

132. DHC 2:317: "outing"

133. In JSj [1835-36], 45, preceding sentence reads: "The weather was pleasant, when we went, but cloudy and cool when we returned."

134. Source: Based on KHCM, 129-30 (WAC) (KCMB [2002], 148-49). Deleted material supplied here in bold type.

135. DHC 2:317: replaces "their" with "her"

136. DHC 2:317: omits "that"

137. DHC 2:317: replaces "them" with "her"

138. DHC 2:317: replaces "they" with "she"

139. Book B-2, 581: adds ellipses over erasure

140. KHCM, 129, Book B-2, 581: replace "her" with "their"

141. DHC 2:317: "pleaded"

<sup>142</sup>At<sup>143</sup> evening, bishop Whitney, his wife, father, mother, and sister-in-law, came and invited me and my wife to go with them and visit father Smith and family. My wife was unwell, and could not go, but I and<sup>144</sup> my scribe went.

When we arrived, <sup>145</sup>some of the young elders were about engaging in a debate on the subject of miracles. The question: [“]Was<sup>146</sup>, or was it not the design of Christ to establish his gospel by miracles? [”] After an interesting debate of three hours or more, during which time much talent was displayed. It was decided by the president<sup>147</sup> of the debate in the negative; which was a righteous decision.

I discovered in this debate, much warmth displayed; too much zeal for mastery; too much of that enthusiasm that characterizes a lawyer at the bar, who is determined to defend his cause, right or wrong. I therefore availed myself of this favorable opportunity to drop a few words upon this subject by way of advice, that they might improve their minds and cultivate their powers of intellect in a proper manner, that they might not incur the displeasure of heaven; that they should handle sacred things very sacredly and with due deference to the opinions of others, and with an eye single to the glory of God.

<sup>148</sup>Thursday, 19th, went in company with Doctor Williams and my scribe to see how the workmen prospered in finishing the house<sup>149</sup>.—The masons on<sup>150</sup> the inside had commenced putting on the finishing coat of plastering<sup>151</sup>. On my return, I met Lloyd and Lorenzo Lewis and conversed with them upon the subject of their being disaffected; I found that they were not so, as touching the faith of the church, but <sup>152</sup>with some of the members. I returned home and spent the day in translating the Egyptian records; <sup>153</sup>a warm and pleasant day.

<sup>154</sup>Friday 20th, at home in the morning; weather warm and rainy; we spent the day in translating, and made rapid progress.

At<sup>155</sup> evening, President Cowdery returned from New York, bringing with him a quantity of Hebrew books, for the benefit of the school. He presented me with a Hebrew Bible, Lexicon, and Grammar, also a Greek Lexicon, and Webster’s English Lexicon<sup>156</sup>. President Cowdery had a prosperous journey, according to the prayers of the saints in Kirtland.

<sup>157</sup>Saturday, 21st, spent the day at home in examining my books, and studying the<sup>158</sup> Hebrew alphabet.

At evening, met with our Hebrew class, to make some arrangements about a teacher. It was

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142. *Source*: Closely follows JSj [1835–36], 46 (WP) (*PJS* 2:86; *JSP* 1:106; *APR*, 65–66).

143. DHC 2:317: replaces “At” with “In the”

144. DHC 2:317 moves “I and” to follow “scribe”

145. JSj [1835–36], 46: adds “we found that”

146. DHC 2:317: adds “it”

147. JSj [1835–36], 46: “presidents”

148. *Source*: Closely follows JSj [1835–36], 47 (WP) (*PJS* 2:86–87; *JSP* 1:107; *APR*, 66).

149. DHC 2:318: adds “of the Lord” (i.e., Temple)

150. DHC 2:318: replaces “on” with “in”

151. DHC 2:318: “plaster”

152. DHC 2:318: adds “were displeased”

153. JSj [1835–36], 47: adds “this has been”

154. *Source*: Closely follows JSj [1835–36], 47 (WP) (*PJS* 2:87; *JSP* 1:107; *APR*, 66).

155. DHC 2:318: replaces “At” with “In the”

156. Book B-1, 655: “~~Dictionary~~ Lexicon”; DHC 2:318: replaces “Lexicon” with “Dictionary”

157. *Source*: Closely follows JSj [1835–36], 47–48 (WP) (*PJS* 2:87; *JSP* 1:107–9; *APR*, 66).

158. JSj [1835–36], 47: “~~my~~ <the>”

decided by the voice of the school to send to New York for a Jew to teach us the language, if we could get released from the engagements we had made with Doctor Piexotto to teach us, having ascertained that he was not qualified to give us the knowledge we wished to acquire of the Hebrew<sup>159</sup>.

<sup>160</sup>Sunday, 22d, went to meeting at the usual hour. Simeon Carter preached from the 7th of Matthew. President Rigdon's brother-in-law and other relatives were at meeting.

In the afternoon the meeting was held in the schoolhouse.

<sup>161</sup>In the evening, a council of high priests and elders was held in the presence of the members of the church, when Mr. Andrew Jackson<sup>162</sup> Squires, who had been an ordained elder in the church, and for a time had preached the gospel successfully, but after a while <sup>163</sup>sent his license to President Smith in a letter, came before the council, and confessed that he had been in temptation, and fallen into error<sup>164</sup>, so much as to join the Methodists; yet said he was not in faith with their doctrine<sup>165</sup>.

He desired to return to the fellowship of the church, asked forgiveness of the brethren, and restoration of his license.

President Smith<sup>166</sup> spoke of<sup>167</sup> the impropriety of turning away from the truth and going after a people so destitute of the spirit of righteousness as the Methodists.

President Rigdon showed<sup>168</sup> the folly of fellowshipping any doctrine or spirit aside from that of Christ.

Mr. Squires arose and said he felt firm in the determination of doing the will of God in all things, or as far as in him lies<sup>169</sup>; was sorry for his faults, and by the grace of God, will<sup>170</sup> forsake them in future.

Council and church<sup>171</sup> voted to restore him to fellowship, and the office of elder also, and that the clerk give him a license.<sup>172</sup>

<sup>173</sup>Monday, 23d, several brethren called to converse with me, and see the records. Received a letter from Jared Carter. Spent the day in conversing<sup>174</sup>, and in studying the Hebrew. <sup>175</sup>A stormy day.

<sup>176</sup>Tuesday, 24th, at home. Spent the forenoon instructing those that called to inquire concerning the things of God in the last days.

In the afternoon we translated some of the Egyptian records.

I had an invitation to attend a wedding at brother Hyrum Smith's in the evening; also to sol-

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159. JSj [1835-36], 47: omits "of the Hebrew"

160. Source: Closely follows JSj [1835-36], 48 (WP) (*PJS* 2:87-88; *JSP* 1:109; *APR*, 66-67). Cf. KHCM, 130-31 (*KCMB* [2002], 149-50).

161. Source: Remainder of this day's entry closely follows KHCM, 131 (WAC) (*KCMB* [2002], 149-50).

162. Book B-1, 655 (different ink): "A.J. <Andrew Jackson>" (WR)

163. Book B-1, 655: adds "had"

164. Book B-1, 655: "~~temptation~~ <error>" (WR)

165. DHC 2:319: "he had no faith in their doctrine"

166. DHC 2:319: replaces "President Smith" with "I"

167. KHCM, 131: "arose & spoke at considerable length on"

168. KHCM, 131: "also labored quite lengthy to show"

169. DHC 2:319: adds "the power"

170. DHC 2:319: replaces "will" with "would"

171. Book B-1, 656: "<& church>" (WR)

172. In KHCM, 131, this paragraph reads: "President Rigdon then called for the vote of the Church & received it in favor of restoring him to fellowship, and the office of Elder also, and that the clerk give him a License."

173. Source: Closely follows JSj [1835-36], 48 (WP) (*PJS* 2:88; *JSP* 1:109; *APR*, 67).

174. DHC 2:320: replaces "conversing" with "conversation"

175. JSj [1835-36], 48: adds "This has been"

176. Source: Closely follows JSj [1835-36], 49 (WP) (*PJS* 2:88-89; *JSP* 1:109-10; *APR*, 67).

emnize the matrimonial ceremony between Newel Knight and Lydia Goldthwaite<sup>177</sup>; my wife accompanied me; on our arrival<sup>178</sup> a considerable company had collected. The bridegroom and bride came in, and took their seats, which gave me to understand that they were ready. After prayers, I requested them to rise and join hands. I then remarked that marriage was an institution of heaven, instituted in<sup>179</sup> the garden of Eden; that it was necessary it should be solemnized by the authority of the everlasting priesthood. The ceremony was original with me<sup>180</sup>, and<sup>181</sup> in substance as follows: You covenant to be each other's companions through life, and discharge the duties of husband and wife in every respect; to which they assented. I then pronounced them husband and wife in the name of God, and also <sup>182</sup>the blessings that the Lord conferred upon Adam and Eve in the garden of Eden, that is, to multiply and replenish the earth, with the addition of long life and prosperity; dismissed them and returned home. <sup>183</sup>Freezing<sup>184</sup>, some snow on the ground.

<sup>185</sup>Wednesday, 25th, spent the day in translating. Harvey Redfield and Jesse Hitchcock arrived from Missouri. The latter says that he has no doubt, but a dose of poison was administered to him in a bowl of milk; but God delivered him.

<sup>186</sup>Thursday, 26th, spent the day in translating Egyptian characters from the papyrus; though<sup>187</sup> severely afflicted with a cold. Robert Rathbone and George Morey arrived from Zion.

<sup>188</sup>Friday, 27th, much afflicted with my cold, yet **able to be about and** I am determined to overcome in the name of the Lord Jesus Christ. Spent the day at home, reading Hebrew. **The weather continues cold and unpleasant.** Brother Parrish, my scribe, being afflicted with a cold, asked me to lay my<sup>189</sup> hands on him in the name of the Lord: I did so; and in return I asked him to lay his hands on me, and<sup>190</sup> we were both relieved.

<sup>191</sup>Saturday, 28th, **at home**; spent the morning in comparing our journal. Elder Josiah Clark, from the State of Kentucky<sup>192</sup>, called on me. **I am** considerably recovered from my cold. **I think I shall be able in a few days to translate again, with the blessing of God. The weather is still** cold and stormy; snow falling, and winter seems fast to be closing in<sup>193</sup>; all nature shrinks before the chilling blasts of rigid winter.

Elder Clark above mentioned, whose residence is about 3 miles from Cincinnati, was bitten by a mad dog some three or four years since; has doctored much, and received some benefit, but is much

177. JSj [1835-36], 49: "<between ... Goldthwaite>"

178. JSj [1835-36], 49: "I and my wife, went, when we arrived"

179. Book B-1, 656, repeats "in"

180. JSj [1835-36], 49: "<with me>"

181. JSj [1835-36], 49: replaces "and" with "it was"

182. JSj [1835-36], 49: adds "~~pronounced~~"; DHC 2:320: adds "pronounced upon them"

183. JSj [1835-36], 49: adds "The weather is"

184. JSj [1835-36], 49, Book B-1, 656, Book B-2, 583, DHC 2:320: add "cold"

185. Source: Closely follows JSj [1835-36], 50 (WP) (PJS 2:90; JSP 1:110; APR, 67-68).

186. Source: Closely follows JSj [1835-36], 50 (WP) (PJS 2:90; JSP 1:110-11; APR, 68).

187. JSj [1835-36], 50: replaces "though" with "I am"

188. Source: Closely follows JSj [1835-36], 50 (WP) (PJS 2:90; JSP 1:111; APR, 68). Deleted material supplied here in bold type.

189. Book B-2, 583: "<my>" (TB)

190. DHC 2:321: omits "and" and begins new sentence

191. Source: Closely follows JSj [1835-36], 51-52 (WP) (PJS 2:91-92; JSP 1:112; APR, 68). Deleted material supplied here in bold type.

192. JSj [1835-36], 51: adds "in Cam[pb]el County"

193. JSj [1835-36], 51: omits "fast" and adds here "~~very fast~~"

afflicted notwithstanding; he came here that he might be benefited by the prayers of the church; accordingly we prayed for <sup>194</sup>and laid hands on him in the name of the Lord Jesus Christ, and anointed him with oil, and rebuked his afflictions, praying our heavenly Father to hear<sup>195</sup> and answer our prayers according to our faith. Cold and snowy.<sup>196</sup>

<sup>197</sup>Sunday morning<sup>198</sup>, 29th, went to meeting at the usual hour. Elder Morley preached; and in the afternoon, bishop Partridge. These discourses were well adapted to the times in which we live, and the circumstances under which we are placed. Their words were words of wisdom, like apples of gold in pictures of silver, spoken in the simple accents of a child, yet sublime as the voice of an angel. The saints appeared to be much pleased with the beautiful discourses of these two fathers in Israel. After these services closed, three of the Zion brethren came forward and received their blessings; and Solon Foster was ordained an elder; the Lord's supper <sup>199</sup>administered **and the meeting closed. Returned home and** spent the evening at home. Snow fell about one foot deep;<sup>200</sup> very cold.

<sup>201</sup>Monday morning<sup>202</sup>, 30th. The snow continues to fall; an uncommon storm for this country, and this season of the year. Spent the day in reviewing and copying the letter I dictated on the 16th, concerning the gathering, for the *Messenger and Advocate*.<sup>203</sup> <sup>204</sup>Henry Capron, an<sup>205</sup> old acquaintance from Manchester, New York, called on me. I showed him the Egyptian records.

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194. DHC 2:321: adds "him"

195. Book B-2, 584: "<hear>" (TB)

196. JSj [1835-36], 52: omits "Cold and snowy"

197. *Source*: Closely follows JSj [1835-36], 52 (WP) (*PJS* 2:92; *JSP* 1:112-13; *APR*, 68-69). Deleted material supplied here in bold type.

198. DHC 2:321: omits "morning"

199. DHC 2:322: adds "was"

200. JSj [1835-36], 52: replaces "Snow fell ... deep" with "The storm continues, the weather is"

201. *Source*: Closely follows JSj [1835-36], 53 (WP) (*PJS* 2:92; *JSP* 1:113; *APR*, 69).

202. DHC 2:322: omits "morning"

203. In JSj [1835-36], 53, preceding sentence reads: "spent the day in writing a letter for the Messenger & Advocate on the Subject of the Gathering."

204. JSj [1835-36], 53: adds "this afternoon"

205. Book B-1, 657: "and"



24.

MISCELLANEOUS LABORS  
IN KIRTLAND  
December 1835

[DN 2 (12 June 1852): 1 (cont.)]

<sup>1</sup>December 1st, 1835<sup>2</sup>, at home; spent the day in writing for the *Messenger and Advocate*.—Fine sleighing, and the snow yet falling.

<sup>3</sup>Wednesday, 2d, a fine morning. I started to ride to Painesville with my family<sup>4</sup> and scribe; when we were passing through Mentor street, we overtook a team with two men in<sup>5</sup> the sleigh. I politely asked them to let me pass. They granted my request, and as we passed them, they bawled out, [“]Do you get any revelations<sup>6</sup> lately?[]” with an addition of blackguard language<sup>7</sup> that I did not understand.—This is a fair sample of the character of Mentor street inhabitants, who are ready to abuse and scandalize men, who never laid a straw in their way; and in fact those, whose faces they never saw, and<sup>8</sup> cannot bring an accusation against, either of a temporal or spiritual nature, except our<sup>9</sup> firm belief in the fulness of the gospel; and<sup>10</sup> I was led to marvel<sup>11</sup> at the longsuffering and condescension of our heavenly Father, in permitting these ungodly wretches to possess this goodly land, which is indeed as beautiful<sup>12</sup> situated, and its soil is as fertile, as any in this region of country, and its inhabitants are<sup>13</sup> wealthy, even blessed above measure in temporal things; and fain would God bless them with spiritual blessings even eternal life, were it not for their evil hearts of unbelief; and we are led to<sup>14</sup> mingle our prayers with those<sup>15</sup> saints that have suffered the like treatment before us, whose souls are under

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1. Source: This day's entry closely follows JSj [1835-36], 53 (WP) (*PJS* 2:93; *JSP* 1:113; *APR*, 69).

2. DHC 2:323: omits year

3. Source: Closely follows JSj [1835-36], 54 (WP) (*PJS* 2:93-94; *JSP* 1:113-14; *APR*, 69-70).

4. JSj [1835-36], 53: “with my wife and ~~children~~ family”

5. JSj [1835-36], 53, Book B-1, 657: “on”

6. JSj [1835-36], 53, Book B-2, 584: “revelation”

7. JSj [1835-36], 53: omits “language”

8. DHC 2:323: adds “[whom they]”

9. DHC 2:323: replaces “our” with “their”

10. DHC 2:323: omits “and”

11. JSj [1835-36], 54: adds “~~that~~ God”

12. JSj [1835-36], 54, Book B-1, 657, DHC 2:323: “beautifully”

13. JSj [1835-36], 53, Book B-1, 658, Book B-2, 584: omit “are”

14. JSj [1835-36], 54: adds “~~cry in our hearts~~”

15. DHC 2:324: adds “of the”



the altar crying to the Lord for vengeance upon those that dwell upon the earth; and we rejoice that the time is at hand, when the wicked who will not repent, will be swept from the earth<sup>16</sup> with the<sup>17</sup> besom of destruction, and the earth becomes<sup>18</sup> an inheritance for<sup>19</sup> the poor and the meek.

When we arrived at Painesville, we called at Sister Harriet Howe's, and left my wife and family to visit her, while we rode into town to do some business. Called and visited H. Kingsbury; dined with sister Howe, and returned home; <sup>20</sup>had a fine ride; sleighing good<sup>21</sup>, weather pleasant.

<sup>22</sup>Thursday, 3d, at home. Wrote a letter to David Dort, Rochester, Michigan; another to Almira [Mack]<sup>23</sup> Schoby, Liberty, Clay co., Missouri.

At evening, visited with my wife, at Thomas Carrico's. A respectable company waited our arrival. After singing and prayer I delivered an address on matrimony, and joined in marriage, Warren Parrish and Martha H. Raymond. **I then invited the parties<sup>24</sup> to arise, who were to be joined in wedlock, and solemnized the institution [of marriage] in a brief manner, and pronounced them husband and wife in the name of God according to the articles and covenants of the Church of the<sup>25</sup> Latter Day Saints.** Closed by singing and prayer; and<sup>26</sup> after refreshment<sup>27</sup> returned home, having spent the evening very agreeably.

<sup>28</sup>Friday, 4th, in company with Vinson Knight, drew three hundred and fifty dollars out of Painesville Bank, on three months' credit, for which we gave the names of F[rederick]. G. Williams & Co., N[ewel]. K. Whitney, John Johnson, and <sup>29</sup>Vinson Knight. **I also** settled with brother Hyrum Smith and Vinson Knight, and paid Knight two hundred and forty-five dollars; also have it in my power to pay J. Lewis, for which blessing I feel heartily thankful to my heavenly Father, and ask him in the name of Jesus Christ, to enable us to extricate ourselves from all embarrassments whatever, that we may not be brought into disrepute, in any respect<sup>30</sup>, that our enemies may not have any power over us. Spent the day at home; a part of the day<sup>31</sup> studying Hebrew; warm<sup>32</sup>, with some rain, snow fast melting<sup>33</sup>.

This evening a Mr. John Hollister, of Portage county, Ohio, called to see me on the subject of religion; **he is a member of the close communion Baptist Church; he said he had come to enquire concerning the faith of our church, having heard many reports of the worst character about us; he seemed to be an honest enquirer after truth;** and I spent the evening convers-

16. JSj [1835-36], 54: "<from the earth>"

17. DHC 2:324: "as with a"

18. JSj [1835-36], 54, DHC 2:324: "become"

19. DHC 2:324: replaces "for" with "of"

20. Book B-2, 585: adds ellipses over erasure of about four words

21. JSj [1835-36], 54: "~~fine~~ <good>"

22. *Source*: This day's entry based on JSj [1835-36], 55 (WP) (*PJS* 2:94; *JSP* 1:114-15; *APR*, 70). Deleted material supplied here in bold type.

23. Brackets this editor's.

24. JSj [1835-36], 55: "~~couple~~ <parties>"

25. JSj [1835-36], 55: "<Church of the>"

26. DHC 2:324: omits "and"

27. DHC 2:324: "refreshments"

28. *Source*: This day's entry closely follows JSj [1835-36], 55-56 (WP) (*PJS* 2:94-95; *JSP* 1:115-16; *APR*, 70-71). Deleted material supplied here in bold type.

29. JSj [1835-36], 55: adds "~~Newel~~"

30. DHC 2:324: omits "in any respect"

31. JSj [1835-36], 56: "devoted some time"; Book B-1, 658: replaces "day" with "time"

32. JSj [1835-36], 56: "this has been a warm day"

33. JSj [1835-36], 56: "our snow is melting verry fast"

ing<sup>34</sup> with him. He tarried over night with me and acknowledged in the morning, that although he had thought he knew something about religion, he was now sensible that he knew but little, which was the greatest trait of wisdom I could discover in him.

<sup>35</sup>Saturday, 5th, weather cold and freezing, with a moderate fall of snow **and there is a prospect of sleighing again**; in the forenoon studying Hebrew with Doctor [Frederick G.] Williams and President Cowdery. I am laboring under some indisposition of health; **laid down and** slept awhile and arose feeling tolerable<sup>36</sup> well through the mercy<sup>37</sup> of God. I received a letter from Reuben McBride, Vilanova, [Chautauqua County]<sup>38</sup> New York; also another from Parley P. Pratt's mother-in-law, Herkimer county, New York, of no consequence as to what it contained, but it<sup>39</sup> cost me twenty-five cents for postage.—I mention this as it is a common occurrence, and I am subjected to a great deal of expense **in this way** by those whom I know nothing about, only that they are destitute of good manners; for if people wish to be benefited with information from me, common respect and good breeding would dictate them to pay the postage on their letters.

I addressed the following letter to the editor of the *Messenger and Advocate*:

<sup>40</sup>DEAR BROTHER:—I wish to inform my friends and all others abroad, that whenever they wish to address me through the postoffice, they will be kind enough to pay the postage on the same. My friends will excuse me in this matter, as I am willing to pay postage on letters to hear from *them*; but I<sup>41</sup> am unwilling to pay for insults, and menaces; consequently must refuse all unpaid.

Yours in the gospel,

JOSEPH SMITH, junior.

**Kirtland, Dec. 5, 1835.**<sup>42</sup>

[DN 2 (26 June 1852): 1]

<sup>43</sup>Sunday, 6th, went to meeting at the usual hour. Gideon Carter preached a splendid discourse.

In the afternoon, we had an exhortation and communion<sup>44</sup>. Some two or three weeks since, brother Draper insisted on leaving the meeting, before communion; and could not be prevailed upon to tarry a few moments, although we invited him to do so, as we did not wish to have the house thrown into confusion. He observed that<sup>45</sup> he “would not,” if we excluded him from the church. Today he attempted to make a confession, but it was not satisfactory to me, and I was constrained by the Spirit to deliver him over to the buffetings of Satan, until he should humble himself, and repent of his sins, and make a<sup>46</sup> satisfactory confession before the church.

34. JSj [1835–36], 56: “in talking”; Book B-1, 658: adds “in”

35. *Source*: Closely follows JSj [1835–36], 56–57 (WP) (*PJS* 2:95–96; *JSP* 1:116; *APR*, 71). Deleted material supplied here in bold type.

36. Book B-1, 659, DHC 2:325: “tolerably”

37. JSj [1835–36], 57: replaces “mercy” with “blessings”

38. Brackets this editor's.

39. JSj [1835–36], 57, Book B-2, 585: omit “it”

40. *Source*: *M&A* 2 (Dec. 1835): 240.

41. Book B-1, 659, Book B-2, 585: omit “I”

42. This line appears only in *M&A* 2:240.

43. *Source*: This day's entry closely follows JSj [1835–36], 57 (WP) (*PJS* 2:96–97; *JSP* 1:116; *APR*, 71–72).

44. DHC 2:326: adds “service”

45. Book B-2, 586: “<that>” (TB)

46. DHC 2:326: omits “a”

<sup>47</sup>Monday, 7th, received a letter from Milton Holmes, and was much rejoiced to hear from him, and of his success in proclaiming the gospel; wrote him a letter, requesting him to return to Kirtland. Spent the day in reading Hebrew. Mr. John Hollister called to take the parting hand with me, and remarked that he had been in darkness all his days, but had now found the light<sup>48</sup> and intended to obey it.

This evening, a number of brethren called to see the records, which I exhibited and explained **them to their satisfaction. We have** fine sleighing.

<sup>49</sup>Tuesday morning<sup>50</sup>, 8th, at home. Read Hebrew in company with Doctor Williams, President Cowdery, brother Hyrum Smith, and Orson<sup>51</sup> Pratt. In the evening, preached at the school house as usual; had great liberty in speaking; congregation attentive. After the services closed, the brethren proposed to draw<sup>52</sup> wood for me.

<sup>53</sup>Wednesday, 9th, at home; wind south, strong, and chilly **from the South, and there is a prospect of a storm.** Elder Packard came in this morning, and made me a present of twelve dollars, which he held in a note against me; may God bless him for his liberality; also James Aldrich sent me my note by the hand of Jesse Hitchcock, on which there was twelve dollars due; and may God bless him for his kindness to me; also the brethren whose names are written below, opened their hearts in great liberality, and paid me, at the committee's store, the sums set opposite their respective names, to wit:—<sup>54</sup>

John Corrill,	\$5.00	Emer Harris,	\$1.00
Levi Jackman,	3.25	Truman Jackson,	1.00
Elijah Fordham,	5.25	Samuel Rolf,	1.25
James Emmet,	5.00	Elias Higbee,	1.00
Newel Knight,	2.00	Albert Brown	3.00
Truman O. <sup>55</sup> Angell,	3.00	Wm. F. Cahoon	1.00
William Felshaw,	3.00	Harlow Crosier	50
Salmon Gee,	.75	George Morey,	1.00
Harvey Stanley,	1.00	John Rudd,	.50
Zemira Draper,	1.00	Alex'r Badlam	1.00
			<hr/>
			\$40.50
With the addition of the two notes above,			24.00
			<hr/>
			\$64.50 <sup>56</sup>

My heart swells with gratitude inexpressible, when I realize the great condescension of my heavenly Father in opening the hearts of these my beloved brethren to administer so liberally to my

47. *Source*: This day's entry closely follows JSj [1835-36], 58 (WP) (*PJS* 2:97; *JSP* 1:117; *APR*, 72). Deleted material supplied here in bold type.

48. DHC 2:326: replaces "light" with "truth"

49. *Source*: Closely follows JSj [1835-36], 58 (WP) (*PJS* 2:97; *JSP* 1:117; *APR*, 72).

50. DHC 2:326: omits "morning"

51. Book B-1, 659: "O."

52. DHC 2:326: replaces "draw" with "haul"

53. *Source*: This day's entry closely follows JSj [1835-36], 58-60 (WP) (*PJS* 2:97-99; *JSP* 1:117-18; *APR*, 72-73). Deleted material supplied here in bold type.

54. JSj [1835-36], 59, Book B-2, 586, DHC 2:327: rearrange the following list

55. JSj [1835-36], 59, Book B-1, 660, Book B-2, 586: omit "O."

56. JSj [1835-36], 59: omits total

wants; and I ask God in the name of<sup>57</sup> Jesus Christ, to multiply blessings without number upon their heads; and bless me with much wisdom and understanding, and dispose of me to the best advantage for my brethren, and the advancement of thy<sup>58</sup> cause and kingdom; and whether my days are many or few, whether in life or in death, I say in my heart, O Lord, let me enjoy the society of such brethren.

Elder Tanner brought me half of a fatted hog for the benefit of my family; a few days since, elder S[hadrach]. Roundy brought me a quarter of beef; and may all the blessings named above, be poured upon their heads, for their kindness toward me.

<sup>59</sup>Thursday, 10th. This morning a number of brethren called to see the records, <sup>60</sup>which I exhibited to their satisfaction.<sup>61</sup> This day my brethren met<sup>62</sup> according to previous arrangement, to chop and haul wood for me. Beautiful morning, indeed, and fine sleighing.

This afternoon I was called, in company with President David Whitmer, to visit Angeline Works **who lives at Elder Booth's**.<sup>63</sup> We found her very sick, and so much deranged that she did not recognize her friends and intimate acquaintances. We prayed for her<sup>64</sup> and laid hands on her in the name of Jesus Christ, and commanded her in his name to receive her senses, which were immediately restored<sup>65</sup>. We also <sup>66</sup>prayed that she might be restored to health; and she said she was better.

The board kiln had taken fire, and on our return we found the brethren engaged in extinguishing the flames; after laboring about one hour against this destructive element, we<sup>67</sup> succeeded in conquering it, and probably saved<sup>68</sup> about one-fourth part of the lumber<sup>69</sup>. I do not know the amount of loss the committee have sustained<sup>70</sup>, but <sup>71</sup>considerable, as there was much lumber in the kiln. There were about two hundred brethren engaged on this occasion, who<sup>72</sup> displayed much activity and interest, and<sup>73</sup> deserve much credit.

<sup>74</sup>They<sup>75</sup> have also been very industrious, and supplied me with my winter<sup>76</sup> wood, for which I am sincerely grateful to each and every one of them, and shall remember with warm emotions,<sup>77</sup> this

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57. Book B-1, 660: "<of>" (prob. WR)

58. DHC 2:327: replaces "thy" with "His"

59. *Source*: This day's entry (except last paragraph) closely follows JSj [1835-36], 60-62 (WP) (*PJS* 2:99-101; *JSP* 1:118-20; *APR*, 73-75). Deleted material supplied here in bold type.

60. DHC 2:327: adds "[Egyptian]"

61. In JSj [1835-36], 62, preceding sentence appears at the end of the entry for 10 Dec. and reads: "This evening I spent at hom[e], a number of brethren called to see the records which I exhibited to them, and they were much pleased with their view."

62. Book B-1, 660: "meet"

63. Possibly Lorenzo Dow Booth of the first quorum of seventy (*JSP* 1:119, n. 198).

64. JSj [1835-36], 62, Book B-1, 660, Book B-2, 587: omit "her"

65. JSj [1835-36], 62: adds "~~to her~~"

66. JSj [1835-36], 62: adds "~~asked a healing blessing~~"

67. JSj [1835-36], 62, Book B-1, 660: replace "we" with "they"

68. JSj [1835-36], 62: replaces "saved" with "will save"

69. JSj [1835-36], 62: adds "that was in it"

70. JSj [1835-36], 62: adds "by this fire"

71. JSj [1835-36], 62: adds "it is"; DHC 2:328: adds "it must have been"

72. JSj [1835-36], 62: replaces "who" with "and"; DHC 2:328: replaces "who" with "they" and begins new sentence

73. JSj [1835-36], 62: replaces "and" with "for which they"

74. This and next paragraph appear near the beginning of this day's entry in JSj [1835-36], 60-61.

75. DHC 2:328: replaces "They" with "The brethren"

76. JSj [1835-36], 60, Book B-1, 661, DHC 2:328: "winter's"

77. JSj [1835-36], 60: replaces "and shall remember with warm emotions" with "for"

expression of their goodness to me; and in the name of Jesus Christ, I invoke the rich benediction of heaven to rest upon them,<sup>78</sup> and their families; and I ask my heavenly Father to preserve their healths<sup>79</sup>, and those<sup>80</sup> of their wives and children, that they may have strength of body to perform their labors in their several occupations in life, and the use and activity of their limbs, also powers of intellect and understanding hearts, that they may treasure up wisdom, understanding, and intelligence, above measure<sup>81</sup>, and be preserved from plagues, pestilence and famine, and from the power of the adversary, and the hands of evil-designing men, and have power over all their enemies, and the way be prepared for them, that they may journey to the land of Zion, and be established on their inheritances, to enjoy undisturbed peace and happiness forever, and ultimately be crowned with everlasting life in the celestial kingdom of God; which blessing<sup>82</sup> I ask in the name of Jesus of Nazareth; amen.

I would remember elder Leonard Rich, who was the first one that proposed to the brethren to assist me in obtaining wood for the use of my family, for which I pray my heavenly Father to bless him<sup>83</sup> with all the blessings named above; and I shall ever remember him with much gratitude for this testimony of benevolence and respect, and thank the great I AM, for putting into his heart to do me this kindness; and I say in my heart, I will trust in thy goodness and mercy forever; for thy wisdom and benevolence, O Lord<sup>84</sup>, is unbounded, and beyond the comprehension of men; and all of thy ways cannot be found out.

<sup>85</sup>The petitions of the people, from all parts of the United States, to the Governor of Missouri to restore the saints to their possessions, were arranged and mailed at<sup>86</sup> Kirtland, this day, for Missouri. The petitions were numerous, and the package large; the postage thereon being five dollars. It was directed to the Governor.

<sup>87</sup>Friday morning<sup>88</sup>, 11th, a fire broke out in a shoemaker's shop, owned by Orson Johnson, but the flames were soon extinguished by the active exertions of the brethren; **but the family were much alarmed, the shop being connected with their dwelling house; they carried their furniture into the street, but not much damage was sustained.** <sup>89</sup>A pleasant morning, **and there is a prospect of a thaw;** spent the day in reading and instructing those who called for advice. **Today Elder Daley<sup>90</sup> and his wife left for home.**

<sup>91</sup>Saturday morning<sup>92</sup>, 12th, spent the forenoon in reading. About 12 o'clock, a number of young persons called to see the Egyptian records. My scribe exhibited them.<sup>93</sup> One of the young ladies, who

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78. JSj [1835-36], 60: adds "~~even all~~"

79. DHC 2:328: "health"

80. DHC 2:328: replaces "those" with "that"

81. Book B-2, 587: "<understanding and intelligence above measure>" (TB)

82. JSj [1835-36], 61, Book B-1, 661: "blessings"

83. JSj [1835-36], 61: "<him>"

84. JSj [1835-36], 61: "<O Lord>"; DHC 2:329: moves "O Lord" to follow "forever"

85. This paragraph not in JSj [1835-36], 62. *Source*: Probably composed by WR.

86. Book B-1, 661: "in"

87. *Source*: Closely follows JSj [1835-36], 63 (WP) (*PJS* 2:101; *JSP* 1:120; *APR*, 75). Deleted material supplied here in bold type.

88. DHC 2:329: omits "morning"

89. JSj [1835-36], 63: adds "This is"

90. JSj [1835-36], 63: "Dayly". Probably Moses and Almira Barber Daley (*JSP* 1:120, n. 200).

91. *Source*: This day's entry closely follows JSj [1835-36], 63-64 (WP) (*PJS* 2:101-2; *JSP* 1:120-21; *APR*, 75).

92. DHC 2:329: omits "morning"

93. JSj [1835-36], 63: "I requested my Scribe to exhibit them, he did so."

had been examining them, was asked if they had the appearance of antiquity. She observed, with an air of contempt, that they did<sup>94</sup> not. On hearing this, I was surprised at the ignorance she displayed, and I observed to her, that she was an anomaly in creation, for all the wise and learned that had examined them, without hesitation pronounced them ancient. I further remarked, that it was downright wickedness, ignorance, bigotry, and superstition, which<sup>95</sup> caused her to make the remark; and that I would put it on record; and I have done so, because it is a fair sample of the prevailing spirit of the times, showing that the victims of priestcraft and superstition would not believe, though one should rise from the dead.

At<sup>96</sup> evening, attended a debate at brother William Smith's, on the following question<sup>97</sup>:—Was it necessary for God to reveal himself to man<sup>98</sup> in order for their happiness? I was on the affirmative, and the last to speak on that side of the question; but while listening with interest to the ingenuity displayed on both sides<sup>99</sup>, I was called away to visit sister Angeline Works, who was supposed to be dangerously sick. Elder John Corrill and myself went and prayed for<sup>100</sup> and laid hands on her in the name of Jesus Christ; and leaving her apparently better<sup>101</sup>, returned home.

<sup>102</sup>Sunday, 13th, at the usual hour, (10 forenoon) attended meeting at the school house on the flats. Elder Jesse<sup>103</sup> Hichcock preached a very feeling discourse.

In the afternoon, elder Peter Whitmer related his experience; after which, President F[rederick]. G. Williams related his also. They both spoke of many things connected with the rise and progress of this church which were interesting, **and the saints listened with much attention**. After this<sup>104</sup>, the sacrament of the Lord's supper was administered under the superintendence of President David Whitmer, **who presided over the meeting during the day**; after which, I<sup>105</sup> made some remarks respecting prayer meetings; and our meeting was closed by invoking the blessing of heaven. I returned home and ordered my horse<sup>106</sup>, and myself and scribe rode to Mr. E. Jennings, where I joined Ebenezer Robinson and Angeline Works in matrimony, according to previous engagements. Miss Works had so far recovered from her illness as to be able to sit in her easy chair while I pronounced the marriage ceremony.

We then rode to Mr. [Isaac]<sup>107</sup> McWhithy's a distance of about three miles from town, where I had been solicited to attend another marriage<sup>108</sup>.—We found<sup>109</sup> a large and respectable number of

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94. DHC 2:330: replaces "did" with "had"

95. DHC 2:330: replaces "which" with "had"

96. DHC 2:330: replaces "At" with "In the"

97. JSj [1835-36], 64: replaces "on the following question" with "the question proposed to debate upon was, as follows"

98. DHC 2:330: "mankind"

99. JSj [1835-36], 64: adds "of the qu[est]ion"

100. DHC 2:330: adds "her"

101. JSj [1835-36], 64: "She appear[e]d to be better"

102. *Source*: This day's entry closely follows JSj [1835-36], 64-66 (WP) (*PJS* 2:103-4; *JSP* 1:121-22; *APR*, 75-77). Deleted material supplied here in bold type.

103. Book B-1, 662: "J<esse>" (pos. TB)

104. JSj [1835-36], 64: replaces "After this" with "after these serv[ic]es closed"; Book B-2, 588: "<this>" (pos. WB)

105. JSj [1835-36], 64: omits "after which" and reads "I then"

106. JSj [1835-36], 65: adds "saddled"

107. Brackets this editor's.

108. JSj [1835-36], 65: replaces "another marriage" with "and solemnize, the matrimonial covenant between Mr. E[dwin]. Webb & Miss E[liza]. A. McWithy."

109. JSj [1835-36], 65: replaces "We found" with "the parents and many of the connections of both parties were present, with."



the<sup>110</sup> friends present<sup>111</sup>. **And after making the necessary arrangements the company politely came forward, and took their seats.** I had been requested to make some preliminary remarks on the subject of matrimony, touching the design of the Almighty in this<sup>112</sup> institution, also the duties of husbands and wives towards each other; and after opening our interview with singing and prayer, I delivered a lecture of about forty minutes, in which all seemed interested, except one or two individuals, who manifested a spirit of groveling contempt, which I was constrained to reprove and rebuke sharply. After I had closed my remarks, I sealed the matrimonial engagements<sup>113</sup> between Mr. E. Webb and Miss E. A. McWhithy,<sup>114</sup> in the name of God, and pronouncing the blessings of heaven upon their heads; closed by returning thanks. A sumptuous feast was then spread, and the company invited to seat themselves at the table by pairs, male and female, commencing with the eldest. **And I can only say that** the interview<sup>115</sup> was conducted with propriety and decorum, and **our hearts were made to rejoice, while together, and** <sup>116</sup>cheerfulness prevailed. After spending the evening agreeable<sup>117</sup> until 9 o'clock, we pronounced a blessing upon the company,<sup>118</sup> and returned home. This day the board kiln took fire again.

<sup>119</sup>Monday, 14th, a number of brethren from New York, called to visit me and see the Egyptian records; also elder [Martin] Harris returned from Palmyra, New York, and brother Francis<sup>120</sup> Eaton of the same place <sup>121</sup>**called and paid me a visit, a very fine man,** and sister Harriet Howe, called to visit us.

After dinner, attended the funeral of Sylvester Smith's youngest child; and in the evening met according to previous notice, to make arrangements to guard against fire, and organize<sup>122</sup> a company for this purpose; also counseled on other affairs of a temporal nature. Samuel Barnum<sup>123</sup> came to my house, much afflicted with a swollen arm<sup>124</sup>, **which was occasioned by a bruise on his elbow, we had been called to pray for him and anoint him with oil, but** as he had not sufficient faith to be healed<sup>125</sup>, my wife applied a poultice of herbs, and he tarried <sup>126</sup>over night. <sup>127</sup>Spent the day at home, reading Hebrew, and visiting <sup>128</sup>friends, who called to see me.

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110. DHC 2:331: omits "the"

111. JSj [1835-36], 65: replaces "present" with "who were invited as guests"

112. DHC 2:331: replaces "this" with "its"

113. JSj [1835-36], 66: replaces "engagements" with "ceremony"; DHC 2:331: "engagement"

114. JSj [1835-36], 66, does not repeat the names that appear at the beginning of the paragraph.

115. DHC 2:331: replaces "interview" with "festival"

116. JSj [1835-36], 66: adds "all"

117. Book B-2, 589: "agreeably"

118. JSj [1835-36], 66, adds "and withdrew"

119. *Source:* This day's entry closely follows JSj [1835-36], 66-67 (WP) (*PJS* 2:104-5; *JSP* 1:122; *APR*, 77). Deleted material supplied here in bold type.

120. JSj [1835-36], 66: "Frazier"

121. Book B-1, 663: adds "called"

122. Book B-1, 663: "organized"

123. JSj [1835-36], 66: "Branum" (i.e., Samuel Brannan)

124. JSj [1835-36], 66-67: "swelling on his left arm"

125. JSj [1835-36], 67: "his faith was not sufficient to effect a cure"

126. JSj [1835-36], 67: adds "with me"

127. DHC 2:332: adds "I."

128. DHC 2:332: adds "with"



25.

TROUBLES OF ORSON HYDE  
AND WILLIAM SMITH

December 1835

[DN 2 (26 June 1852): 1 (cont.)]

<sup>1</sup>Tuesday, [December] 15th, at home, and, as usual, was blessed with much company, **some of which called to see the records**. Samuel Barnum<sup>2</sup> is very sick; his arm much inflamed.

This afternoon, elder Orson Hyde handed me a letter, the purport of which was, that he is dissatisfied with the committee in their dealings with him, in temporal affairs, that is, that they did<sup>3</sup> not deal as liberal with him, as they do with elder William Smith; also requested me to reconcile the revelation given to the Twelve since their return from the east. That unless these things and others named in the letter, could be reconciled to his mind, his honor would not stand united with them. This I believe is the amount of the contents of the letter, although much was written.

My feelings on this occasion were much lacerated, knowing that I had dealt in righteousness with him in all things, and endeavored to promote his happiness and well being as much as lay in my power; and I feel that these reflections are ungrateful, and founded in jealousy, and that the adversary is striving with all his subtle devices and influence to destroy him, by causing a division among the Twelve, whom<sup>4</sup> God has chosen to open the gospel kingdom in<sup>5</sup> all nations; but I pray <sup>6</sup>my heavenly Father, in the name of Jesus of Nazareth, that he may be delivered from the power of the destroyer; that his faith fail not in this hour of temptation, and prepare him, and all the elders, to receive an endowment in thy house, even according to thine own order from time to time, as thou seest them worthy to be called into thy solemn assembly.

<sup>7</sup>Wednesday morning<sup>8</sup>, 16th, weather extremely cold. I went to the council room to lay before

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1. *Source*: This day's entry closely follows JSj [1835-36], 67-68 (WP) (*PJS* 2:105-6; *JSP* 1:122-23; *APR*, 77-78). Deleted material supplied here in bold type.

2. JSj [1835-36], 67: "Brannum" (i.e., Samuel Brannan)

3. JSj [1835-36], 67, Book B-1, 663, Book B-2, 589: "do"

4. Book B-1, 663: replaces "whom" with "that"

5. DHC 2:334: replaces "in" with "to"

6. DHC 2:334: adds "Thee"

7. *Source*: This day's entry closely follows JSj [1835-36], 69-70 (WP) (*PJS* 2:106-7; *JSP* 1:123-24; *APR*, 78-79). Deleted material supplied here in bold type.

8. DHC 2:334: omits "morning"

the presidency, the letter that I received yesterday, from elder Orson<sup>9</sup> Hyde; but when I arrived, I found that I had lost said letter; but I laid the substance of it, as far as I could recollect<sup>10</sup>, before the Council; but they had not time to attend to it, on account of other business; accordingly adjourned until Monday evening, the 20th instant. Returned home.

Elders [William E.] McLellin, B[righam]. Young, and J[ared]. Carter, called and paid me a visit with which I was much gratified. I exhibited and explained the Egyptian records to them, and explained many things concerning the dealings<sup>11</sup> of God with the ancients, and the formation of the planetary system. **They seemed much pleased with the interview.**

This evening, according to adjournment, I went to brother William Smith's to take part in the debate that was commenced on<sup>12</sup> Saturday evening last. After the debate was concluded, and a decision given in favor of the affirmative of the question. Some altercation took place upon the impropriety<sup>13</sup> of continuing the school, (debate) fearing that it would not result in good. Brother William [Smith] opposed these measures, and insisted on having another question proposed, and at length became much enraged, particularly at me, and used violence upon my person, and also upon elder J[ared]. Carter and some others, for which I am grieved beyond description<sup>14</sup>, and can only pray God to forgive him inasmuch as he repents of his wickedness, and humbles himself before the Lord.

<sup>15</sup>Thursday morning<sup>16</sup>, 17th, at home, quite unwell. Elder Orson Hyde called to see me, and presented me with a copy of the letter he handed me on Tuesday last, which I had lost. The following is the copy:

December 15th, 1835.

President Smith:—Sir, you may esteem it a novel circumstance to receive a written communication from me at this time. My reasons for writing are the following: I have some things which I wish to communicate to you, and feeling a greater liberty to do it, by writing alone by myself, I take this method, and it is generally the case that<sup>17</sup> you are thronged with business, and not convenient to spend much time in conversing upon subjects of the following nature. Therefore let these excuses palliate the novelty of the circumstance, and patiently hear my recital.

After the committee had<sup>18</sup> received their stock of fall and winter goods, I went to elder Cahoon and told him I was destitute of a cloak, and wanted him to trust me until spring for materials to make one. He told me that he would trust me until January, but must then have his pay, as the payments<sup>19</sup> for the goods became due at that time. I told him I knew not from whence the money would come, and I could not promise it so soon. But, in a few weeks after, I unexpectedly obtained the money to buy a cloak, and applied immediately to elder C[ahoon]. for one, and told him<sup>20</sup> that I had the cash to pay for it; but he said the materials for cloaks were

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9. Book B-1, 663: "O."

10. DHC 2:334: adds "it"

11. Book B-2, 590, DHC 2:334: "dealing"

12. DHC 2:334: omits "on"

13. DHC 2:334: "propriety"

14. Book B-1, 664: replaces "description" with "expression"; DHC 2:335: replaces "description" with "measure"

15. *Source*: The introductory paragraph and following letter closely follow JSj [1835-36], 70-74 (WP) (*PJS* 2:107-11; *JSP* 1:124-28; *APR*, 79-82).

16. DHC 2:335: omits "morning"

17. DHC 2:335: omits "that"

18. DHC 2:335: omits "had"

19. DHC 2:335: "payment"

20. Book B-2, 590: "<him>" (prob. TB)

all sold, and that he could not accommodate me; and I will here venture a guess, that he has not realized the cash for one cloak pattern.

A few weeks after this, I called on elder Cahoon again, and told him that I wanted cloth for some shirts, to the amount of four or five dollars. I told him that I would pay him in the spring, and sooner if I could. He let me have it. Not long after, my school was established, and some of the hands who labored on the house, attended, and wished to pay me at the committee's store, for their tuition. I called at the store to see if any negotiation could be made, and they take me off where I owed them; but no such negotiation could be made. These with some other circumstances of a like character, called forth the following reflections<sup>21</sup>:

In the first place, I gave the committee \$275 in cash, besides some more, and during the last season, have traveled through the Middle and Eastern States to support and uphold the store; and in so doing, have reduced myself to nothing in a pecuniary point. Under these circumstances, this establishment refused to render me<sup>22</sup> that accommodation which a worldling's establishment gladly would have done, and one, too, which never received a donation from me, nor in whose favor I never raised my voice, or exerted my influence. But after all this, thought I, it may be right, and I will be still,—until, not long since, I ascertained that elder William Smith could go to the store and get whatever he pleased, and no one to say why do ye so, until his account has amounted to seven hundred dollars, or thereabouts, and that he was a silent partner in the concern, yet<sup>23</sup> not acknowledged as such, fearing that his creditors would make a haul upon the store.

While we [the Twelve]<sup>24</sup> were abroad this last season, we strained every nerve to obtain a little something for our families, and regularly divided the monies equally for aught I know, not knowing that William had such a fountain at home, from whence he drew his support, I then called to mind the Revelation in which myself, McLellin, and Patten were chastened, and also the quotation in that revelation of the parable of the twelve sons; as if the original meaning referred directly to the Twelve Apostles of the church of Latter Day Saints. I would now ask if each one of the Twelve has not an equal right to the same accommodations from that store, provided they are alike faithful? If not, with such a combination mine honor be not thou united. If each one has the same right, take the baskets off from<sup>25</sup> our noses, and put one to William's nose; or if this cannot be done, reconcile the parable of the twelve sons, with the superior privileges that William has.—Pardon me if I speak in parables or parody.

A certain shepherd had twelve sons, and he sent them out one day to go and gather his flock which were scattered upon the mountains and in the valleys afar off. They were all obedient to their father's mandate, and at evening they returned with the flock, and one son received wool enough to make him warm and comfortable, and also received of the flesh and milk of the flock; the other eleven received not so much as one kid to make merry with their friends.

These facts, with some others, have disqualified my mind for studying the Hebrew language at present; and believing as I do, that I must sink or swim, or in other words, take care of myself, I have thought that I should take the most efficient means in my power to get out of debt; and to this end I proposed taking the school; but if I am not thought competent to take the charge of it, or worthy to be placed in that station, I must devise some other means to help myself; although, having been ordained to that office under your own hand, with a promise that it should not be taken from me.

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21. DHC 2:336: "reflection"

22. Book B-2, 591: "<me>" (prob. TB)

23. DHC 2:336: replaces "yet" with "but"

24. DHC 2:336: adds "[the Twelve]"

25. DHC 2:336: "from off"

The conclusion of the whole matter is such<sup>26</sup> I am willing to continue and do all I can, provided we can share equal benefits, one with the other, and upon no other principle whatever.—If one has his support from the “public crib,” let them all have it; but if one is pinched, I am willing to be, provided we are all alike. If the principle of impartiality and equity can be observed by all, I think that I will not peep again. If I am damned, it will be for doing what I think is right. There have been two applications made to me to go into business since I talked of taking the school, but it is in the world, and I had rather remain in Kirtland, if I can consistently. All I ask is right.

I am, sir, with respect,

Your ob[edien]t. serv[an]t,

ORSON HYDE.

To President J. Smith, jun'r.,  
Kirtland, &c.<sup>27</sup>

<sup>28</sup>Elder O[rson]. Hyde read the foregoing copy himself, and I explained upon<sup>29</sup> the objections he had set forth in it, and satisfied his mind upon every point, perfectly; and he observed, after I got through, that he was more than satisfied, and would attend the Hebrew school, and took the parting hand with me with every expression of friendship that a gentleman and a Christian could manifest; which I felt to reciprocate with cheerfulness, and entertain the best of feeling for him, and most cheerfully forgive him the ingratitude which was manifested in his letter, knowing that it was for want of correct information, that his mind was disturbed, as far as his reflections related to me; but on the part of the committee he was not treated right in all things; however, all things are settled amicably, and no hardness exists between us and them.

<sup>30</sup>I told elder Cahoon, of the temple committee, that we must sustain the Twelve, and not let them go down; if we do not, they must go down, for the burden is on them, and is coming on them heavier and heavier. If the Twelve go down, we must go down, and we must sustain them.

My father and mother called this evening to see me upon the subject of the difficulty that transpired<sup>31</sup> at their house, on Wednesday evening, between me and my brother William.—They were sorely afflicted in mind on account of that occurrence. I conversed with them and <sup>32</sup>convinced them that I was not to blame in taking the course I did, but had acted in righteousness in all things on that occasion. I invited them to come and live with me; they consented to do so, as soon as it is practicable.

#### [DN 2 (10 July 1852): 1]

<sup>33</sup>Friday morning<sup>34</sup>, 18th, brother Hyrum Smith called to see me, and read a letter <sup>35</sup>that he

26. DHC 2:337: omits “such”

27. JSj [1835–36], 74: adds “Geauga Co. Ohio.”

28. *Source*: This day’s entry (except second paragraph) closely follows JSj [1835–36], 75 (WP) (*PJS* 2:110–11; *JSP* 1:128–29; *APR*, 82).

29. DHC 2:337: omits “upon”

30. This paragraph does not come from JSj. Book B-1, 666: adds “<Note G, addenda page 2>” (WR). Book B-1, Addenda, 2, Note G, was added by WR between 12 May–17 June 1845 (see MSHi Chronology), under BY’s direction (see Brigham Young Memoranda for Book B-1 in vol. 7, III.3), and incorporated in Book B-2, 592, by WB between 8–17 June 1845 (see MSHi Chronology). TB questioned some of the wording on 18 July 1845 (see vol. 7, IV.5).

31. DHC 2:338: replaces “transpired” with “occurred”

32. JSj [1835–36], 75: adds “showed”

33. *Source*: Closely follows JSj [1835–36], 76 (WP) (*PJS* 2:111; *JSP* 1:129; *APR*, 82–83).

34. DHC 2:338: adds “morning”

35. JSj [1835–36], 76: adds “to me”

received from William, in which he asked forgiveness for the abuse he offered to<sup>36</sup> him<sup>37</sup> at the debate. He tarried most of the forenoon, and conversed freely with me upon the subject of the difficulty existing between me and brother William. He said that he was perfectly satisfied with the course I had taken in rebuking him<sup>38</sup> in his wickedness, but he is wounded to the very soul, because of the conduct of William; and although he feels<sup>39</sup> the tender feelings of a brother towards him, yet he can but look upon his conduct as an abomination in the sight of God; and I could pray in my heart, that all my brethren were like unto my beloved brother Hyrum, who possesses the mildness of a lamb, and the integrity of a Job, and in short, the meekness and humility of Christ; and I love him with that love that is stronger than death; for I never had occasion to rebuke him, nor he me, which he declared when he left me today.

This day received the following letter from bro. Wm. Smith:

<sup>40</sup>Brother Joseph:—Though I do not know but I have forfeited all right and title to the word brother, in consequence of what I have done, for I consider myself that I am unworthy to be called one,—after coming to myself and considering <sup>41</sup>what I have done, I feel as though it was a duty to make a humble confession to you, for what I have done, or what took place the other <sup>42</sup>evening; but leave this part of the subject at present. I was called to an account by the Twelve yesterday, for my conduct; or they desired to know my mind or determination, and what I was going to do. I told them that on reflection upon the many difficulties that I had had with the church, and the much disgrace I had brought upon myself in consequence of these things, and also that my health would not permit me to go to school to make any preparations for the endowment, and that my health was such that I was not able to travel, <sup>43</sup>that it would be better for them to appoint one in the office that would be better able to fill it, and by doing this they would throw me into the hands of the church, and leave me where I was before I was chosen; then I would not be in a situation to bring so much disgrace upon the cause, when I fell into temptation; and perhaps by this, I might obtain salvation. You know my passions, and the danger of falling from so high a station; and thus by withdrawing from the office of the apostleship, while there is salvation for me, and remaining a member of the church; I feel afraid, if I don't do this, it will be <sup>44</sup>worse for me some other day.

And again, my health is poor, and I am not able to travel, and it is necessary the office should not be idle; and again I say you know my passions, and I am afraid it will be the worse for me by and by; do so, if the Lord will have mercy on me and let me remain as a member in the church, and then I can travel and preach when I am able. Do not think I am your enemy for what I have done. Perhaps you may say or ask why I have not remembered the good that you have done to me. When I reflect upon the injury I have done you I must confess that I do not know what I have been <sup>45</sup>about. I feel sorry for what I have done, and humbly ask your forgiveness. I have not confidence as yet to come and see you, for I feel ashamed of what I have done; and as I feel now, I feel as though all the confessions that I could make verbally or by

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36. Book B-2, 592: "<to>" (US)

37. DHC 2:338: adds "(Hyrum)"

38. DHC 2:338: replaces "him" with "William"

39. DHC 2:338: replaces "feels" with "experiences"

40. *Source*: Closely follows JSj [1835-36], 77-79 (WP) (*PJS* 2:111-13; *JSP* 1:129-31; *APR*, 83-85).

41. JSj [1835-36], 77, Book B-1, 667: add "upon"

42. Book B-1, 667: "{~~night~~}"

43. JSj [1835-36], 77: adds "~~I told them~~"

44. Book B-1, 667, Book B-2, 593: add "the"

45. JSj [1835-36], 78: adds "~~doing~~"

writing, would not be sufficient to atone for the transgression<sup>46</sup>. Be this as it may, I am willing to make all the restitution you shall require. If I can stay in the church as a member, I will try to make all the satisfaction possible.

Yours with respect,  
WM. SMITH.

[P.S.]<sup>47</sup> Do not cast me off for what I have done, but strive to save me in the church as a member.—I do repent of what I have done to you, and ask your forgiveness. I consider the transgression the other evening, of no small magnitude; but it is done, and I cannot help it now. I know, brother Joseph, you are always willing to forgive; but I sometimes think, when I reflect upon the many injuries I have done you, I feel as though <sup>48</sup>confession was hardly sufficient.—but have mercy on me this once, and I will try to do so no more.

The Twelve called a council yesterday, and sent over after me, and I went over. This council, remember, was called together by themselves, and not by me.

Wm. S.

To the foregoing I gave the following answer the same day:

<sup>49</sup>Brother William:—Having received your letter, I now proceed to answer it, and shall first proceed to give a brief narration of my feelings and motives since the night I first came to the knowledge of your having a debating school, which was at the time I happened in with bishop Whitney, his father and mother, &c.—**which was the first that I knew any thing about it**; and from that time I took an interest in them<sup>50</sup>, and was delighted with it, and formed a determination to attend the school for the purpose of obtaining information, and with the idea of imparting the same, through the assistance of the Spirit of the Lord, if by any means I should have faith to do so; and with this intent, I went to the school on last<sup>51</sup> Wednesday night, not with the idea of breaking up the school, neither did it enter into my heart, that there was any wrangling or jealousies in your heart against me.—Notwithstanding, previous to my leaving home, there were feelings of solemnity rolling across my breast, which were unaccountable to me, and also these feelings continued by spells to depress my spirits<sup>52</sup>, and seemed to manifest that all was not right, even after the <sup>53</sup>school commenced, and during the debate, yet I strove to believe that all would work together for good, I was pleased with the power of the arguments that were used<sup>54</sup>, and did not feel to cast any reflections upon any one that had spoken; but I felt it was the<sup>55</sup> duty of old men that sat<sup>56</sup> as presidents, to be as grave, at least, as young men, and that it was our duty to smile <sup>57</sup>at solid arguments and sound reasonings, and be impressed

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46. Book B-1, 668: “transgressions”

47. DHC 2:339: adds “P.S.”

48. Book B-1, 668, Book B-2, 593: add “a”

49. *Source*: Closely follows JSj [1835–36], 80–87 (WP) (*PJS* 2:113–19; *JSP* 1:131–34; *APR*, 85–90). Deleted material supplied here in bold type.

50. DHC 2:340: replaces “them” with “it”

51. JSj [1835–36], 80: “<last>”

52. JSj [1835–36], 80: “~~feelings~~ <spirit>”

53. JSj [1835–36], 80: adds “~~debate~~”

54. JSj [1835–36], 80: replaces “used” with “ad[d]uced”

55. JSj [1835–36], 81: “~~my~~ <the>”

56. JSj [1835–36], 81, Book B-1, 668: “set”

57. DHC 2:340: adds “(not)”

with solemnity, which should be manifest<sup>58</sup> in our countenance<sup>59</sup>, when folly and that<sup>60</sup> which militates against truth and righteousness, rears its head.

Therefore, in the spirit of my calling, and in view of the authority of the priesthood that has been conferred upon me, it would be my duty to reprove whatever I esteemed to be wrong,—fondly hoping in my heart, that all parties would consider it right, and therefore humble themselves, that Satan might not take the advantage of us, and hinder the progress of our school.

Now, Brother William, I want you should bear with me, notwithstanding my plainness.—I would say to you that my feelings were grieved at the interruption you made upon elder McLellin. I thought you should have considered<sup>61</sup> your relation<sup>62</sup> with him in your apostleship, and not manifest any division of sentiment between you and him, for a surrounding multitude to take <sup>63</sup>advantage of you; therefore by way of entreaty, on the<sup>64</sup> account of the anxiety I had for your influence and welfare, I said unto you, do not have any feelings, or something to that amount. Why I am thus particular is, that if you have misconstrued my feelings towards you, you may be corrected. But to proceed. After the school was closed, bro. Hyrum requested the privilege of speaking; you objected; however, you said if he would not abuse the school, he might speak, and that you would not allow any man to abuse the school in your house. Now you had no reason to suspect that Hyrum would abuse the school; therefore my feelings were mortified, at these unnecessary observations; I undertook to reason with you, but you manifested an inconsiderate and stubborn spirit. I then despaired of benefiting you, on <sup>65</sup>account of the spirit you manifested, which drew from me the expression that you was as ugly as the devil. Father then commanded silence, and I formed a determination to obey his mandate, and was about to leave the house, with the impression that you was under the influence of a wicked spirit; you replied that you would say what you pleased in your own house. Father said<sup>66</sup>, say what you please, but let the rest hold their tongues.—Then a reflection rushed through my mind of the anxiety and care I have had for you and your family, in doing what I did,—in finishing your house and providing flour for your family, &c.; and also, father had possession in the<sup>67</sup> house as well as yourself; and when at any time have I transgressed the commandments of my father, or sold my birthright, that I should not have the privilege of speaking in my father's house, or in other words, in my father's family, or in your house, (for so we will call it, and so it shall be) that I should not have the privilege of reproofing a younger brother? Therefore I said I will speak, for I built the house, and it is as much mine as yours, or something to that effect; (I should have said that I helped to<sup>68</sup> finish the house). I said it merely to show that it could not be the right spirit that would rise up for trifling matters, and undertake to put me to silence. I saw that your indignation was kindled against me, and you made towards me; I was not then to be moved; and I thought to pull off my loose coat lest it should tangle me, and you be left to hurt me, but not with the intention of hurting you; but you was too soon<sup>69</sup> for me, and having once fallen into

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58. DHC 2:340: "manifested"

59. DHC 2:340: "countenances"

60. DHC 2:340: omits "and that"

61. DHC 2:341: "should consider"

62. DHC 2:341: "relationship"

63. Book B-2, 594: adds "the"

64. DHC 2:341: omits "the"

65. Book B-1, 669, Book B-2, 595: add "the"

66. JSj [1835-36], 82, Book B-1, 669: replace "said" with "replied"

67. Book B-1, 669: "the" overwrites "y[our?]"

68. JSj [1835-36], 83, Book B-1, 670: omit "to"

69. DHC 2:341: replaces "soon" with "quick"



the hands of a mob and <sup>70</sup>been wounded in my side, and now into the hands of a brother, my side gave way; and after having been rescued from your grasp, I left your house with feelings indescribable; the scenery had changed, and all those expectations that I had cherished, when going to your house, of <sup>71</sup>brotherly kindness, charity, forbearance, and natural affection, that in duty bind us not to make each other offenders for a word. But alas! abuse, anger, malice, hatred, and rage, with a lame side, <sup>72</sup>with marks of violence heaped upon me <sup>73</sup>by a brother, were the reflections of my disappointment; and with these I returned home, not able to sit down or rise up without help; but, through the blessing of God, I am now better.

I received your letter, and perused it with care. I have not entertained a feeling of malice against you; I am older than you, and have endured more suffering, having been marred by mobs, the labors of my calling, a series of persecutions and injuries continually heaped upon me,—all serve to debilitate my body; and it may be that I cannot boast of being stronger than you. If I could or could not, would this be an honor or dishonor to me? If I could boast like David, of slaying a Goliath, who defied the armies of the living God, or like Paul of contending with Peter face to face with sound arguments, it might be an honor; but to mangle the flesh, or seek revenge upon one who never done <sup>74</sup>you any wrong, cannot be a source of sweet reflection to you nor to me; neither to an honorable father and mother, brothers and sisters; and when we reflect with what care, and with what unremitting diligence our parents have strove to watch over us, and how many hours of sorrow and anxiety they have spent over our cradles and bedsides, in times of sickness, how careful we ought to be of their feelings in their old age. It cannot be a source of sweet reflection to us to say or do anything that will bring their gray hairs down <sup>75</sup>with sorrow to the grave.

In your letter you ask my forgiveness,—which I readily grant; but it seems to me, that you still retain an idea that I have given you reasons to be angry or disaffected with me.—Grant me the privilege of saying then, that however hasty or <sup>76</sup>harsh I may have spoken at any time to you it has been done for the express purpose of endeavoring to warn, exhort, admonish and rescue you from falling into difficulties and sorrows which I foresaw you plunging into, by giving way to that wicked spirit, which you call your passions, which you should curb and break down, and put under your feet; which if you do not, you never can be saved, in my view, in the kingdom of God. God requires the will of his creatures to be swallowed up in his will.

You desire to remain in the church, but forsake your apostleship. This is the <sup>77</sup>stratagem of the evil one; when he has gained one advantage, he lays a plan for another; but by maintaining your apostleship, in rising up and making one tremendous effort, you may overcome come your passions, and please God; and by forsaking your apostleship, is not to be willing to make that sacrifice that God requires at your hands, and is to incur his displeasure; and without pleasing God, we <sup>78</sup>do not think it will be any better for you. When a man falls one step he must regain that step again, or fall another; he has still more to gain, or eventually all is lost.

I desire, brother William, that you will humble yourself. I freely forgive you, and you know my unshaken and unchangeable disposition; I <sup>79</sup>know in whom I trust; I stand upon

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70. JSj [1835-36], 83: adds "~~now~~"

71. DHC 2:342: replaces "of" with "and"

72. JSj [1835-36], 83: "<with a lame side>"

73. JSj [1835-36], 83: "~~my body~~ me"; Book B-1, 670: adds "~~with~~"

74. Book B-2, 595, DHC 2:342: replace "done" with "did"

75. Book B-2, 596: "<down>" (prob. WB)

76. DHC 2:342: replaces "or" with "and"

77. JSj [1835-36], 85: replaces "the" with "a"

78. Book B-1, 671: omits "we"

79. JSj [1835-36], 85: adds "~~think~~"

the rock; the floods cannot, no, they shall not overthrow me. You know the doctrine I teach is true, and<sup>80</sup> you know that God has blessed me.—I brought salvation to my father's house, as an instrument in the hand<sup>81</sup> of God, when they were in a miserable situation. You know that it is my duty to admonish you, when you do wrong.—This liberty I shall always take, and you shall have the same privilege. I take the liberty to admonish you, because of my birthright; and I grant you the privilege, because it is my duty to be humble and receive rebuke and instruction from a brother, or a friend.

As it regards what course you shall pursue hereafter, I do not pretend to say; I leave you in the hands of God and his church. Make your own decision; I will do you good, although you mar me, or slay me. By so doing, my garments shall be clear of your sins. And if at any time you should consider me to be an imposter, for heaven's sake leave me in the hands of God, and not think to take vengeance on me yourself. Tyranny, usurpation, and to take men's rights, ever has<sup>82</sup> and ever shall be banished from my heart. David sought not to kill Saul, although he was guilty of crimes that never entered<sup>83</sup> my heart.

And now may God have mercy upon my father's house; may God take away enmity from between me and thee; and may all blessings be restored, and the past be forgotten forever.—May humble repentance bring us both to thee, O God<sup>84</sup>, and to thy power and protection, and a crown, to enjoy the society of father, mother, Alvin, Hyrum, Sophronia, Samuel, Catherine, Carlos, Lucy, the saints, and all the sanctified in peace, forever, is the prayer of<sup>85</sup> your brother,

JOSEPH SMITH, junior.

*To William Smith.*

<sup>86</sup>Saturday morning<sup>87</sup>, 19th, at home; sent the above letter to brother William Smith. I have had many solemn feelings this day concerning my brother William, and have prayed in my heart fervently, that the Lord will not cast him off, but that he may return to the God of Jacob, and magnify his apostleship and calling; may this be his happy lot, for the Lord of glory's sake; amen.

<sup>88</sup>Sunday, 20th, at home all day; took solid comfort with my family; had many serious reflections. Brothers [Ambrose]<sup>89</sup> Palmer and [Jonathan] Taylor called to see me; I showed them the sacred records to their joy and satisfaction. O! may God have mercy upon these men, and keep them in the way of everlasting life, in the name of Jesus; amen.

<sup>90</sup>Monday, 21st, spent this day at home,<sup>91</sup> endeavoring to treasure up knowledge for the benefit of my calling. The day passed off very pleasantly. I thank the Lord for his blessings to my soul, his great mercy over my family in sparing our lives. O continue thy care over me and mine, for Christ's sake.

<sup>92</sup>Tuesday, 22d, at home; continued my studies. O may God give me learning, even language; and endue me with qualifications to magnify his name while I live.

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80. DHC 2:343: omits "and"

81. DHC 2:343: "hands"

82. DHC 2:343: adds "been"

83. Book B-1, 671: adds "into"

84. JSj [1835-36], 87: "<O God>"

85. JSj [1835-36], 87: adds "~~This from~~"

86. *Source*: Closely follows JSj [1835-36], 87 (WP, JS) (*PJS* 2:119; *JSP* 1:135; *APR*, 90).

87. DHC 2:343: omits "morning"

88. *Source*: Closely follows JSj [1835-36], 87 (JS) (*PJS* 2:119; *JSP* 1:135; *APR*, 90).

89. This and next brackets this editor's.

90. *Source*: Closely follows JSj [1835-36], 88 (JS) (*PJS* 2:119; *JSP* 1:135; *APR*, 90-91).

91. Book B-1, 672, Book B-2, 597: add "in"

92. *Source*: This day's entry closely follows JSj [1835-36], 88 (JS) (*PJS* 2:120; *JSP* 1:135; *APR*, 91).

I also delivered an address to the church this evening. The Lord blessed my soul. My scribe [Warren Parrish]<sup>93</sup> is unwell; O my<sup>94</sup> God, heal him; and for his kindness to me, O my soul, be thou grateful to him, and bless him; and he shall be blessed<sup>95</sup> of God forever, for<sup>96</sup> I believe him to be a faithful friend to me; therefore my soul delighteth in him; amen. Joseph Smith, junior.

<sup>97</sup>Wednesday, 23d, in the forenoon, at home, studying the Greek Language; and also waited upon the brethren who came in, and exhibited to them the papyrus. Afternoon, visited brother Leonard Rich, with the relatives of brother Oliver Cowdery. Had not a very agreeable visit, for I found them filled with prejudice against the work of the Lord, and their minds blinded with superstition, ignorance, &c.

<sup>98</sup>Thursday, 24th, the forenoon at home; in the afternoon I assisted the commissioner appointed by the<sup>99</sup> court, in surveying a road across my farm.

<sup>100</sup>Friday, 25th, enjoyed myself at home with my family all day, it being Christmas, the only time I have had this privilege so satisfactory<sup>101</sup> for a long period<sup>102</sup>.<sup>103</sup> Bro. Jonathan Crosby called this eve<sup>104</sup>.

<sup>105</sup>Saturday, 26th, commenced<sup>106</sup> studying the Hebrew Language in company with brothers [Warren]<sup>107</sup> Parrish and [Frederick G.] Williams. In the meantime, brother Lyman Sherman came in, and requested to have the word of the Lord through me; [“for,”] said he, [“I have been wrought upon to make known to you my feelings and desires, and was promised<sup>108</sup> that I should have a revelation<sup>109</sup> which should make known my duty.”]

Revelation given to Lyman Sherman, December 26, 1835 [D&C 108]:

Verily thus saith the Lord unto you, my servant Lyman, your sins are forgiven you, because you have obeyed my voice in coming up hither this morning to receive counsel of him whom I have appointed. Therefore, let your soul be at rest concerning your spiritual standing, and resist no more my voice, and arise up and be more careful henceforth, in observing your vows which you have made, and do make, and you shall be blessed with exceeding great blessings. Wait patiently until the solemn assembly shall be called of my servants, then you shall be remembered<sup>110</sup> with the first of mine elders, and receive right by ordination with the rest of mine elders, whom I have chosen. Behold, this is the promise of the Father unto you if you continue faithful; and it shall be fulfilled upon you in that day that

93. Brackets this editor's.

94. DHC 2:344: replaces “my” with “may”

95. JSj [1835–36], 88: adds “~~of for ever~~”

96. JSj [1835–36], 88: omits “for”

97. Source: Closely follows JSj [1835–36], 88–89 (FGW) (*PJS* 2:120; *JSP* 1:135–37; *APR*, 91).

98. Source: Based on JSj [1835–36], 89 (FGW) (*PJS* 2:120; *JSP* 1:137; *APR*, 91).

99. DHC 2:344: adds “[county]”

100. Source: Closely follows JSj [1835–36], 89 (FGW) (*PJS* 2:120; *JSP* 1:137; *APR*, 91).

101. DHC 2:345: “satisfactorily”

102. JSj [1835–36], 89: replaces “period” with “time”

103. Next sentence appears under 26 Dec. in JSj [1835–36], 89, and reads: “last evening a brother from the east called upon me for instruction whose name is Jonathan Crosby.”

104. DHC 2:345: “evening”

105. Source: This day's entry from JSj [1835–36], 89–90 (FGW) (*PJS* 2:121; *JSP* 1:137–38; *APR*, 91–92), with rearrangement and light editing.

106. DHC 2:345: adds “again”

107. This and next brackets this editor's.

108. JSj [1835–36], 89: adds “~~to have~~”

109. JSj [1835–36], 89: adds “and”

110. JSj [1835–36], 90: replaces “remembered” with “numbered”

you shall have right to preach my gospel wheresoever I shall send you, from henceforth from that time. Therefore strengthen your brethren in all your conversation, in all your prayers,<sup>111</sup> in all your exhortations, and in all your doings; and behold! and lo! I am with you to bless you, and deliver you forever; amen.

<sup>112</sup>Sunday morning<sup>113</sup>, 27th, at the usual hour attended<sup>114</sup> meeting at the school house. President Cowdery delivered a very able and interesting discourse.

In the afternoon, brother Hyrum Smith and bishop Partridge delivered each a short and interesting lecture, after which sacrament<sup>115</sup> was administered.

<sup>116</sup>While chopping wood at my door<sup>117</sup> on the 25th inst., two gentlemen called, and requested an interview with the heads of the church, which I agreed to grant them this morning, but they did not come, and I consider<sup>118</sup> they were trifling characters.

<sup>119</sup>Monday, 28th. Having previously<sup>120</sup> preferred a charge against Almon W.<sup>121</sup> Babbitt for traducing my character, he was this morning called before the High Council, and I attended with my witnesses and substantiated my<sup>122</sup> charge against him; and he in part acknowledged his fault, but not satisfactory<sup>123</sup> to the council; and after parleying with him a long time, and granting him every indulgence that righteousness required, the council adjourned without obtaining a full confession from him.

This day the council of the Seventy met to render an account of their travels and ministry since they were ordained to that apostleship.—The meeting was interesting indeed, and my heart was made glad while listening to the relation of those that had been laboring in the vineyard of the Lord with such marvelous success; and I pray God to bless them with an increase of faith, and power, and keep them all, with the endurance of faith in the name of Jesus Christ to<sup>124</sup> the end.

<sup>125</sup>Tuesday,<sup>126</sup> 29th, the following charges<sup>127</sup> were preferred:

To the honorable Presidency of the Church of Christ of Latter Day Saints.

**I prefer the following charges** against elder William Smith:

1st. Unchristianlike conduct in speaking disrespectfully of President Joseph Smith, junior, and the revelations and commandments given through him.

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111. JSj [1835–36], 90, Book B-1, 673: add “and”

112. *Source*: This day’s entry closely follows JSj [1835–36], 90–91 (WP) (*PJS* 2:122; *JSP* 1:138; *APR*, 92).

113. JSj [1835–36], 90, DHC 2:345: omit “morning”

114. DHC 2:345: “attending”

115. JSj [1835–36], 91: adds “of the Lords supper”

116. This paragraph combines parts of entries for 26 and 27 Dec. in JSj [1835–36], 89, 91.

117. Book B-2, 598: “<door>” (TB)

118. JSj [1835–36], 91: replaces “consider” with “conclude”

119. *Source*: This day’s entry closely follows JSj [1835–36], 91–92 (WP) (*PJS* 2:122–23; *JSP* 1:138–39; *APR*, 92–93). Cf. KHCM, 131–34 (*KCMB* [2002], 150–53).

120. JSj [1835–36], 91: omits “previously”

121. Book B-1, 673: omits “W.”; Book B-2, 598: “<W>” (LH)

122. DHC 2:346: replaces “my” with “the”

123. DHC 2:346: “satisfactorily”

124. JSj [1835–36], 91: adds “~~Amen~~”

125. *Source*: KHCM, 135 (*KCMB* [2002], 153). Deleted material supplied here in bold type.

126. Book B-1, 673: omits “Tuesday”

127. Book B-2, 598: “charge”

2d. For attempting to afflict<sup>128</sup> personal violence on President Joseph Smith, Junior.

**Orson Johnson.**<sup>129</sup>

[...]<sup>130</sup>

<sup>131</sup>At home<sup>132</sup> until about 10 o'clock; I then attended a blessing meeting at Oliver Olney's, in company with my wife, and father and mother, who had come to live with me. Also my scribe went with us. A large company assembled, when father Smith <sup>133</sup>made some appropriate <sup>134</sup>remarks, **which were very applicable on occasions of this kind, after which** <sup>135</sup>a hymn was sung, and he<sup>136</sup> opened the meeting by prayer. About fifteen persons then received a patriarchal blessing<sup>137</sup> under his hands. The services were then<sup>138</sup> concluded<sup>139</sup> as they commenced **viz. by singing and prayer.** A table was then<sup>140</sup> crowned with the bounties of nature; and after invoking the benediction of heaven upon the rich repast, we fared sumptuously; and suffice it to say that we had a glorious meeting throughout, and I was much pleased with the harmony and decorum<sup>141</sup> that existed among the brethren and sisters.—We returned home, and at early candle-light, I preached at the school house to a crowded congregation, who listened with attention <sup>142</sup>about three hours<sup>143</sup>. I had <sup>144</sup>liberty in speaking; some Presbyterians were present, as I afterwards learned; and I expect that some of my sayings set like a garment that was well fitted, as I exposed their abominations in the language of the<sup>145</sup> scriptures; and I pray God that it may be like a nail in a sure place, driven by the master of assemblies. **Col. Chamberlain's son called today.**<sup>146</sup>

[DN 2 (24 July 1852): 1]

<sup>147</sup>Wednesday, 30th, spent the day reading Hebrew at the council room, in company with my scribe [Warren Parrish]<sup>148</sup>, which gave me much satisfaction on account of his recovering health<sup>149</sup>, for I delight in his company.

128. KHCM, 135, Book B-1, 674, DHC 2:346: replace “afflict” with “inflict”

129. KHCM, 135, Book B-1, 674, DHC 2:346: add “Orson Johnson”

130. At this point, Book B-1, 674, cancels a paragraph, dated 30 Dec., which is repeated below under same date.

131. *Source*: Closely follows JSj [1835–36], 92–93 (WP) (*PJS* 2:123–24; *JSP* 1:139; *APR*, 93). Deleted material supplied here in bold type.

132. DHC 2:346: “I remained at home”

133. JSj [1835–36], 92: adds “arose and”

134. JSj [1835–36], 92: omits “appropriate” and, with Book B-1, 674: adds “preliminary”

135. JSj [1835–36], 92: adds “~~he opened the meeting by~~”

136. DHC 2:347: replaces “he” with “father”

137. DHC 2:347: “received patriarchal blessings”

138. DHC 2:347: omits “then”

139. JSj [1835–36], 92, Book B-1, 674: replace “concluded” with “dismissed”

140. DHC 2:347: omits “then”

141. DHC 2:347: omits “and decorum”

142. JSj [1835–36], 93: adds “while I delivered a lecture of”

143. JSj [1835–36], 93: adds “in length”

144. Book B-1, 674: adds “great”

145. Book B-1, 674: “\the/” (prob. WR.)

146. Dean C. Jessee has suggested this was Solomon Chamberlain (*PJS* 2:124).

147. *Source*: Closely follows JSj [1835–36], 93 (WP) (*PJS* 2:124; *JSP* 1:140; *APR*, 93).

148. Brackets this editor's.

149. JSj [1835–36], 93: “returning health”; DHC 2:347: “which gave me much satisfaction on account of his recovering health”

<sup>150</sup>Thursday, <sup>151</sup>31st, at home. After attending to the duties of my family, retired to the council room to pursue my studies. The council of the Twelve convened in the upper<sup>152</sup> room in the printing office, directly over the room where we were assembled<sup>153</sup>, in our studies. They sent for me, and the presidency, (or a part of them) to receive counsel from us on the subject of the council which is to be held on Saturday next.

In the afternoon I attended at the chapel to give directions concerning the upper rooms and more especially the west room, which I intend occupying for a translating room, which will be prepared this week.

<sup>154</sup>The public mind has been excited of late, by reports which have been circulated <sup>155</sup>concerning certain Egyptian mummies and ancient records which were purchased by certain gentlemen of Kirtland, last July<sup>156</sup>.

It has been said that the purchasers of these antiquities pretend they have the body<sup>157</sup> of Abraham, Abimelech, the king of the Philistines, Joseph, who was sold into Egypt, &c. &c., for the purpose of attracting the attention of the multitude, and gulling the unwary; which is utterly false. [...]

Who these ancient inhabitants of Egypt were, I<sup>158</sup> do not at present say—**neither does it matter to us. We have no idea or expectation, that either of them are Abraham, Abimelech, or Joseph.** Abraham was buried on his own possession “in the cave of Machpelah, in the field of Ephron, the son of Zohah<sup>159</sup>, the Hittite, which is before Mamre,” which he purchased of the sons of Heth. Abimelech lived in the same country, and for aught we know, died there; and the children of Israel carried Joseph’s bones from Egypt, when they went out under Moses; consequently <sup>160</sup>could not have been found in Egypt in the nineteenth century. **But the records are the most important.** [...]

The record of Abraham and Joseph, found with the mummies,<sup>161</sup> is beautifully written on papyrus with black, and a small part red ink or paint, in perfect preservation. The characters are such as you find upon the coffins of mummies, hieroglyphics, &c.; with many characters or letters like the present (though probably not quite so square) form of the Hebrew without points.

The<sup>162</sup> records were obtained from one of the catacombs in Egypt, near the place where once stood the renowned city of Thebes, by the celebrated French traveler Antonio Sebolo<sup>163</sup>, in the year 1831. He procured license from Mehemet Ali, then Viceroy of Egypt, under the protection of Chevalier Drovetti, the French Consul, in the year<sup>164</sup> 1828, and<sup>165</sup> employed 433 men, four months and two

150. *Source*: This and next paragraph closely follow JSj [1835–36], 93–94 (WP) (*PJS* 2:124; *JSP* 1:140; *APR*, 94).

151. Book B-1, 674: adds “morning”

152. JSj [1835–36], 93: “<upper>”

153. JSj [1835–36], 93: “convened”

154. *Source*: Following discussion of the Egyptian papyri was extracted from Oliver Cowdery’s editorial in *M&A* 2 (Dec. 1835): 233–35, which includes Cowdery’s letter to William Frye of Gilead County, IL, dated 22 Dec. 1835. Deleted material indicated with “[...]” or supplied in bold type.

155. Book B-1, 674: adds “~~of late~~”

156. *M&A* 2:233: “in this place, last summer”

157. DHC 2:348: “bodies”

158. *M&A* 2:233: replaces “I” with “we”

159. Book B-1, 675: “Zohar”, which is correct (Gen. 25:9)

160. DHC 2:348: adds “these”

161. First part of this sentence is adapted from *M&A* 2:234, which reads: “Upon the subject of the Egyptian records, or rather the writings of Abraham and Joseph, I may say a few words. This record is beautifully written ....”

162. Book B-1, 675: replaces “The” with “These”

163. *M&A* 2:234, Book B-1, 675: “Lebolo”

164. Book B-1, 675: omits “year”

165. *M&A* 2:234: omits “and”; Book B-2, 599: “<and>” (prob. WB)



days (if I understand correctly)—Egyptian or Turkish soldiers, at from four to six cents per diem, each man: <sup>166</sup>entered the catacomb June 7th, 1831, and obtained eleven mummies. There were several hundred mummies in the same catacomb; about one hundred embalmed after the first order, and <sup>167</sup>placed in niches, and two or three hundred after the second and third order<sup>168</sup>, and laid upon the floor or bottom of the grand cavity. The two last orders of embalmed were so decayed, that they could not be removed, and only eleven of the first found in the niches. On his way from Alexandria to Paris, he put in at Trieste, and after ten days' illness, expired. This was in the year 1832. Previous to his decease, he made a will of the whole to Mr. Michael H. Chandler (then in Philadelphia, Pa.<sup>169</sup>), his nephew, whom he supposed to have been<sup>170</sup> in Ireland. Accordingly the whole were sent to Dublin,<sup>171</sup> and Mr. Chandler's friends ordered them <sup>172</sup>to New York, where they were received at the custom house in the winter or spring of 1833. In April of the same year, Mr. Chandler paid the duties<sup>173</sup>, and took possession of his mummies<sup>174</sup>. Up to this time, they had not been taken out of the coffins, nor the coffins opened. On opening the coffins, he discovered that in connection with two of the bodies, were something rolled up with the same kind of linen, saturated with the same bitumen, which when examined, proved to be two rolls of papyrus previously mentioned. <sup>175</sup>Two or three other small pieces of papyrus with astronomical calculations, epitaphs, &c., were found with others of the mummies.

When Mr. Chandler discovered that there was something with the mummies, he supposed or hoped it might be some diamonds or <sup>176</sup>valuable metal, and was no little chagrined when he saw his disappointment. <sup>177</sup>"He was immediately told, while yet in the custom house, that there was no man in that city who could translate his roll; but was referred by the same gentleman, (a stranger) to Mr. Joseph Smith, junior, who, continued he, possesses some kind of power or gifts, by which he had previously translated similar characters." I<sup>178</sup> was then unknown to Mr. Chandler, neither did he know that such a book or work as the record of the Nephites had been brought before the public. From New York he took his collection on to Philadelphia, <sup>179</sup>where he obtained the certificate of the learned (see *Messenger and Advocate*, page 235) and from thence came on to Kirtland as before related in July. [...]

**While Mr. Chandler was in Philadelphia, he used every exertion to find some one who could give him the translation of his papyrus, but could not, satisfactorily, though from some few men of the first eminence, he obtained in a small degree, the translation of a few characters. Here he was referred to bro. Smith. From Philadelphia he visited Harrisburg, and other places east of the mountains, and was frequently referred to bro. Smith for a translation of his**

166. DHC 2:348: adds "He" and begins new sentence

167. *M&A* 2:234, Book B-1, 675: add "deposited and"

168. DHC 2:349: "orders"

169. Book B-1, 675: "Pa: <Pennsylvania>" (WR); incorporated in Book B-2, 600.

170. DHC 2:349: replaces "have been" with "be"

171. *M&A* 2:234: adds "addressed according"

172. *M&A* 2:234: adds "sent"

173. *M&A* 2:234: adds "upon his Mummies"

174. *M&A* 2:234: replaces "his mummies" with "the same"

175. *M&A* 2:234: adds "I may add that"

176. *M&A* 2:234: adds "other"

177. *M&A* 2:234-35: deletes quotation marks

178. *M&A* 2:235: replaces "I" with "Bro. Smith"

179. Remainder of this paragraph adapted from *M&A* 2:235, which reads: "where he exhibited them for a compensation. The following is a certificate put into my hands by Mr. Chandler, which he obtained while in Philadelphia and will show the opinion of the scientific of that city ...." Certificate omitted in MSHiJS, but quoted in footnote in DHC 2:350. Cf. *M&A* 2 (Dec. 1835): 235.



**Egyptian Relic. It would be beyond my purpose to follow this gentleman in his different circuits to the time he visited this place [Kirtland] the last of June, or first of July, at which time he presented bro. Smith with his papyrus. Till then neither myself [Oliver Cowdery] nor brother Smith knew of such relics being in America. [...]**

<sup>180</sup>Thus I have given a brief history of the manner in which the writings of the fathers Abraham and Joseph, have been preserved, and how I came in possession of the same—a correct translation of which I shall give in its proper place.

<sup>181</sup>To show the spirit of the public journals, such as the *Philadelphia Saturday Courier*, *New York Daily Advertiser*, *Sunday Morning News*, and the press generally the past year, towards me and the cause of God which I have fearlessly espoused, I quote the following, as a specimen of the whole, from M. M. Noah's *New York Evening Star*:

#### HEATHEN TEMPLE ON LAKE ERIE.

That bold-faced imposter, Joe Smith, of Gold Bible and Mormon memory, has caused his poor fanatic followers to erect on the shores of Lake Erie, near Painesville, Ohio, a stone building: 58 by 78 feet, with dormer windows, denominating the same "The Temple of the Lord." We should think this work of iniquity extorted out of the pockets of his dupes, as it reflects its shadows over the blue Lake, would make the waters crimson with shame at the prostitution of its beautiful banks, to such unhallowed purposes.

Thus much from M. M. Noah, a Jew, who had used all the influence in his power to dupe his fellow Jews, and make them believe that the New Jerusalem for them was to be built on Grand Island, whose banks are surrounded by the waters of the same Lake Erie. The Lord reward him according to his deeds.

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180. This paragraph not in *M&A*, but probably composed by WR.

181. *Source*: Remainder of this chapter based on W.W. Phelps to J. Whitmer, in *M&A* 2 (Dec. 1835): 230–33.



26.

AMERICAN INDIANS

January 1836

[DN 2 (24 July 1852): 1 (cont.)]

<sup>1</sup>1836. Friday morning, January 1st, 1836. This being the beginning of a New Year, my heart is filled with gratitude to God, that he has preserved my life, and the lives of my family, while another year has rolled<sup>2</sup> away. We have been sustained and upheld in the midst of a wicked and perverse generation, and<sup>3</sup> exposed to all the afflictions, temptations, and misery that are incident to human life, for which<sup>4</sup> I feel to humble myself in dust and ashes, as it were, before the Lord; but notwithstanding the gratitude that fills my heart on retrospecting the past year, and the multiplied blessings that have crowned our heads, my heart is pained within me, because of the difficulty that exists in my father's family. The devil has made a violent attack on my<sup>5</sup> brother William, and <sup>6</sup>Calvin Stoddard<sup>7</sup>, and the powers of darkness seem to lower over their minds, and not only <sup>8</sup>theirs, but <sup>9</sup>cast<sup>10</sup> a gloomy shade over the minds of my <sup>11</sup>brothers<sup>12</sup> and sisters; which prevents them from seeing things as they really are; and the powers of earth and hell seem combined to overthrow us and the church, by causing a division in the family, and indeed the adversary is bringing into requisition all his subtlety, to prevent the saints from being endowed, by causing a division among the Twelve; also among the Seventy; and bickering<sup>13</sup> and jealousies among the elders and <sup>14</sup>official members of the church; and so the leaven of iniquity ferments<sup>15</sup> and spreads among the members of the church. But I am determined that nothing

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1. *Source*: This day's entry closely follows JSj [1835-36], 94-96 (WP) (*PJS* 2:125-26; *JSP* 1:140-41; *APR*, 94-95).
  2. DHC 2:352: replaces "rolled" with "passed"
  3. DHC 2:352: replaces "and" with "although"
  4. DHC 2:352: replaces "which" with "this"
  5. JSj [1835-36], 94: omits "my"; Book B-1, 677: "<my>" (US)
  6. JSj [1835-36], 94: adds "Br"; Book B-1, 677: "Br."
  7. JSj [1835-36], 94: omits "Stoddard"; Book B-1, 677 (pencil): "<Stoddard>" (prob. WR)
  8. DHC 2:352: adds "over"
  9. DHC 2:352: adds "they also"
  10. Book B-2, 601: "casts"
  11. JSj [1835-36], 94: adds "~~my parents and some of my~~"
  12. DHC 2:352: replaces "brothers" with "brethren"
  13. JSj [1835-36], 95, Book B-1, 677: "bickerings"
  14. DHC 2:352: adds "the"
  15. JSj [1835-36], 95, Book B-1, 677: "foments"

on my part shall be lacking to adjust, and amicably dispose of and settle all family difficulties on<sup>16</sup> this day; that the ensuing year, and years, be they few or many<sup>17</sup>, may be spent in righteousness before God; and I know that the cloud will burst, and Satan's kingdom be laid in ruins, with all his black designs; and the saints come forth<sup>18</sup> like gold seven times tried in the fire, being made perfect through sufferings and temptations, and <sup>19</sup>the blessings of heaven and earth <sup>20</sup>multiplied upon our<sup>21</sup> heads, which may God grant for Christ's sake; amen.

Brothers William and Hyrum, and uncle John Smith, came to my house<sup>22</sup>, and we<sup>23</sup> went into a room by ourselves<sup>24</sup>, in company with father and elder Martin Harris. Father Smith then opened our interview by prayer; after which he expressed his feelings<sup>25</sup> on the occasion, in a very feeling and pathetic manner, even with all the sympathy of a father, whose feelings were deeply wounded on the<sup>26</sup> account of the difficulty that was existing in the family; and while he addressed us, the Spirit of God rested down upon us in mighty power, and our hearts were melted. Brother William made a humble confession, and asked <sup>27</sup>my forgiveness for the abuse he had offered me; and wherein I had been out of the way, I asked his forgiveness; and the spirit of confession and forgiveness was mutual among us all, and we covenanted with each other, in the sight of God, and the holy angels, and the brethren, to strive henceforward<sup>28</sup> to build each other up in righteousness, in all things, and not listen to evil reports concerning each other, but like brethren<sup>29</sup> indeed, go to each other, with our grievances in the spirit of meekness, and be reconciled, and thereby promote our happiness, and the happiness of the family, and in short, the happiness and well-being of all. My wife and mother,<sup>30</sup> and my scribe [Warren Parrish]<sup>31</sup> were then called in, and we repeated the covenant to them that we had entered into; and while gratitude swelled our bosoms, tears flowed from our eyes. I was then requested to close our interview, which I did, with prayer; and it was truly a jubilee and time of rejoicing; <sup>32</sup>after which we all unitedly administered by laying on of hands to my cousin George A. Smith, who was immediately healed of a severe rheumatic affection [infection?] all over the body, which caused excruciating pain.

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16. Book B-1, 677: "\on/" (prob. WR)

17. JSj [1835-36], 95: "many or few"; Book B-1, 677: "\m/any or few"; "m" *w.o.* "f"

18. DHC 2:353: "and that the saints will come forth"

19. DHC 2:353: adds "that"

20. DHC 2:353: adds "will be"

21. DHC 2:353: replaces "our" with "their"

22. Book B-1, 677: "Bro William came to my house, also Bro Hyrum and uncle John Smith", which closely follows JSj [1835-36], 95.

23. Book B-1, 677: omits "we"; Book B-2, 601: "<we>" (prob. WB)

24. JSj [1835-36], 95: omits "by ourselves"

25. DHC 2:353: replaces "his feelings" with "himself"

26. DHC 2:353: omits "the"

27. JSj [1835-36], 96: adds "~~our~~"

28. DHC 2:353: "thenceforward"

29. DHC 2:353: "brothers"

30. JSj [1835-36], 96: adds "~~Uncle John~~"

31. Brackets this editor's.

32. Book B-1, 678 (darker ink): adds "<(see addenda page 3 note I)>" (WB). Remainder of this paragraph taken from Book B-1, Addenda, 3, Note I, which was added by WB probably on 18 June 1845, and incorporated in Book B-2, 602, by WB about 4-5 Aug. 1845 (see MSHi Chronology). For an early draft of Note I, see Apostolic Review of Book B-1 in vol. 7, IV.4. *Source*: Probably added under GAS's direction (cf. GASHi, 49).

<sup>33</sup>Saturday morning<sup>34</sup>, [January]<sup>35</sup> 2d, according to previous arrangement<sup>36</sup>, I went to the council at 9 o'clock. This council was called to sit in judgment on a complaint preferred against brother William Smith<sup>37</sup>, by Orson Johnson, on the 29th <sup>38</sup>December.

The council organized **and opened by prayer** and proceeded to business; but before entering on the<sup>39</sup> trial, brother William arose, and humbly confessed the charges preferred against him, and asked the forgiveness of the council and the whole congregation.

A vote was then called to know whether his confession was satisfactory, and whether the brethren would extend <sup>40</sup>the hand of fellowship again; with cheerfulness the whole congregation raised their hands to receive him.

Elder Almon W.<sup>41</sup> Babbit<sup>42</sup> also confessed the charges which I preferred against him in a previous council; and was received into fellowship.

<sup>43</sup>Council voted that Vinson Knight and Thomas Grover should be ordained elders; and some other business was transacted in union, and fellowship, and the best of feeling seemed to prevail among the brethren, and our hearts were made glad on the occasion, and there was joy in heaven, and my soul doth magnify the Lord, for his goodness and mercy endureth forever.

<sup>44</sup>Elijah Fordham, Hyrum Dayton, Samuel James, and John Herrot were also appointed by council to be ordained elders under my hands.

<sup>45</sup>Sunday morning<sup>46</sup>, 3d, went to meeting at the usual hour. President Rigdon delivered a fine lecture upon the subject of Revelation.

In the afternoon I confirmed ten or twelve persons who had been baptized, among whom was Malcham C. Davis<sup>47</sup>, who was baptized during <sup>48</sup>intermission today. Brother William Smith made his confession to the church to their satisfaction, and was cordially received into fellowship again. The Lord's Supper was administered, and brother William gave out an appointment to preach in the evening at early candle-light, and preached a fine discourse; and this day has been a day of<sup>49</sup> rejoicing to me. The cloud that has been hanging over us, has burst with blessings on our heads, and Satan has been foiled in his attempts to destroy me, and the church, by causing jealousies to arise in the hearts

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33. *Source*: Following four paragraphs closely follow JSj [1835-36], 97 (WP) (*PJS* 2:126-27; *JSP* 1:142; *APR*, 95-96). Deleted material supplied here in bold type. Cf. KHCM, 135-36 (WAC) (*KCMB* [2002], 153-54).

34. DHC 2:354: omits "morning"

35. DHC 2:354: adds "January"

36. Book B-1, 678: "arrangements"

37. Book B-1, 678: omits "Smith"

38. DHC 2:354: adds "of"

39. DHC 2:354: omits "the"

40. DHC 2:354: adds "again to him" and deletes "again" at the end of the sentence

41. JSj [1835-36], 97, Book B-1, 678: omit "W."; Book B-2, 602: "<W>" (LH)

42. DHC 2:354: spells "Babbitt"

43. *Source*: Next sentence based on KHCM, 136 (WAC) (*KCMB* [2002], 154), which reads: "President J. Smith Junr. then proposed that Vincent Knight & Thomas Grover be ordained to the office of Elders in the Church of the Latter-Day Saints on Sunday the 3d Inst. in the public congregation. A Vote was called & carried to that effect."

44. *Source*: Based on an entry added after 6 Jan. 1836 in JSj [1835-36], 101 (WP) (*PJS* 2:129-30; *JSP* 1:145; *APR*, 97-98).

45. *Source*: This day's entry closely follows JSj [1835-36], 97-98 (WP) (*PJS* 2:127; *JSP* 1:142-43; *APR*, 96).

46. DHC 2:355: adds "morning"

47. Dean C. Jessee believes this is "M[arvel] C. Davis" (*PJS* 2:127).

48. JSj [1835-36], 98: replaces "during" with "at the"; DHC 2:355: adds "the"

49. Book B-2, 602: "<day of>" (TB)

of some of the brethren; and I thank my heavenly Father for the union and harmony which now prevail<sup>50</sup> in the church.

<sup>51</sup>Monday morning<sup>52</sup>, 4th, met and organized our Hebrew school according to the arrangements that were made on Saturday last, as<sup>53</sup> we had engaged Doctor Piexotto to teach us in the Hebrew language, when we had our room prepared. We informed him that we were ready, and our room was<sup>54</sup> prepared, and he agreed to wait on us this day, and deliver his introductory lecture. Yesterday he sent us word that he could not come until Wednesday next; a vote was then called to know whether we would submit to such treatment or not, and carried in the negative; and elder Sylvester Smith<sup>55</sup> appointed clerk to write him on the subject, and inform him that his services were not wanted; and elders Wm. E. McLellin and Orson Hyde<sup>56</sup> despatched to Hudson Seminary to hire a teacher.—They were appointed by the voice of the school to act in their behalf. However, we concluded to go on with our school and do the best we could until we obtain<sup>57</sup> a teacher; and by the voice of the school I consented to render them all the assistance I was<sup>58</sup> able to, for the time being.

We are occupying the translating room for the use of the school, until another room can be prepared. <sup>59</sup>This is the first day we have occupied it<sup>60</sup>, which is the west room in the upper part of the Temple<sup>61</sup>, which was consecrated this morning by prayer, offered up by father Smith. This is a rainy time, and the roads are extremely muddy.

Met this evening at the Temple<sup>62</sup> to make arrangements for a singing school. After some discussion<sup>63</sup>, a judicious arrangement was made; a committee of six was chosen to take charge of the<sup>64</sup> singing department.

<sup>65</sup>Tuesday, 5th, attended the Hebrew school; divided them<sup>66</sup> into classes; had some debate with elder Orson Pratt, concerning the pronunciation of a Hebrew letter<sup>67</sup>. He manifested a stubborn spirit, at which I was much grieved.

<sup>68</sup>Wednesday, 6th, attended school, and spent most of the forenoon in settling the unpleasant

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50. Book B-2, 602: “prevails”

51. *Source*: This day’s entry closely follows JSj [1835–36], 98–99 (WP) (*PJS* 2:128–29; *JSP* 1:143; *APR*, 96–97).

52. DHC 2:355: omits “morning”

53. JSj [1835–36], 98, DHC 2:355: omit “as” and DHC begins new sentence

54. Book B-1, 679, Book B-2, 602: omit “was”

55. DHC 2:355: adds “was”

56. JSj [1835–36], 99: “~~Johnson~~ <Hyde>”

57. DHC 2:355: “obtained”

58. JSj [1835–36], 99: replaces “was” with “am”; Book B-1, 679 (different ink): “~~am~~ <was>” (prob. WB)

59. DHC 2:356 rewrites the following sentence: “It is the west room in the upper part of the Temple, and was consecrated this morning by prayer, offered up by Father Smith. This is the first day we have occupied it.”

60. JSj [1835–36], 99: “~~this room~~ <it>”

61. JSj [1835–36], 99: replaces “Temple” with “Chapel”; Book B-1, 679 (different ink): “~~chappel~~ <Temple>” (WB)

62. JSj [1835–36], 99: replaces “Temple” with “Chapel”; Book B-1, 679 (different ink): “~~chappel~~ <Temple>” (WB)

63. JSj [1835–36], 99, Book B-1, 679, Book B-2, 603: replace “discussion” with “altercation”

64. Book B-2, 603: “<the>” (pos. TB)

65. *Source*: Closely follows JSj [1835–36], 100 (WP) (*PJS* 2:129; *JSP* 1:145; *APR*, 97).

66. DHC 2:356: replaces “them” with “it”

67. JSj [1835–36], 100: omits “concerning ... letter”; Book B-2, 603: “<concerning the pronunciation of a Hebrew letter>” (LH)

68. *Source*: This and next paragraph closely follow JSj [1835–36], 100 (WP) (*PJS* 2:129; *JSP* 1:145; *APR*, 97).

feelings that existed in the breast of elder O[rson]. Pratt; and<sup>69</sup> after much controversy, he confessed his fault for entering into any controversy concerning so small a matter, as the sound of a Hebrew letter<sup>70</sup>, and asked the forgiveness of the whole school, and was cheerfully forgiven by all.

Elder McLellin returned from Hudson and reported to the school that he had hired a teacher to teach us the term of seven weeks, for three hundred and twenty dollars; that is, forty scholars for that amount; to commence in about fifteen days. He is highly celebrated as a Hebrew scholar, and proposes to give us sufficient knowledge during the above term<sup>71</sup>, to read and translate<sup>72</sup> the language.

<sup>73</sup>A High Council assembled at Kirtland for the purpose of filling the vacancies of the High Council of Zion. Presidents David Whitmer, John Whitmer, and W. W. Phelps, and fifteen high priests and elders present<sup>74</sup>. President Phelps announced the death of Christian Whitmer on the 27th of November, 1835. Four Councilors, namely, Parley P. Pratt, Orson Pratt, William E. McLellin, and Thomas B. Marsh, had been chosen Apostles, or special<sup>75</sup> witnesses; and Elisha H. Groves was appointed to take the place of P[arley]. P. Pratt in the High Council of Zion; Jesse<sup>76</sup> Hitchcock<sup>77</sup> in the<sup>78</sup> place of William E. McLellin, G[eorge]. M. Hinkle of<sup>79</sup> O[rson]. Pratt, Elias Higbee for<sup>80</sup> T[homas]. B. Marsh, and Peter Whitmer, junior, for<sup>81</sup> Christian Whitmer, deceased; who were ordained at the time, to their office as councilors.

<sup>82</sup>Much has been said and done of late, by the United States<sup>83</sup> government, in relation to the Indians (Lamanites) within her<sup>84</sup> territorial limits<sup>85</sup>; and<sup>86</sup> one of most important points in the faith of the church of <sup>87</sup>Latter Day Saints, is<sup>88</sup>, through the fullness of the everlasting gospel, the gathering of Israel (of whom the Lamanites constitute a part)<sup>89</sup>. The happy time when Jacob shall go up to the house of the Lord, to worship him in spirit and in truth; to live in holiness; when the Lord will restore his judges as at the first, and his counselors as at the beginning; when every man may sit under his own vine and fig tree, and there will be none to molest or make afraid; when he will turn to them a pure language, and the earth will be filled with sacred knowledge as the waters cover the great deep; when it shall no longer be said, the Lord lives that brought up the children of Israel out of the land of Egypt,

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69. DHC 2:356: omits "and"

70. JSj [1835-36], 100, Book B-1, 679: omit "for entering ... Hebrew letter"; Book B-2, 603: "<for entering ... Hebrew letter>" (LH)

71. JSj [1835-36], 100, Book B-1, 679: add "of time"

72. DHC 2:356: "to start us in reading and translating"

73. *Source*: Based on FWR, 67-68 (*FWR* [1983], 101-2).

74. FWR, 67: adds "and one priest"

75. DHC 2:357: "especial"

76. DHC 2:357: "John"

77. Book B-1, 680: "~~Whitmore~~ <Hitchcock>" (WB)

78. Book B-1, 680: omits "the"

79. Book B-2, 603: replaces "of" with "for"

80. DHC 2:357: replaces "for" with "of"

81. DHC 2:357: replaces "for" with "of"

82. *Source*: This begins a long excerpt from *M&A* 2 (Jan. 1836): 245-48.

83. Book B-1, 680: "<States>" (WR); DHC 2:357: replaces "United States" with "general"

84. DHC 2:357: replaces "her" with "the"

85. DHC 2:357: adds "of the United States"

86. *M&A* 2:245: omits "Much has been said ... and"; DHC 2:357: omits "and"

87. Book B-1, 680, DHC 2:357: add "the"

88. DHC 2:357: moves "is" to follow "gospel"

89. *M&A* 2:245: omits parenthetical statement



but the Lord lives that brought up the children of Israel, from the land of the north, and from all the lands whither he had driven them; yea<sup>90</sup>, that day is one, all important to all men!

And<sup>91</sup> in view of it<sup>92</sup>, <sup>93</sup>with all that<sup>94</sup> the prophets have said<sup>95</sup>, before us, we feel like dropping a few ideas in connection with the official statements concerning the Indians<sup>96</sup>, from the General<sup>97</sup> government. In speaking of the gathering, we mean to be understood <sup>98</sup>according to scripture, the gathering of the elect of the Lord, out of every nation on earth, and bringing them to the place of the Lord of Hosts, when the city of righteousness shall be built, and where the people shall be of one heart and one mind, when the Savior comes; yea, where the people shall walk with God like Enoch, and be free from sin.—The word of the Lord is precious; and when we read that the veil spread over all nations will be destroyed, and the pure in heart see God, and live<sup>99</sup> with him a thousand years on earth, we want all honest men should<sup>100</sup> have a chance to gather and build up a city of righteousness, where even upon the bells of the horses shall be written<sup>101</sup> HOLINESS TO THE LORD.

[DN 2 (7 August 1852): 1]

<sup>102</sup>The Book of Mormon has made known who Israel is, upon this continent; and while we behold the government of the United States gathering the Indians, and locating them upon lands to be their own, how sweet it is to think that they may one day be gathered by the gospel. Our venerable President of these United States (Andrew Jackson)<sup>103</sup> speaks of the Indians as follows:

The plan of removing the aboriginal people, who yet remain within the settled portions of the United States, to the country west of the Mississippi river, approaches its consummation. It was adopted on the most mature consideration of the condition of this race, and ought to be persisted in till the object is accomplished, and prosecuted with as much vigor as a just regard to their circumstances will permit, and as far as their consent can be obtained. All preceding experiments for the improvement of the Indians have failed. It seems now to be an established fact, that they cannot live in contact with a civilized community and prosper. Ages of fruitless endeavors have at length brought<sup>104</sup> us to a knowledge of this principle of intercommunication with them. The past we cannot recall, but the future we can provide for.

Independently of the treaty stipulations into which we have entered with the various tribes, for the usufructuary rights <sup>105</sup>ceded to us, no one can doubt the moral duty of the government of

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90. DHC 2:357: omits “yea”

91. DHC 2:357: omits “And”

92. DHC 2:357: replaces “it” with “its importance”

93. DHC 2:357: adds “together”

94. *M&A* 2:245, Book B-2, 604: omit “that”

95. DHC 2:357: adds “about it”

96. DHC 2:357: moves “concerning the Indians” to end of sentence

97. DHC 2:357: omits “General”

98. DHC 2:357: adds “as speaking of it”

99. DHC 2:358: replaces “live” with “reign”

100. DHC 2:358: replaces “should” with “to”

101. *M&A* 2:245: omits “written”; Book B-1, 680 (different ink): “~~the~~ <upon the> bells ~~on the horses shall be~~ <of the horses shall be written>” (pos. WB)

102. *Source*: *M&A* 2 (Jan. 1836): 245–48, continues.

103. *M&A* 2:245: omits parenthetical information

104. Book B-2, 604: “<brought>” (TB)

105. *M&A* 2:246, Book B-1, 681: add “they have”

the United States to protect, and if possible, to preserve, and perpetuate the scattered remnants of this race, which are left within our borders. In the discharge of this duty, an extensive region in the west has been assigned for their permanent residence. It has been divided into districts, and allotted among them. Many have already removed, and others are preparing to go; and with the exception of two small bands, living in Ohio and Indiana, not exceeding fifteen hundred persons; and of the Cherokees; all the tribes on the east side of the Mississippi, and extending from Lake Michigan to Florida, have entered into engagements which will lead to their transplantation.

The plan for their removal and re-establishment is founded upon the knowledge we have gained of their character and habits, and has been dictated by a spirit of enlarged liberality. A territory exceeding in extent to<sup>106</sup> that relinquished, has been granted to each tribe. Of its climate, fertility, and capacity<sup>107</sup> to support an Indian population, the representations are highly favorable. To these districts the Indians are removed, at the expense of the United States, and with certain supplies of clothing, arms, ammunition, and other indispensable articles; they are also furnished gratuitously with provisions<sup>108</sup> for the period of a year after their arrival at their new homes. In that time, from the nature of the country, and of the products raised by them, they can subsist themselves by agricultural labor, if they choose to resort to that mode of life. If they do not, they are on the skirts of the great prairies, where countless herds of buffalo roam, and a short time suffices to adapt their own habits to the changes which a change of the animals destined for their food may require.

Ample arrangements have also been made for the support of schools; in some instances, council houses and churches are to be erected; dwellings<sup>109</sup> constructed for the chiefs, and mills for cotton<sup>110</sup> use. Funds have been set apart for the maintenance of the poor; the most necessary mechanical arts have been introduced, and blacksmiths, gunsmiths, wheelwrights, millwrights, &c., are supported among them.—Steel and iron, and sometimes salt are purchased for them; and plows and other farming utensils.

Domestic animals, looms, spinning wheels, cards, &c., are presented to them; and besides these beneficial arrangements, annuities are in all cases paid, amounting, in some instances, to more than thirty dollars for each individual of the tribe, and in all cases sufficiently great, if justly divided and prudently expended, to enable them, in addition to their own exertions, to live comfortably. And as a stimulus for exertion, it is now provided by law, that<sup>111</sup> “[“]in all cases of the appointment of interpreters, or other persons employed for the benefit of the Indians, a preference shall be given to persons of Indian descent, if such can be found, who are properly qualified for the discharge of the duties.[”]

Such are the arrangements for the physical comfort, and for the moral improvement of the Indians. The necessary measures for their political advancement, and for their separation from our citizens, have not been neglected.—The pledge of the United States has been given by Congress, that the country destined<sup>112</sup> for the residence of this people, shall be forever “secured and guaranteed to them.” A country west of Missouri and Arkansas has been assigned to them, into which the white settlements are not to be pushed. No political communities can be formed in that extensive region, except those that<sup>113</sup> are established by the Indians themselves, or by the United States for them, and with their concurrence. A barrier has thus been raised, for their

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106. *M&A* 2:246, Book B-1, 681, Book B-2, 605: omit “to”

107. *DHC* 2:359: replaces “capacity” with “capability”

108. *M&A* 2:246: “provision”

109. *DHC* 2:359: adds “to be”

110. *M&A* 2:246: replaces “cotton” with “common”

111. Quotation marks added in *M&A* 2:246.

112. *DHC* 2:360: replaces “destined” with “designated”

113. *M&A* 2:247: replaces “that” with “which”

protection against the encroachments of the<sup>114</sup> citizens, and guarding the Indians as far as possible, from those evils which have brought them to their present condition.

Summary authority has been given by law, to destroy all ardent spirits found in their country, without waiting the doubtful result and slow process of a legal seizure.

I consider the absolute and unconditional interdiction of this article, among these people, as the first great step in their amelioration<sup>115</sup>. Half-way measures will answer no purpose.— These cannot successfully contend against the cupidity of the seller, and the overpowering appetite of the buyer; and the destructive effects of the traffic are marked in every page of the history of our Indian intercourse.

Some general legislation seems necessary for the regulation of the relations which will exist in this new state of things, between the government and people of the United States, and those transplanted Indian tribes, and for the establishment among the latter, and<sup>116</sup> with their own consent, some of the<sup>117</sup> principles of intercommunication, which their juxtaposition will call for; that moral may be substituted for physical force; the authority of a few, and<sup>118</sup> simple laws, for the tomahawk; and that an end may be put to those bloody wars, whose prosecution seems to have made a part of their social system.

After the further details<sup>119</sup> of this arrangement<sup>120</sup> are completed, with a very general supervision over them, they ought to be left to the progress of events. These, I indulge the hope, will secure their prosperity and improvement; and a large portion of the moral debt we owe them will be paid.

<sup>121</sup>In addition to the above, we extract the following from the report on Indian affairs, made to Congress at the present session. We add and arrange according to circumstances, &c.:

The United Nation, Chippewas, Ottowas, and Pottawatamies, about 1,000 in number, removed since September, 1834, possess five millions of acres of land on the east side of the Missouri, and lying north-west of the north-west corner of <sup>122</sup>Missouri. [All these tribes may be rated at about 7,000.] **7,000**<sup>123</sup>

The Choctaws about 19,000 in number, have fifteen millions of acres, lying between the<sup>124</sup> Red river and the Canadian. **19,000**

A small band of Quapaws, two or three hundred, perhaps, near 95,000 acres, between the western boundary of the State of Missouri, and the eastern boundary of the Osages. **300**

The Creeks about 3 or 4,000, have thirteen millions one hundred and forty thousand acres, on Arkansas and Canadian rivers. **4,000**

The Seminoles, and other Florida Indians to the number of say 25,000, included as the owners of the above 13,140,000 acres. **25,000**

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114. *M&A* 2:247: replaces “the” with “our”

115. *M&A* 2:247, Book B-1, 682: “melioration”

116. DHC 2:360: omits “and”

117. *M&A* 2:247: omits “of the” and reads “of some”; Book B-2, 606: “<the>” (pos. TB)

118. DHC 2:360: omits “and”

119. DHC 2:360: “detail”

120. DHC 2:360: “the arrangements”

121. *Source*: *M&A* 2 (Jan. 1836): 245-48, continues.

122. *M&A* 2:247, Book B-1, 683: add “the state of”

123. This number not in *DN*, but supplied in Book B-1, 683; DHC 2:361: “1,000”

124. *M&A* 2:247, Book B-2, 606: omit “the”

The Cherokees, amounting to say 16,000, have thirteen millions of acres, near the 36[th] degree of north latitude. 16,000

The Kickapoos, something less than 1,000, have 160,000 acres north of Fort Leavenworth. 1,000

The Delawares, nearly a thousand, have 2,200,000<sup>125</sup> acres west and south of the Kickapoos. 1,000

The Shawnees, 12 or 1400, have 1,600,000 acres south side of Kansas river. 1,400

The Ottawas, about 200, have 30,000 acres south of the Shawnees. 200

The Weas, Pinkeshaws, Teoria<sup>126</sup>, and Kashaskias, say 500 in all, have 260,000 acres<sup>127</sup> south of the Shawnees. 500

The Senecas and Shawnees, say 500, have 100,000 acres on the western boundaries of the State of Missouri. 500

Of the native tribes west of the Mississippi, the report is as follows:

Sioux.....	27,000 <sup>128</sup>
Ioways <sup>129</sup> .....	1,200
Sacs of the Missouri.....	500
Omahas.....	1,400
Ottoes and Missouriias.....	1,600
Pawnees.....	10,000
Camanches.....	7,000
Mandans.....	15,000
Minatares.....	15,000
Assinaboins.....	8,000
Crees.....	3,00
Gros Ventres.....	3,000
Crows.....	4,500
Quapaws.....	450
Caddoes <sup>130</sup> .....	2,000
Poncas.....	800
Arickaree.....	3,000
Cheyennes.....	2,000
Blackfeet.....	30,000
Foxes.....	1,600
Anepahas, Kioways, &c.....	14,000 <sup>131</sup>
Osages.....	5,120
Kansas.....	1,471
Sacs.....	4,800

125. DHC 2:361: "200,000"

126. *M&A* 2:247, Book B-1, 683, Book B-2, 607, DHC 2:361: "Peoria"

127. Book B-1, 683: omits "acres"

128. *M&A* 2:247: "27,500"

129. DHC 2:361: "Iowas"

130. A footnote in *DN*, which appears in Book B-1, 684, Book B-2, 607, and DHC 2:362, reads: "The agent reported these Indians as upwards of 2,000."

131. *M&A* 2:248: "1,400"

<sup>132</sup>[...] <sup>133</sup>["]The joy that we shall feel in common with every honest <sup>134</sup>American, and the joy that will eventually fill their bosoms on account of nationalizing them <sup>135</sup>, will be glory <sup>136</sup> enough when it comes to show <sup>137</sup>, that gathering them to themselves, and *for themselves*, to be associated with themselves, is a wise measure, and <sup>138</sup>reflects the highest honor upon our government.

May they all be gathered in peace, and form a happy union among themselves, to which thousands may shout, *Esto perpetua*."

<sup>139</sup>Thursday, 7th, attended a sumptuous feast at bishop N[ewel]. K. Whitney's. This feast was after the order of the Son of God; the lame, the halt, and <sup>140</sup>blind were invited, according to the instructions <sup>141</sup> of the Savior. Our meeting was opened by singing, and prayer <sup>142</sup>by father Smith; after which bishop Whitney's father and mother, and a number of others, were <sup>143</sup> blessed with a patriarchal blessing. We then received a bountiful refreshment, furnished by the liberality of the bishop. The company was large, and before we partook <sup>144</sup>, we had some of the songs of Zion sung; and our hearts were made glad while partaking of an antipast <sup>145</sup> of those joys that will be poured upon the heads of the saints when they are gathered together on Mount Zion, to enjoy each other's <sup>146</sup> society for evermore, even all the blessings of heaven, when <sup>147</sup> there will be none to molest or make us afraid. Returned home and spent the evening.

<sup>148</sup>Friday, 8th, spent the day in the Hebrew school, and made rapid progress in our studies. The plastering and hard-finishing <sup>149</sup> on the outside of the Lord's House was commenced on the 2d <sup>150</sup>November, 1835, and finished this day. <sup>151</sup>The job was let to Artemas <sup>152</sup> Millet and Lorenzo Young, at one thousand dollars <sup>153</sup>. Jacob Bump took the job of plastering the inside of the house throughout at fifteen hundred dollars, and commenced the same on the 9th of November last. He is still continuing the work, notwithstanding the inclemency of the weather.

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132. This and next paragraph concludes the excerpt from *M&A* 2 (Jan. 1836): 248.

133. Following editorial comment in *M&S* 2:248 omitted in MSHJS: "In giving the above sketch of the Red men of the United States, many important items concerning their removal, location, rations, mechanics, expenses, religion, &c. have been deferred till a more convenient season."

134. Book B-1, 684: "<honest>" (WR)

135. DHC 2:362: replaces "them" with "the Indian"

136. DHC 2:362: replaces "glory" with "reward"

137. DHC 2:362: replaces "comes to show" with "is shown"

138. DHC 2:362: adds "it"

139. *Source*: Closely follows JSj [1835-36], 101-2 (WP) (*PJS* 2:130; *JSP* 1:146; *APR*, 98).

140. DHC 2:362: adds "the"

141. JSj [1835-36], 101, Book B-1, 684: "instruction"

142. JSj [1835-36], 101: adds "offered up"

143. Book B-1, 684: "were" overwrites "with"

144. JSj [1835-36], 101: replaces "partook" with "parted"

145. DHC 2:362: replaces "while partaking of an antipast" with "by a foretaste"

146. DHC 2:363: replaces "each other's" with "one another's"

147. JSj [1835-36], 102: replaces "when" with "where"

148. *Source*: Closely follows JSj [1835-36], 102 (WP) (*PJS* 2:130; *JSP* 1:146; *APR*, 98).

149. Book B-1, 684: "finish"

150. Book B-1, 684, DHC 2:363: add "of"

151. *Source*: Closely follows JSj [1835-36], 30 (WP) (*PJS* 2:75; *JSP* 1:96; *APR*, 55), under 12 Nov. 1835.

152. Book B-1, 684 (different ink): "A<rtemas>" (pos. WB)

153. JSj [1835-36], 30: "<at \$1,000>"

<sup>154</sup>Saturday, 9th, attended school in the forenoon; about 11 o'clock received the following note:

Thus saith the voice of the Spirit to me, if thy brother Joseph Smith, junior, will attend the feast at thy house, this day (at 12 o'clock) the poor and the lame will rejoice in<sup>155</sup> his presence, and also think themselves honored.

Yours in friendship and love,

N[EWEL]. K. W. (Whitney.)<sup>156</sup>

Jan. 9, 1836.

I dismissed the school in order<sup>157</sup> to attend<sup>158</sup> this polite invitation, with my wife, father, and mother. **We attended the feast.** A large congregation assembled; a number were blessed under the hands of father Smith, and we had a good time. Spent the evening at home.

<sup>159</sup>Sunday, 10th, attended meeting at the usual hour. Elder<sup>160</sup> Wilbur Denton, and Wilkins<sup>161</sup> J. Salisbury preached in the forenoon; and brothers Samuel and [Don] Carlos Smith in the afternoon.— They all did well considering their youth **and bid fair to make useful men in the vineyard of the Lord.** Administered the sacrament during intermission<sup>162</sup>. Elder Martin Harris baptized three.<sup>163</sup> Spent the evening at home.

<sup>164</sup>Monday, 11th, there being no school, I spent the day at home. Many brethren called to see me, among whom was Alva Beaman, from Genesee co., New York, who had come to attend the solemn assembly. I delight in the society of my brethren and friends, and pray that the blessings of heaven and earth may be multiplied upon their heads.

<sup>165</sup>Tuesday, 12th, I called on the Presidency of the church, and made arrangements to meet tomorrow at 10 o'clock, a.m., to take into consideration the subject of the solemn assembly. This afternoon, a young man called to see the Egyptian manuscripts, which I exhibited; **he expressed great satisfaction, and appeared very anxious to obtain a knowledge of the translation;** also brother Joseph Rose introduced to me Russel Weaver, a Christian, or Unitarian preacher, so-called, from Cambray, [Niagra County]<sup>166</sup> New York. **He remarked that he had but few minutes to spend with me.** We had some little controversy on prejudice, but soon came to an understanding. He spoke of the gospel, and said he believed it, adding that it was good tidings of great joy. I replied that it was one thing to proclaim good tidings, and another to tell what those tidings were. He waived the conversation and withdrew.

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154. *Source:* This day's entry closely follows JSj [1835-36], 102-3 (WP) (*PJS* 2:131; *JSP* 1:146-47; *APR*, 98). Deleted material supplied here in bold type.

155. JSj [1835-36], 102, Book B-2, 608: replace "in" with "at"

156. Book B-1, 684: omits "(Whitney)"

157. DHC 2:363: omits "in order"

158. DHC 2:363: replaces "attend" with "accept"

159. *Source:* Closely follows JSj [1835-36], 103 (WP) (*PJS* 2:131; *JSP* 1:147; *APR*, 99). Deleted material supplied here in bold type.

160. Book B-2, 608: "Elders"

161. Book B-1, 685: omits "Wilkins"

162. JSj [1835-36], 103: replaces "during intermission" with "and dismissed"

163. JSj [1835-36], 103: "at intermission to day 3, were baptised by Elder Martin Harris."

164. *Source:* Closely follows JSj [1835-36], 103 (WP) (*PJS* 2:131-32; *JSP* 1:147; *APR*, 99).

165. *Source:* Closely follows JSj [1835-36], 103-4 (WP) (*PJS* 2:132; *JSP* 1:147-48; *APR*, 99). Deleted material supplied here in bold type.

166. Brackets this editor's.

<sup>167</sup>Wednesday, 13th, at<sup>168</sup> 10 o'clock <sup>169</sup>I met in council with the Presidency <sup>170</sup>of Kirtland and Zion, <sup>171</sup>namely, Joseph Smith, senior, Sidney Rigdon, Hyrum Smith, David Whitmer, John Whitmer, and W. W. Phelps; also the twelve Apostles, the High Council of Zion, and the High Council of Kirtland, the Bishops of Zion and Kirtland, the Presidency of the Seventies<sup>172</sup>, and many more of the elders. Some of the councilors both of Zion and Kirtland were absent.

The council came to order, sung Adam-ondi-Ahman, and opened by prayer offered up by Joseph Smith, senior.

**I <sup>173</sup>presided on the occasion.**

**After the council was organized and opened,** <sup>174</sup>when I made some <sup>175</sup>remarks, in my introductory lecture before the authority<sup>176</sup> of the church <sup>177</sup>in general terms, laying before them the business of the day, which was to supply some deficiencies in the Bishop's Council in this place; also in the High Council<sup>178</sup>.

After some query<sup>179</sup> upon the most proper manner of proceeding, elder Vinson Knight was nominated <sup>180</sup>by the Bishop and seconded by the Presidency. The vote was then called from the Presidency and carried; next from the High Council of Zion, and carried; from the Twelve, and carried; from the council of the Seventy, and carried; from the Bishop of Zion and his council, and carried; and elder Knight was received by the universal voice and consent of all the authority<sup>181</sup> of the church, <sup>182</sup>as a counselor in the Bishop's council in Kirtland, to fill the place of elder Hyrum Smith, who had been ordained to the Presidency of the High Council of Kirtland. Elder Knight was then ordained under the hands of bishop Newel K. Whitney to the office of <sup>183</sup>high priest, and<sup>184</sup> Bishop's counselor.

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167. *Source*: This day's entry closely follows but condenses JSj [1835-36], 104-10 (WP) (*PJS* 2:132-36; *JSP* 1:148-51; *APR*, 99-102), with a small part from KHCM, 200-203 (WAC) (*KCMB* [2002], 156-58). Deleted material from JSj supplied here in bold type.

168. Book B-1, 685, Book B-2, 608: omit "at"

169. Book B-1, 685, Book B-2, 608: add "A.M."

170. Book B-2, 608: adds ellipses over erasure of about three words

171. Remainder of paragraph combines JSj [1835-36], 104-5: "together with <all> their councilors that could be found in this place however some of the counsellors were absent, both in Kirtland and Zion[.] The presidency of the Seventy were also present, and many more [p. 104] of the Elders of the church of the latter day Saints"; and KHCM, 200: "consisting of the following authorities, (viz.) Presidents Joseph Smith Senior, Sidney Rigdon, Hyrum Smith, David Whitmer, John Whitmer, Joseph Smith Junr. and W. W. Phelps. Also the Twelve Apostles, the high council of Zion and a part of the high council of Kirtland. The Bishop of Zion and his counsellors, also the Bishop of Kirtland and one counsellor and one to be appointed of Hyrum Smith now belonging to the Presidency."

172. Book B-1, 685: "Seventys"

173. JSj [1835-36], 105: adds at *boln*: "~~I/ President John Smith~~"

174. JSj [1835-36], 105: adds "~~President Joseph Smith jr~~"

175. JSj [1835-36], 105: adds "~~very pertinent~~"

176. DHC 2:365: "authorities"

177. JSj [1835-36], 105: adds "this morning"

178. JSj [1835-36], 105: "<also in the high council>"

179. JSj [1835-36], 105, Book B-1, 685, Book B-2, 608: replace "query" with "altercation"; DHC 2:365: replaces "query" with "consideration"

180. DHC 2:365: adds "as a counselor in the Bishopric at Kirtland. The nomination was made"

181. DHC 2:365: "authorities"

182. DHC 2:365 rewrites remainder of paragraph as follows: "Elder Knight was then ordained under the hands of Bishop Newel K. Whitney, to the office of High Priest and Bishop's counselor, to fill the place of Elder Hyrum Smith, who had been ordained to the Presidency of the High Council of Kirtland."

183. JSj [1835-36], 105: adds "a councilor also to that of" and deletes "and Bishop's counselor"; Book B-1, 685: adds "~~counselor, also to that of~~"

184. Book B-1, 685: omits "and"



Council adjourned for one hour by singing, “Come let us rejoice,” &c.<sup>185</sup>, and<sup>186</sup> assembled again at one o’clock, p.m., **organized and proceeded to business. The first business this afternoon was to supply some deficiencies in the high council in Kirtland, the stake of Zion.**

John P. Green[e] was nominated and seconded by the Presidency, a member of the High Council of Kirtland, and carried by the unanimous voice of all the authority of the church, to supply the place of President O[liver]. Cowdery, who had been elected to the Presidency of the High Council of Kirtland.

Elder Thomas Grover was elected in like manner, a councilor in the High Council, to fill the vacancy occasioned by Luke [S.] Johnson’s having been ordained one of the Twelve Apostles.

Elder Noah Packard was elected to supply<sup>187</sup> the place of Sylvester Smith, who had been ordained to the Presidency of the Seventy, a member of the High Council of Kirtland<sup>188</sup>.

Elder John E. Page was nominated, but being absent, his name was dropped.

Elder Joseph Kingsbury was unanimously chosen a High Councilor in Kirtland, to supply<sup>189</sup> the vacancy occasioned by Orson Pratt’s<sup>190</sup> being ordained one of the Twelve Apostles.

Elder Samuel James was unanimously chosen a member of the High Council of Kirtland, in place of Joseph Smith senior.

The newly elected councilors were then called forward in order as they were elected, and ordained under the hands of Presidents Rigdon, Joseph Smith, junior<sup>191</sup>, and Hyrum Smith, to the High Priesthood<sup>192</sup>, and councilors in this **place, viz. Kirtland the stake of Zion**. Many great and glorious blessings were pronounced upon the heads of these councilors by President <sup>193</sup>Rigdon, who was spokesman on the occasion.

The council next proceeded to supply<sup>194</sup> the deficiencies<sup>195</sup> in the Zion High Council<sup>196</sup>, occasioned by the absence of councilors John Murdock and Solomon Hancock; and elders Alva Beaman and Isaac McWithy were appointed to serve as councilors in the High Council of Zion for the time being.

Elders Nathaniel Milliken and Thomas Carrico were<sup>197</sup> appointed by unanimous vote to officiate as doorkeepers in the House of the Lord.

Presidents Joseph Smith, junior, Sidney Rigdon, W.W. Phelps, David Whitmer, and Hyrum Smith, were appointed to draft rules and regulations to govern the House of the Lord.

**The question was agitated whether whispering should be allowed in our councils and assemblies.**

185. JSj [1835–36], 105: replaces “&c.” with “in the day of Salvation”

186. JSj [1835–36], 105, DHC 2:366: omit “and” and begin new sentence by adding “Council”

187. DHC 2:366: replaces “supply” with “fill”

188. DHC 2:366: moves “a member of the High Council of Kirtland” to follow “elected”

189. DHC 2:366: replaces “supply” with “fill”

190. JSj [1835–36], 105: “to fill the place of Orson Hyde”; Book B-1, 686, DHC 2:366: replace “Pratt’s” with “Hyde’s”; Book B-2, 609 (pencil): “Pratt’s <Hyde’s>” (pos. WB)

191. JSj [1835–36], 107: replaces “junior” with “Sen.”

192. JSj [1835–36], 107: replaces “the High Priesthood” with “the office of High Priests”; DHC 2:366: replaces “the High Priesthood” with “be High Priests”

193. JSj [1835–36], 107, Book B-1, 686: add “S.”

194. DHC 2:366: replaces “supply” with “fill”

195. DHC 2:366: replaces “deficiencies” with “vacancies”

196. DHC 2:367: replaces “Zion High Council” with “High Council of Zion”

197. Book B-1, 686: repeats and cancels first “were”

By <sup>198</sup>unanimous voice of the <sup>199</sup>assembly, motioned<sup>200</sup>, seconded, and carried unanimously<sup>201</sup>, that no whispering shall be allowed in our councils or assemblies, nor any one allowed (except he is<sup>202</sup> called upon, or asks permission) to speak aloud upon any consideration whatever; and no man shall be interrupted while speaking, unless he is speaking out of place; and every man shall be allowed to speak in his turn.

Elder Miliken<sup>203</sup> objected to officiate in the House of the Lord, as doorkeeper, on account of his health, and was released by the voice of the assembly.

The minutes of the council were then read, and council adjourned until Friday, the<sup>204</sup> 15th instant, at 9 <sup>205</sup>a.m., at<sup>206</sup> the west<sup>207</sup> school room in the upper part of the Temple<sup>208</sup>.

President S[dney]. Rigdon requested to have<sup>209</sup> some of the Presidency <sup>210</sup>lay their hands upon him and rebuke a severe affliction in the face, which troubles him most at night. Elders H[yrum]. Smith and D[avid]. Whitmer, by my<sup>211</sup> request, laid hands on<sup>212</sup> him and prayed for him, and rebuked his disease in the name of thy<sup>213</sup> Lord Jesus Christ; the whole assembly responded, amen.

Elder D[avid]. W. Patten requested our prayers in behalf of his wife, that she might be healed. I offered up a prayer for her recovery, and the assembly responded, amen.

President Rigdon arose and made some very appropriate remarks touching the endowment, and dismissed the assembly by prayer.

**W[arren]. Parrish, Scribe.**<sup>214</sup>

This has been one of the best days that I ever spent; there has been an entire union of feeling expressed, in all our proceedings this day; and the Spirit of the God of Israel has rested upon us in mighty power, and it has been good for us to be here in this heavenly place in Christ Jesus; and although much fatigued with the labors of the day, yet my spiritual reward has been very great indeed. Spent the evening at home.

<sup>215</sup>Thursday morning<sup>216</sup>, 14th, 9 o'clock met the Hebrew class at the school room in the Temple<sup>217</sup>, and made some arrangements about our anticipated teacher, Mr. Joshua Seixas, of Hudson, Ohio.

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198. Book B-1, 686, Book B-2, 609: add "the"

199. Book B-1, 686, Book B-2, 609: add "whole"

200. DHC 2:367: replaces "motioned" with "moved"

201. DHC 2:367: omits "unanimously"

202. DHC 2:367: replaces "is" with "be"

203. DHC 2:367: spells "Milliken"

204. Book B-1, 686, Book B-2, 610: omit "the"

205. Book B-1, 686: adds "oclock"

206. DHC 2:367: replaces "at" with "to"

207. JSj [1835-36], 109: "<west>"

208. JSj [1835-36], 109: replaces "Temple" with "Chapel"; Book B-1, 686 (different ink): "~~chapel~~ <Temple>" (WB)

209. DHC 2:367: omits "to have"

210. DHC 2:367: adds "to"

211. DHC 2:367: omits "my"

212. JSj [1835-36], 109, Book B-1, 687, Book B-2, 610: "upon"

213. JSj [1835-36], 109, Book B-1, 687, Book B-2, 610, DHC 2:367: replace "thy" with "the"

214. WP was scribe for the minutes recorded in JSj, and OH was clerk for KHCM.

215. *Source*: This day's entry closely follows JSj [1835-36], 110-14 (WP) (*PJS* 2:136-39; *JSP* 1:151-53; *APR*, 102-5). Deleted material added here in bold type.

216. DHC 2:368: omits "morning"

217. JSj [1835-36], 110: replaces "Temple" with "Chapel"; Book B-1, 687 (different ink): "~~chapel~~ <Temple>" (WB)

I then returned to the council room in the printing office, to meet my colleagues who were appointed with myself, to draft rules and regulations to be observed in the “House of the Lord,” in Kirtland, built by the church of the Latter Day Saints, in the year of our Lord 1834, which <sup>218</sup>are as follows:

1st. It is according to the rules and regulations of all regular<sup>219</sup> and legally organized bodies, to have a President to keep order.

2d. The body<sup>220</sup> thus organized, are under obligation to be in subjection to that authority.

3d. When a congregation assembles in this house, they<sup>221</sup> shall submit to the following rules, that due respect may be paid to the order of worship, viz:

1st. No man shall be interrupted who is appointed to speak by the Presidency of the church, by any disorderly person or persons in the congregation, by whispering, by laughing, by talking, by menacing gestures, by getting up and running out in a disorderly manner, or by offering indignity to the manner of worship, or the religion, or to any officer of said church, while officiating in his office, in anywise whatsoever, by any display of ill manners, or ill breeding, from old or young, rich or poor, male or female, bond or free, black or white, believer or unbeliever; and if any of the above insults are offered, such measures will be taken as are lawful, to punish the aggressor, or aggressors, and eject them out of<sup>222</sup> the house.

2d. An insult offered to the presiding elder of said church, shall be considered an insult to the whole body; also an insult offered to any of the officers of said church, while officiating, shall be considered an insult to the whole body.

3d. All persons are prohibited from going up the stairs in times of worship.

4th. All persons are prohibited from exploring the house, except waited upon by a person appointed for that purpose.

5th. All persons are prohibited from going into the several pulpits, except the officers who are appointed to officiate in the same.

6th. All persons are prohibited from cutting, marking, or marring the inside or outside of the house with a knife, pencil, or any other instrument whatever<sup>223</sup>, under pain of such penalty as the law shall inflict.

7th. All children are prohibited from assembling in the house, above or below, or any part of it, to play, or for recreation, at any time; and all parents, guardians, or masters, shall be amenable for all damage that shall accrue in consequence of their children's misconduct<sup>224</sup>.

8th. All persons, whether believers or unbelievers, shall be treated with due respect by the authorities of the church.

9th. No imposition shall be practiced upon any members<sup>225</sup> of the church by depriving them of their rights in the house.

Council adjourned *sine die*.

Returned home and spent the afternoon.—Towards evening, President Cowdery returned from Columbus, the capital of the State. I could spend but little time with him, being under obligation to

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218. DHC 2:368: adds “rules”

219. DHC 2:368: “regularly”

220. DHC 2:368: “bodies”

221. DHC 2:368: replaces “they” with “it”

222. DHC 2:369: replaces “out of” with “from”

223. Book B-1, 688: “whatsoever”

224. JSj [1835-36], 112, Book B-1, 688: replace “children's misconduct” with “children”

225. JSj [1835-36], 113, Book B-1, 688: “member”

attend at Mrs. Wilcox's, to join Mr. John Webb and Mrs. Catherine Wilcox in matrimony: also Mr. Thomas Carrico and Miss Elizabeth Baker at the same place, all <sup>226</sup>which I performed in my usual style<sup>227</sup>, in the midst of a large assembly<sup>228</sup>.

**We opened our interview by singing and prayer suited to the occasion after which I made some remarks in relation to the duties that are incumbent on husbands and wives. In particular the great importance there is in cultivating the pure principles of the institution, in all its bearings and connections with each other and society in general. I then invited them to arise and join hands and pronounced the ceremony according to the rules and regulations of the Church of the Latter Day Saints. <sup>229</sup>After which I pronounced such blessings upon their heads as the Lord put into my heart, even the blessings of Abraham, Isaac, and Jacob. Dismissed by singing and prayer.**

We then partook of some refreshment<sup>230</sup>, and our hearts were made glad with the fruit of the vine. This is according to the pattern set by our Savior himself, and we feel disposed to patronize all the institutions of heaven.

[DN 2 (21 August 1852): 1]

<sup>231</sup>Friday, the<sup>232</sup> 15th, <sup>233</sup>9 a.m., met in council agreeable to adjournment, at the council room in the Temple<sup>234</sup>, and organized<sup>235</sup> the authorities of the church, agreeable to their respective offices. I then made some observations respecting the order of the day, and the great responsibility we were under, to transact all our business in righteousness before God, inasmuch as our decisions will have a bearing upon all mankind, and upon all generations to come.

Council opened in usual form<sup>236</sup>, and proceeded to business by reading the rules and regulations to govern the house of the Lord, three times<sup>237</sup>.

The vote of the Presidency was then called upon these rules, followed by the High Council of Kirtland, the High Council of Zion, the Twelve, the Seventy, the Bishops of Zion and Kirtland, with their counselors, each in their<sup>238</sup> turn.

<sup>239</sup>**The vote of the Presidency was called upon these rules and** <sup>240</sup>**passed by the**

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226. DHC 2:369: adds "of"

227. JSj [1835-36], 113: omits "all of which ... style", which was evidently inserted in MSHiJS to summarize the next bolded paragraph from JSj; DHC 2:369: replaces "my usual style" with "the customary manner"

228. JSj [1835-36], 113: "I found a large company assembled, the house was filled to overflowing."

229. JSj [1835-36], 113: adds "~~Closed~~"

230. DHC 2:369: "refreshments"

231. *Source*: This day's entry closely follows JSj [1835-36], 114-19 (WP) (*PJS* 2:139-43; *JSP* 1:153-56; *APR*, 105-7), with parts from KHCM, 203-5 (*KCMB* [2002], 159-61). Some heavy and light editing. Deleted material from JSj supplied here in bold type.

232. DHC 2:370: omits "the"

233. DHC 2:370: adds "At"

234. JSj [1835-36], 114: replaces "Temple" with "Chapel"; Book B-1, 688 (different ink): "~~chapel~~ <Temple>" (WB)

235. DHC 2:370: replaces "organized" with "seated"

236. JSj [1835-36], 114: "Sung the song Adam-ondi-ahman and open[ed] by prayer."

237. JSj [1835-36], 114: omits "three times", which was taken from KHCM, 203.

238. DHC 2:370: omits "their"

239. The above paragraph summarizes the following bolded paragraphs from JSj [1835-36], 114-15.

240. JSj [1835-36], 114: adds "~~carried~~"

unanimous voice of this Presidency, viz.<sup>241</sup> of the High Council. Some objections were raised by President Cowdery, but waived on an explanation.

The privilege of remarking upon the rules above named was next granted to the<sup>242</sup> High Councilors of Kirtland; and after much altercation, their vote was called and unanimously passed in favor of them. The investigation was then thrown before the High<sup>243</sup> Council of Zion. Some objections or inquiry was made upon some particular items which were soon settled and their vote called and passed unanimously in favor of them.

The Twelve [Apostles] next investigated the subject of these rules and their vote called and passed unanimously in favor of them. Council adjourned for one hour.

One o'clock P.M. in council, come to order, and proceeded to business. The subject of the rules to govern the House of the Lord come next in order before the Council of the Seventy. Their vote [was] called and carried unanimously. The vote of the Bishop of Zion<sup>244</sup> and his counselors was then called and after some debate was passed unanimously. The question was then thrown before the Bishop in Kirtland and his counselors. Their vote [was] called and carried in their favor.

And after a few queries, answers, and debate<sup>245</sup>, the above rules passed the several quorums, in their order,<sup>246</sup> by the unanimous voice of the whole, and are therefore received and established as a law to govern the House of the Lord in Kirtland.

In the investigation of the<sup>247</sup> subject, I<sup>248</sup> found that many<sup>249</sup> who had deliberated upon this subject<sup>250</sup>, were darkened in their minds, which drew forth some remarks from me<sup>251</sup> respecting the privileges of the authorities of the church, that they<sup>252</sup> should each<sup>253</sup> speak in his turn, and in his place, and in his time and season, that there may be perfect order in all things; and that every man, before he makes an objection to any item that is thrown<sup>254</sup> before them<sup>255</sup> for their<sup>256</sup> consideration, should be sure that he<sup>257</sup> can throw light upon the subject, rather than spread darkness; and that his objection be founded in righteousness; which may be done by<sup>258</sup> applying ourselves<sup>259</sup> closely to study the mind and will of the Lord, whose Spirit always makes manifest, and demonstrates<sup>260</sup> to the understanding of all who are in possession of his<sup>261</sup> Spirit.

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241. JSj [1835-36], 114: "<viz.>"

242. JSj [1835-36], 115: "<the>"

243. JSj [1835-36], 115: "<high>"

244. JSj [1835-36], 115: "<of Zion>"

245. First part of sentence summarizes above bolded paragraphs from JSj [1835-36]; DHC 2:370: "debates"

246. Book B-1, 688: adds "&."

247. JSj [1835-36], 115, Book B-1, 688: "this"

248. DHC 2:370: replaces "I" with "it was"

249. Book B-2, 612: adds ellipses over erasure

250. DHC 2:370: replaces "this subject" with "it"

251. DHC 2:370: replaces "me" with "President Smith"

252. DHC 2:370: replaces "they" with "each"

253. DHC 2:370: omits "each"

254. DHC 2:370: replaces "thrown" with "brought"

255. DHC 2:370: replaces "them" with "a council"

256. DHC 2:370: omits "their"

257. JSj [1835-36], 116, Book B-1, 689: replace "he" with "they"

258. DHC 2:370: adds "men"

259. DHC 2:370: "themselves"

260. DHC 2:370: adds "the truth"

261. DHC 2:370: replaces "his" with "the"

After one hour's adjournment,<sup>262</sup> of the Council, elder Don Carlos Smith was nominated and seconded<sup>263</sup> to be ordained to the High Priesthood; also to officiate as President, to preside over that body in Kirtland. The vote of the respective<sup>264</sup> quorums was called <sup>265</sup>in their order, and <sup>266</sup>passed through the whole house by their<sup>267</sup> unanimous voice.

Elder Alva Beeman<sup>268</sup> was chosen in the same manner, to preside over the elders in Kirtland. **Elder Beeman arose and asked permission to speak and made the following remarks: ["Brethren you know that I am young and I am old and ignorant and need much instructions, but I wish to do the will of the Lord.[''] The vote of the several authorities was then called and carried unanimously.**

William Cowdery was nominated and seconded<sup>269</sup> to officiate as President over the Priests of the Aaronic Priesthood in Kirtland.

The vote of the Assembly was called, beginning at the Bishop's council and passing through the several authorities, until it came to the Presidency of the High Council in Kirtland and received their sanction, having been carried unanimously, in all the departments below.

<sup>270</sup>**Thomas Gates was nominated for president of the Teachers. Vote not carried.**

Oliver Olney was unanimously elected to preside over the Teachers in Kirtland.

Ira Bond was unanimously chosen to preside over the deacons in Kirtland.

<sup>271</sup>Elders Don Carlos<sup>272</sup> Smith, and Alva Beeman were **called forward to the seat of the presidency and** ordained to the offices to which they had been elected, under the hands of Presidents Joseph Smith, junior, S[idney]. Rigdon, and H[yrum]. Smith, with many blessings.<sup>273</sup>

<sup>274</sup>Bishop Whitney, of Kirtland, **and his counselors**<sup>275</sup> then proceeded to ordain William Cowdery, Oliver Olney, and Ira Bond, and pronounced many blessings upon them according to their offices and standing.

Moved, seconded, and carried, that all the several quorums take their turn in performing the office of doorkeeper in the House of the Lord; also, that Nathaniel Milliken, Thomas Carrico, Amos R. Orton, and Samuel Rolfe be appointed assistant doorkeepers.

Motioned<sup>276</sup>, and carried, that the Presidency of the High Council hold the keys of the House of the Lord, except the keys of one vestry, which is to be held by the bishopric of the Aaronic Priesthood.

<sup>277</sup>Motioned<sup>278</sup> and carried unanimously, that John Corril be appointed to take charge of the house of the Lord in Kirtland immediately, and that the laws regulating the House of the

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262. Mention of adjournment based on KHCM, 203.

263. DHC 2:370: omits "and seconded"

264. DHC 2:370: omits "respective"

265. DHC 2:370: adds "for"

266. DHC 2:370: adds "their nomination"

267. DHC 2:370: omits "their"

268. Book B-1, 689: "Beaman"

269. DHC 2:371: omits "and seconded"

270. This paragraph added here from KHCM, 204.

271. This paragraph combines two similar paragraphs in JSj, 116-17.

272. Book B-1, 689: "C."

273. KHCM, 203, names Joseph Smith, Sr., and Sidney Rigdon as officiators.

274. Following three paragraphs from KHCM, 204.

275. JSj [1835-36], 118: adds "<and his counselors>"

276. DHC 2:371: replaces "Motioned" with "Moved"

277. First part of paragraph from JSj [1835-36], 119; remainder from KHCM, 205.

278. DHC 2:371: replaces "Motioned" with "Moved"

Lord, go into effect from this time, and that elder Corrill see that they are enforced, with the privilege of calling as many as he chooses<sup>279</sup> to assist him.

**President Rigdon then arose and delivered his charge to the assembly. His remarks were few and appropriate.**

<sup>280</sup>Council adjourned *sine die*.

ORSON<sup>281</sup> HYDE, Clerk.<sup>282</sup>

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279. Book B-2, 613: "choose"

280. This line from KHCM, 205.

281. Book B-1, 689: "O."

282. OH was clerk for the minutes in KHCM; however, WP was scribe for the version recorded in JSj, from which the majority of the above was taken.





27.

## RECONCILIATION AND PENTECOST IN KIRTLAND

January 1836

[DN 2 (21 August 1852): 1 (cont.)]

<sup>1</sup>Saturday morning<sup>2</sup>, 16th, by request, I met with the council of the Twelve in company with my colleagues<sup>3</sup>, Frederick G. Williams and Sidney Rigdon.

Council opened with singing, and prayer by Thomas B. Marsh, President of the Twelve. He arose and requested the privilege, in behalf of his colleagues, of speaking each<sup>4</sup> in his turn without being interrupted; which was granted them.

Elder Marsh proceeded to unbosom his feelings touching the mission of the Twelve, and more particularly respecting a certain letter which they received from the Presidency of the High Council in Kirtland, while attending a Conference in the <sup>5</sup>State of Maine; also spoke of being placed in our<sup>6</sup> council on Friday last, below the councils of Kirtland and Zion, having been previously placed next the Presidency in our assemblies; also observed that they were hurt on account of some remarks made by President Hyrum Smith, on the trial of Gladden Bishop, (who had been previously tried before the council of the Twelve, while on their mission in the east) who had by their request, thrown his case before the High Council in Kirtland, for investigation; and the Twelve considered that their proceedings with him, were in some degree discountenanced.

Elder Marsh then gave way to his brethren and they arose and spoke in turn until they had all spoken, acquiescing in the observations of Elder Marsh, and made some additions to his remarks, which <sup>7</sup>were as follows: that the letter in question, which they received from the Presidency, in which two of their members were suspended, and the rest severely chastened, and

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1. *Source*: This day's entry closely follows JSj [1835-36], 119-26 (US, WP) (*PJS* 2:143-48; *JSP* 1:156-60; *APR*, 107-11). Deleted material supplied in bold type.

2. DHC 2:372: omits "morning"

3. DHC 2:372: replaces "colleagues" with "Counselors"

4. DHC 2:372: moves "each" to precede "speaking"

5. JSj [1835-36], 119: adds "**East**"

6. DHC 2:372: replaces "our" with "the"

7. DHC 2:372: adds "in substance"

that, too, upon testimony which was unwarrantable<sup>8</sup>; and particular stress was laid upon a certain letter which the presidency had received from Doct. Warren A.<sup>9</sup> Cowdery, of Freedom, New York, in which he preferred charges against them which were false, and upon which we<sup>10</sup> (the Presidency)<sup>11</sup> had acted in chastening them, and therefore the Twelve had concluded that the presidency had lost confidence in them, and that whereas the church in this place had caressed them, at the time of their appointment to the Apostleship, they now treated them coolly, and appeared to have lost confidence in them also<sup>12</sup>.

They spoke of their having<sup>13</sup> been in the work from the beginning almost, and had borne the burden in the heat of the day, and passed through many trials, and that the presidency ought not to suspect their fidelity, nor lose confidence in them, neither<sup>14</sup> have chastened them upon such testimony as was lying before them; also urged the necessity of an explanation upon the letter which they received from the presidency, and the propriety of their having information, as it respects<sup>15</sup> their duties, authority, &c., that they might come to an understanding in all things; that they might act in perfect unison and harmony before the Lord; and be prepared for the endowment; also, that they had preferred a charge against Doct. Cowdery for his unchristian conduct which the presidency had disregarded. Also that President Oliver Cowdery, on a certain occasion, had made use of language to one of the Twelve that was unchristian and unbecoming any man, and that they would not submit to such treatment. The remarks of the Twelve were made in a very forcible and explicit manner, yet cool and deliberate.

<sup>16</sup>I<sup>17</sup> observed that we<sup>18</sup> had heard them patiently, and in turn should expect to be heard patiently also; and first, I<sup>19</sup> remarked that it was necessary that the Twelve should state whether they were determined to persevere in the work of the Lord, whether<sup>20</sup> the presidency are<sup>21</sup> able to satisfy them or not.

Vote called, and carried in the affirmative, unanimously.

I<sup>22</sup> then said to them<sup>23</sup> that I<sup>24</sup> had not lost confidence in them,<sup>25</sup> they had no reason to suspect my<sup>26</sup> confidence and that I<sup>27</sup> would be willing to be weighed in the scale of truth, today, in this matter, and risk it in the day of judgment; and as it respects<sup>28</sup> the chastening contained in the letter in question, which I<sup>29</sup> acknowledged might have been expressed in too harsh lan-

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8. DHC 2:372: "unwarranted"

9. DHC 2:373: incorrectly reads "E."

10. DHC 2:373: omits "we" and removes the parentheses from "(the presidency)"

11. JSj [1835-36], 121: "~~they~~ <we> (the presidors)"

12. DHC 2:373: moves "also" to precede "appeared"

13. Book B-2, 613: "<having>" (prob. TB)

14. DHC 2:373: adds "ought they to"

15. DHC 2:373: replaces "as it respects" with "respecting"

16. JSj [1835-36], 122: adds "{I arose [illegible]}"

17. DHC 2:373: replaces "I" with "President Smith"

18. DHC 2:373: replaces "we" with "the Presidency"

19. DHC 2:373: replaces "I" with "he"

20. Book B-2, 614: "<they were determined ... whether>" (TB)

21. DHC 2:373: replaces "are" with "were"

22. DHC 2:373: replaces "I" with "President Smith"

23. DHC 2:373: replaces "them" with "the Twelve"

24. DHC 2:373: replaces "I" with "he"

25. JSj [1835-36], 122, Book B-1, 691, Book B-2, 614: add "and that"

26. DHC 2:373: replaces "my" with "his"

27. DHC 2:373: replaces "I" with "he"

28. DHC 2:373: replaces "and as it respects" with "respecting"

29. DHC 2:373: replaces "I" with "he"

guage, which was not intentional; and I<sup>30</sup> asked their forgiveness, inasmuch as I<sup>31</sup> had hurt their feelings; but nevertheless, the letter that elder McLellin wrote back to Kirtland, while the Twelve were at<sup>32</sup> the east, was harsh also, and I<sup>33</sup> was willing to set the one against the other.

I<sup>34</sup> next proceeded to explain **the subject of** the duty of the Twelve, and their authority, which is next to the present presidency, and that the arrangement of the assembly in this place on the 15th instant, in placing the High Councils of Kirtland next the presidency, was because the business to be transacted, was business relating to that body in particular, which was to fill the several quorums in Kirtland, not because they were first in office, and that the arrangements<sup>35</sup> were<sup>36</sup> the most judicious that could be made on the occasion; also the Twelve are not subject to any other than the first Presidency, viz., myself, <sup>37</sup>Sidney Rigdon, and Frederick G. Williams, <sup>38</sup>who are now my counselors; (and where I am not, there is no first presidency; over the Twelve.)

I<sup>39</sup> also stated to the Twelve that I<sup>40</sup> did not countenance the harsh language of President Cowdery to them, neither in myself<sup>41</sup> nor <sup>42</sup>any other man, although <sup>43</sup>I have sometimes spoken too harshly from the impulse of the moment, and inasmuch as I have wounded your feelings, brethren, I ask your forgiveness, for I love you, and will hold you up with all my heart in all righteousness, before the Lord, and before all men; for be assured, brethren, I am willing to stem the torrent of all opposition; in storms and in tempests; in thunders and in lightnings, by sea and by land; in the wilderness, or among false brethren, or mobs, or wherever God in his providence may call us; and I am determined that neither heights nor depths, principalities, nor powers, things present or things to come, nor any other creature, shall separate me from you; and I will now covenant with you before God, that I will not listen to nor credit any derogatory report against any of you, nor condemn you upon any testimony beneath the heavens, short of that testimony which is infallible, until I can see you face to face, and know of a surety; and I do place unremitted<sup>44</sup> confidence in your word, for I believe you to be men of truth; and I ask the same of you; when I tell you anything, that you place equal confidence in my word, for I will not tell you, I know anything, which I do not know; but I have already consumed more time than I intended when I commenced, and I will now give way to my colleagues.

President Rigdon arose next and acquiesced in what I<sup>45</sup> had said, and acknowledged to the Twelve that he had not done as he ought in not citing Dr. [Warren A.] Cowdery to trial on the charges that were put into his hands by the Twelve; that he had<sup>46</sup> neglected his duty in this

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30. DHC 2:373: omits “and” and replaces “I” with “he”

31. DHC 2:373: replaces “I” with “he”

32. DHC 2:373: replaces “at” with “in”

33. DHC 2:373: replaces “I” with “he”

34. DHC 2:373: replaces “I” with “President Smith”

35. JSj [1835–36], 123, Book B-1, 691: “arrangement”

36. JSj [1835–36], 123, Book B-1, 691, Book B-2, 614: “was”

37. DHC 2:374: adds “said the Prophet”

38. Remainder of paragraph not in JSj [1835–36], 123, but added interlinearly in Book B-1, 691, without parentheses: “<who are <now> ... the twelve>” (WB)

39. DHC 2:374: replaces “I” with “The Prophet”

40. DHC 2:374: replaces “I” with “he”

41. DHC 2:374: replaces “in myself” with “would he countenance it in himself”

42. DHC 2:374: adds “in”

43. DHC 2:374: adds “said he”

44. JSj [1835–36], 124: “unlimited”

45. DHC 2:374: replaces “I” with “President Smith”

46. DHC 2:374: omits “had”

thing, for which he asked their forgiveness, and would now attend to it, if they desired him to do so; and President Rigdon also observed to the Twelve, if he<sup>47</sup> had spoken or reproved too harshly, at any time, and had injured their feelings by so doing, he asked their forgiveness.

President [Frederick G.] Williams arose and acquiesced in the above sentiments, expressed by myself<sup>48</sup> and President Rigdon, in full, and said many good things.

The President of the Twelve then called a vote of that body to know whether they were perfectly satisfied with the explanation<sup>49</sup> which<sup>50</sup> we had<sup>51</sup> given them, and whether they would enter into the covenant we<sup>52</sup> had proposed to them, which was most readily manifested in the affirmative, by raising their hands to heaven in testimony of their willingness and desire to enter into this covenant, and their entire satisfaction with our<sup>53</sup> explanation upon all the difficulties, that were on their minds; we<sup>54</sup> then took each other by the hand in confirmation of our<sup>55</sup> covenant; and there was a perfect union of feeling on this occasion, and our<sup>56</sup> hearts<sup>57</sup> overflowed with blessings, which we<sup>58</sup> pronounced upon each other's<sup>59</sup> heads as the spirit gave us<sup>60</sup> utterance.

<sup>61</sup>My scribe [Warren Parrish]<sup>62</sup> is included in this<sup>63</sup> covenant, and these blessings with us, for I love him for the truth and integrity that dwelleth in him; and may God enable us all<sup>64</sup> to perform our vows and covenants, with each other, in all fidelity and righteousness before him, that our influence may be felt among the nations of the earth, in mighty power, even to rend the kingdoms of darkness asunder, and triumph over priestcraft and spiritual wickedness in high places, and break in pieces all<sup>65</sup> kingdoms that are opposed to the kingdom of Christ, and spread the light and truth of the everlasting gospel from the rivers to<sup>66</sup> the ends of the earth.

Elder Beeman came in<sup>67</sup> for counsel **upon the subject of his returning home he wished** to know whether it was best for him to return before the solemn assembly, or not. After **taking it into** consideration the council advised him to tarry.

Council<sup>68</sup> dismissed by singing and prayer **and retired**.

W[ARREN]. PARISH, Scribe.<sup>69</sup>

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47. JSj [1835-36], 124: "~~that he might~~ <if he>"

48. DHC 2:374: replaces "myself" with "the Prophet"

49. DHC 2:375: "explanations"

50. Book B-2, 615: "<which>" (prob. TB)

51. DHC 2:375: omits "which we had"

52. DHC 2:375: replaces "we" with "the Presidency"

53. DHC 2:375: replaces "our" with "the"

54. DHC 2:375: replaces "we" with "The brethren"

55. DHC 2:375: replaces "our" with "the"

56. DHC 2:375: replaces "our" with "the"

57. DHC 2:375: adds "of all"

58. JSj [1835-36], 125: replaces "we" with "were"; DHC 2:375: replaces "we" with "the brethren"

59. DHC 2:375: replaces "each other's" with "one another's"

60. DHC 2:375: replaces "us" with "them"

61. DHC 2:375: adds "In conclusion, the Prophet said"

62. Brackets this editor's.

63. DHC 2:375: replaces "this" with "that"

64. DHC 2:375: omits "all"

65. JSj [1835-36], 125: adds "~~other~~"

66. Book B-2, 615: adds ellipses over erasure

67. JSj [1835-36], 125: replaces "came in" with "call[ed]"; Book B-1, 692 (different ink): "~~called~~ <came in>" (pos. WB)

68. JSj [1835-36], 126: replaces "Council" with "we dismissed"

69. DHC 2:375: replaces "Scribe" with "Clerk"

<sup>70</sup>Sunday morning<sup>71</sup>, 17th, attended meeting at the school house at the usual hour; a large congregation assembled. I proceeded to organize<sup>72</sup> the several quorums present; first the Presidency; then the Twelve; and the Seventy who were present; also the councilors of Kirtland and Zion.

President Rigdon then arose and observed, that instead of preaching, the time would be occupied by the Presidency and Twelve in speaking each in their<sup>73</sup> turn, until they had all spoken. The Lord poured out his Spirit upon us, and the brethren began to confess their faults one to the other, and the congregation were soon overwhelmed in tears, and some of our hearts were too big for utterance. The gift of tongues came on us also, like the rushing of a mighty wind, and my soul was filled with the glory of God.

In the afternoon I joined three couple[s] in matrimony in the public congregation, viz., William F. Cahoon and Maranda Gibbs; Harvey Stanley and Larona Cahoon; Tunis Rapley and Louisa Cutler. We then administered the sacrament<sup>74</sup>, and dismissed the congregation, which was so dense<sup>75</sup>, that it was very unpleasant for all. We were then invited to a feast at elder Cahoon's, which was prepared for the occasion, and had a good time while partaking of the rich repast **that was spread before us**; and I verily realized that it was good for brethren to dwell together in unity, like the dew upon the mountains of Israel, where the Lord commanded blessings, even life forevermore. Spent the evening at home.

<sup>76</sup>Monday, the 18th, attended the Hebrew school. This day the elders' school was removed into the Temple<sup>77</sup> in the room adjoining ours<sup>78</sup>.

<sup>79</sup>Tuesday, 19th, spent the day at school. The Lord blessed us in our studies. This day we commenced reading in our Hebrew Bibles with much success. It seems as if the Lord opens our minds in a marvelous manner to understand his word in the original language; and my prayer is that God will speedily endue<sup>80</sup> us with a knowledge of all languages and tongues, that his servants may go forth for the last time <sup>81</sup>to bind up the law, and seal up the testimony.

#### <sup>82</sup>FORM OF MARRIAGE CERTIFICATE.

I hereby certify, that, agreeably<sup>83</sup> to the rules and regulations of the Church of Jesus Christ of Latter Day Saints, on matrimony, were joined in marriage,<sup>84</sup> Mr. William F. Cahoon and Miss Nancy M. Gibbs, both of this place, on Sabbath, the 17th instant.

JOSEPH SMITH, junior,  
Presiding elder of said church.

Kirtland, Ohio, January 19th<sup>85</sup>, 1836.

70. Source: This day's entry closely follows JSj [1835-36], 126-27 (US, WP) (*PJS* 2:148-49; *JSP* 1:160-61; *APR*, 111-12). Deleted material supplied in bold type.

71. DHC 2:375: omits "morning"

72. DHC 2:376: replaces "organize" with "arrange"

73. DHC 2:376: replaces "their" with "his"

74. JSj [1835-36], 126: replaces "sacrament" with "Lords supper"

75. DHC 2:376: replaces "dense" with "large"

76. Source: Closely follows JSj [1835-36], 127 (WP) (*PJS* 2:149; *JSP* 1:161; *APR*, 112).

77. JSj [1835-36], 127: replaces "Temple" with "Chapel"; Book B-1, 693 (different ink): "~~chapel~~ <Temple>" (WB)

78. DHC 2:376: replaces "ours" with "the Hebrew school"

79. Source: Closely follows JSj [1835-36], 131 (WP) (*PJS* 2:152-53; *JSP* 1:164; *APR*, 115-16).

80. DHC 2:376: "endow"

81. DHC 2:377: adds "the better prepared"

82. Source: Closely follows JSj [1835-36], 131 (WP) (*PJS* 2:153; *JSP* 1:164; *APR*, 116).

83. DHC 2:377: "agreeable"

84. DHC 2:377: moves "were joined in marriage" to follow "of this place"

85. JSj [1835-36], 131: "18th"

<sup>86</sup>Wednesday morning<sup>87</sup>, 20th, attended school at the usual hour, and spent the day in reading and lecturing, and made some advances<sup>88</sup> in our studies.

At<sup>89</sup> evening I attended on<sup>90</sup> a matrimonial occasion, with my family, at Mr. John Johnson's, having been invited <sup>91</sup>to join President<sup>92</sup> John F. Boynton, and Miss Susan Lowell in marriage, a large and respectable company, <sup>93</sup>assembled, and were seated by elders O[rson]. Hyde, and W[arren]. Parrish, in the following order: The Presidency and their companions in the first seats; the Twelve Apostles in the second; the Seventy in the third, and the remainder of the congregation seated with their companions.—**After the above arrangements were made** Elder Boynton and lady, with their attendants, came in and were seated in front of the Presidency.

A hymn was sung, after which I addressed a<sup>94</sup> throne of grace. I then arose and read aloud a license (according to the law of the land)<sup>95</sup> granting any minister of the gospel the privilege of solemnizing the rights of matrimony, and after calling for objection, if any there were, against the anticipated alliance between elder Boynton and Miss Lowell; after<sup>96</sup> waiting a sufficient time, <sup>97</sup>I observed that all forever after this must hold their peace. I then invited them to join hands. <sup>98</sup>I pronounced the ceremony, according to the rules and regulations of the Church of the Latter Day Saints in the name of God, and in the name of Jesus Christ I pronounced upon them the blessings of Abraham, Isaac, and Jacob, and such other blessings as the Lord put into my heart; and being much under the influence of a cold, I then gave way, and President Rigdon arose and delivered a very forcible address suited to the occasion, and closed the services of the evening by prayer.

Elders Orson<sup>99</sup> Hyde, Luke [S.] Johnson, and Warren<sup>100</sup> Parrish, then presented the Presidency with three servers of glasses filled with wine to bless, and it fell to my lot to attend to this duty, which I cheerfully discharged. It was then passed round in order; then the cake in the same order; and suffice it to say, our hearts were made <sup>101</sup>glad while partaking of the bounty of earth which was presented, until we had taken our fill; and joy filled every bosom, and the countenances of old and young, seemed to bloom alike<sup>102</sup> with cheerfulness and smiles of youth; and an entire unison of feeling seemed to pervade the congregation, and indeed I doubt whether the pages of history can boast of a more splendid and innocent wedding and feast than this, for it was conducted after the order of heaven, who<sup>103</sup> has a

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86. Source: This day's entry closely follows JSj [1835–36], 132–33 (WP) (*PJS* 2:153–54; *JSP* 1:165–66; *APR*, 116–17). Deleted material supplied in bold type.

87. DHC 2:377: omits “morning”

88. DHC 2:377: “advancement”

89. DHC 2:377: replaces “At” with “In the”

90. DHC 2:377: omits “on”

91. Book B-1, 693: adds “~~to do~~”

92. DHC 2:377: replaces “President” with “Elder”

93. Book B-2, 616: adds ellipses over erasure of about two words

94. DHC 2:377: replaces “a” with “the”

95. JSj [1835–36], 132: omits parenthetical phrase

96. JSj [1835–36], 132: replaces “after” with “and”

97. DHC 2:377: adds “and hearing no objection”

98. Book B-1, 694: adds “and”

99. Book B-1, 694: “O.”

100. Book B-1, 694: “W.”

101. JSj [1835–36], 133: adds “~~cheerful and~~”

102. JSj [1835–36], 133: moves “alike” to follow “young”

103. DHC 2:378: replaces “who” with “which”



time for all things, and this being a time of rejoicing, we heartily embraced it, and conducted ourselves accordingly. Took leave of the company and returned home.

[DN 2 (4 September 1852): 1]

<sup>104</sup>Thursday, 21st. This morning, a minister from Connecticut by the name of John W. Olivea<sup>105</sup> called at my house and inquired of my father, if<sup>106</sup> “the Prophet lives here.”<sup>107</sup> He<sup>108</sup> replied he did not understand him. Mr. Olivea<sup>109</sup> asked the same question again and again, and received the same answer. He finally asked, does Mr. Smith live here? Father replied, [“]O yes sir, I understand you now[”]; Father then stepped into my room and informed me that a gentleman had called to see me; I went into the room where he was, and the first question he asked me, after passing a compliment, was, [“]How many members have you in your church?[”] I replied that we had between fifteen hundred and two thousand in this branch. He then asked, [“]Wherein do you differ from other Christian denominations?[”] I replied, that<sup>110</sup> we believe the Bible, and they do not. However he affirmed that he believed the Bible. I told him then to be baptized. He replied that he did not realize it to be his duty. But when I laid<sup>111</sup> before him the principles of the gospel, viz., faith and repentance, baptism for the remission of sins, and the laying on of hands for the reception of the Holy Ghost, he manifested much surprise<sup>112</sup>. I observed that the hour for school had arrived and I must attend. The man appeared<sup>113</sup> astonished at our doctrine, but by no means hostile.

About 3 o’clock, p.m., I dismissed the school and the Presidency retired to the attic story<sup>114</sup> of the printing office, where we attended to the ordinance of washing our bodies in pure water. We also perfumed our bodies and our heads, in the name of the Lord.

At early candle-light I met with the presidency at the west school room in the Temple<sup>115</sup> to attend to the ordinance of anointing our heads with holy oil; also the councils of Kirtland and Zion, met in the two adjoining rooms, who<sup>116</sup> waited in prayer while we attended to the ordinance.

I took the oil in my left<sup>117</sup> hand, father Smith being seated before me, and the remainder of the presidency encircled him round about. We then stretched our right hands towards heaven and blessed the oil, and consecrated it in the name of Jesus Christ.

We then laid our hands upon<sup>118</sup> our aged father Smith, and invoked the blessings of heaven. I then anointed his head with the consecrated oil, and sealed many blessings upon him. The pres-

104. Source: This day’s entry closely follows JSj [1835–36], 134–39 (WP) (*PJS* 2:154–59; *JSP* 1:166–71; *APR*, 117–20).

105. JSj [1835–36], 134, Book B-1, 694, Book B-2, 617, DHC 2:378: “Olived”

106. JSj [1835–36], 134: adds “Smith”.

107. DHC 2:378: “Does the Prophet live here?”

108. DHC 2:378: replaces “He” with “My father”

109. JSj [1835–36], 134, Book B-1, 694, Book B-2, 617, DHC 2:378: “Olived”

110. Book B-1, 694: omits “that”

111. JSj [1835–36], 134 (darker ink): “{ \when/ } [u.o. “{after}”] \laid/ [u.o. “laying”] him” (WAC)

112. JSj [1835–36], 134 (darker ink): “<he manifested much surprise>” (WAC)

113. JSj [1835–36], 135, Book B-1, 695: replace “appeared” with “seemed”

114. JSj [1835–36], 135: replaces “attic story” with “loft”; Book B-1, 695 (different ink): “~~top~~ <attic story>” (WB)

115. JSj [1835–36], 135: replaces “Temple” with “Chapel”; Book B-1, 695 (different ink): “~~chapel~~ <Temple>” (WB)

116. DHC 2:379: replaces “who” with “and”

117. JSj [1835–36], 135: “~~right~~ <left>”

118. Book B-1, 695: “on”

idency then in turn laid their<sup>119</sup> hands upon his head, beginning at the eldest<sup>120</sup>, until they had all laid their hands upon him, and pronounced such blessings upon his head, as the Lord put into their hearts, all blessing him to be our Patriarch, to anoint our heads, and attend to all duties that pertain to that office.—The Presidency then took the seat in their turn, according to their age, beginning at the eldest<sup>121</sup>, and received their anointing and blessing under the hands of father Smith; and in my turn my<sup>122</sup> father anointed my head, and sealed upon me the blessings of Moses, to lead Israel in the latter days, even as Moses led him in days of old; also the blessings of Abraham, Isaac and Jacob; all of the Presidency laid their hands upon me, and pronounced upon my head many prophecies, and blessings, many of which I shall not notice at this time. But as Paul said, so say I; let us come to visions and revelations.

The heavens were opened upon us, and I beheld the celestial kingdom of God, and the glory thereof, whether in the body or out I cannot tell; I saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire; also the blazing throne of God, whereon was seated the Father and the Son. I saw the beautiful streets of that kingdom which had the appearance of being paved with gold; I saw father<sup>123</sup> Adam, and Abraham,<sup>124</sup> and my father and mother, my brother Alvin that has long since slept, and marveled how it was, that he had obtained<sup>125</sup> an inheritance in that<sup>126</sup> kingdom, seeing that he had departed this life before the Lord had<sup>127</sup> set his hand to gather Israel the second time<sup>128</sup>, and had not been baptized for the remission of sins.

Thus<sup>129</sup> came the voice of the Lord unto<sup>130</sup> me, saying—

All who have died without<sup>131</sup> a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without<sup>132</sup> a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I the Lord will<sup>133</sup> judge all men according to their works, according to the desire<sup>134</sup> of their hearts.

And<sup>135</sup> I also beheld that all children who die before they arrive at the years of accountability,

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119. Book B-1, 695: replaces “their” with “his”

120. DHC 2:379: “oldest”

121. DHC 2:379: “oldest”

122. JSj [1835-36], 136: replaces “The presidency ... my” with “I then took the seat, and”. This modification in MSHjS is based on a passage in JSj [1835-36], 138, that follows the vision below, which reads: “I am mistaken, concerning my receiving the holy anointing first after father Smith, we received <it> in turn according to our age, (that is the presidency).”

123. DHC 2:380: “Fathers”

124. JSj [1835-36], 136, Book B-1, 695, Book B-2, 618: add “and Michael”

125. JSj [1835-36], 136: adds “~~this~~”

126. JSj [1835-36], 136 (darker ink): “<in> th\at/ [“at” w.o. “is”]”

127. JSj [1835-36], 136 (darker ink): “<had>”

128. JSj [1835-36], 136 (darker ink): “\the/ <second time>”

129. JSj [1835-36], 136: adds “~~said~~”

130. JSj [1835-36], 136 (darker ink): “<of the Lord> \un/to”

131. JSj [1835-36], 137: “with[out]”

132. JSj [1835-36], 137: “with<out>”

133. JSj [1835-36], 137: “<will>”

134. JSj [1835-36], 137: “desires”

135. JSj [1835-36], 137: adds “again I also beheld the Terrestrial Kingdom”

are saved in the celestial kingdom of heaven. I saw the Twelve Apostles of the Lamb, who are now upon the earth, who hold the keys of this last ministry in foreign lands, standing together in a circle, much fatigued, with their clothes tattered and feet swollen, with their eyes cast downward, and Jesus standing<sup>136</sup> in their midst, and they did not behold him. The Savior looked upon them and wept.

I also beheld Elder McLellin in the south, standing upon a hill, surrounded by a vast multitude—preaching to them, and a lame man standing before him supported by his crutches, he threw them<sup>137</sup> down at his word and leaped as a hart, by the mighty power of God. Also <sup>138</sup>elder Brigham Young standing in a strange land, in the far south and west, in a desert place, upon a rock in the midst of about a dozen men of color who appeared hostile. He was preaching to them in their own tongue, and the angel of God standing above his head, with a drawn sword in his hand protecting him, but he did not see it; and I finally saw the Twelve in the celestial kingdom of God. I also beheld the redemption of Zion, and many things which the tongue of man cannot describe in full.

Many of my brethren who received the ordinance with me saw glorious visions also. Angels ministered unto them as well as <sup>139</sup>myself, and the power of the Highest rested upon us; the house was filled with the glory of God, and we shouted Hosanna to God and the Lamb. My scribe also received his anointing with us<sup>140</sup>, and saw in a vision the armies of heaven protecting the saints in their return to Zion; and many things which I saw.

The Bishop of Kirtland with his counselors, and the Bishop of Zion with his counselors, were present with us, and received their anointed<sup>141</sup> under the hands of father Smith and <sup>142</sup>confirmed by the presidency, and the glories of heaven were unfolded to them also.

We then invited the <sup>143</sup>councilors of Kirtland and Zion into our room, and President Hyrum Smith anointed the head of the President of the councilors in Kirtland, and President David Whitmer the head of the President of the councilors of Zion. The President of each quorum then anointed the heads of his colleagues, each in his turn,—beginning at the eldest.

The visions of heaven were opened to them also; some of them saw the face of the Savior, and others were ministered unto by holy angels, and the spirit of prophecy and revelation was poured out in mighty power, and loud hosannas, and glory to God in the highest, saluted the heavens, for we<sup>144</sup> all communed with the heavenly host, and I saw in my vision, all of the Presidency in the celestial kingdom of God, and many others that<sup>145</sup> were present. Our meeting was opened by singing, and prayer<sup>146</sup> offered up by the head of each <sup>147</sup>quorum; and closed by singing, and invoking the <sup>148</sup>benediction of heaven with uplifted hands, and<sup>149</sup> retired between one and two o'clock in the morning.

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136. JSj [1835–36], 137 (darker ink): “<standing>”

137. Book B-2, 618: “<them>” (prob. TB)

138. DHC 2:381: adds “I saw”

139. DHC 2:381: adds “to”

140. JSj [1835–36], 138: “<with us>”

141. JSj [1835–36], 138, Book B-1, 696: “anointing”; DHC 2:381: “anointings”

142. DHC 2:382: adds “this was”

143. DHC 2:382: adds “High”

144. Book B-2, 619: “<we>” (prob. TB)

145. JSj [1835–36], 139, Book B-1, 697: replace “that” with “who”

146. DHC 2:382: adds “was”

147. Book B-1, 697: adds “church”

148. Book B-1, 697: adds “blessing”

149. DHC 2:382: omits “and”

<sup>150</sup>Friday Morning<sup>151</sup> 22nd, attended at the school room at the usual hour, but instead of pursuing our studies we spent the time in rehearsing to each other the glorious scenes that transpired<sup>152</sup> on the preceding evening, while attending to the ordinance of holy anointing.

At<sup>153</sup> evening we met at the same place, with the council of the Twelve, and the Presidency of the Seventy who were to receive this ordinance<sup>154</sup>. The High Councils of Kirtland and Zion were present also.

After calling to order and organizing, the Presidency proceeded to consecrate the oil.

We then laid our hands upon elder Thomas B. Marsh, who is President of the Twelve, and ordained him to the authority of anointing his brethren. I then poured the consecrated oil upon his head in the name of Jesus Christ; and sealed such blessings upon him as the Lord put into my heart, the rest of the Presidency then laid their hands upon him and blessed him each in their<sup>155</sup> turn beginning at the eldest<sup>156</sup>. He then anointed and blessed<sup>157</sup> his brethren from the eldest<sup>158</sup> to the youngest, I also laid my hands upon them, and pronounced many great and glorious things<sup>159</sup> upon their heads; the heavens were opened and angels ministered unto us.

The Twelve then proceeded to anoint and bless the Presidency of the Seventy, and seal upon their heads power and authority to anoint their brethren.

The heavens were opened upon<sup>160</sup> elder Sylvester Smith, and he leaping up exclaimed, “The horsemen of Israel and the chariots thereof.”

<sup>161</sup>Brother Don C. Smith, was also anointed and blessed to preside over the high priesthood<sup>162</sup>.

President Rigdon arose to conclude the services of the evening by invoking the benediction<sup>163</sup> of heaven upon the Lord’s anointed, which he did<sup>164</sup> in an eloquent manner; the congregation shouted a long<sup>165</sup> Hosanna; the gift of tongues fell upon us in mighty power, angels mingled<sup>166</sup> their voices with ours, while their presence was in our midst, and unceasing praises swelled our bosoms for the space of half an hour.

I then observed to the brethren, that it was time to retire; we accordingly closed our interview and returned home at about 2 o’clock in the morning, and the spirit and visions of God attended me through the night.

[See note H. addenda, page 3.]<sup>167</sup>

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150. Source: This day’s entry (except Gov. Dunklin’s letter) closely follows JSj [1835–36], 140–41 (WP, JH, SS) (*PJS* 2:159–60; *JSP* 1:171–72; *APR*, 120–21).

151. DHC 2:382: omits “Morning”

152. DHC 2:382: replaces “transpired” with “occurred”

153. DHC 2:382: replaces “At” with “In the”

154. DHC 2:382: adds “[of anointing and blessing]”

155. DHC 2:383: replaces “their” with “his”

156. Book B-1, 697, DHC 2:383: “oldest”

157. JSj [1835–36], 140 (darker ink): “<and blessed>”

158. Book B-1, 697, DHC 2:383: “oldest”

159. JSj [1835–36], 140: omits “things”

160. DHC 2:383: “unto”

161. JSj [1835–36], 140: adds “~~President Rigdon arose~~”

162. DHC 2:383: “High Priests’ quorum”

163. DHC 2:383: replaces “benediction” with “blessing”

164. JSj [1835–36], 141: “<which he did>”

165. JSj [1835–36], 141: replaces “long” with “loud”

166. JSj [1835–36], 141: adds “~~themselves~~”

167. For some reason, *DN* printed the bracketed reference, but failed to include Note H itself. Book B-1, 697

<sup>168</sup>To the petitions which we sent up to Missouri, Governor Dunklin replied as follows:

CITY OF JEFFERSON, Jan. 22nd, 1836.

To Messrs. W. W. Phelps and Others,

GENTLEMEN:—Your numerous petitions, post-marked “Kirtland,” came safe to hand. It is unnecessary for me to repeat to you my feelings on the subject of your grievances. What they were you have been already apprized, and, they have undergone no change. Your case was presented by me to the last General Assembly of the<sup>169</sup> state. They did not legislate upon the subject. I am, however, persuaded, that it was<sup>170</sup> for want of a constitutional power to pass any law that could afford you a proper remedy, prevented their acting upon the subject. Your feelings are very natural, when such causes exist to produce them; but you misconceive your case, and, consequently, do not advert to the proper remedy. You cannot make a case of invasion or insurrection of the outrages committed upon<sup>171</sup> your persons or property in Jackson County. And, unless one of those could be made out, it would be idle to address the President of the United States. If such a case had been made out, as Executive of this state, I should have immediately ordered out a military force to repel or suppress it. The mob in New York, to which you cite me, is not in point. The military force was there<sup>172</sup> resorted to, for the purpose of quieting<sup>173</sup> the mob. You wish this kind of a<sup>174</sup> force used to restore justice. However palpable and grievous the outrages have been upon you, your only remedy for injuries done must be in and through the courts of justice. On a former occasion I informed you I was then in correspondence with the General Government, for a depot of arms, on the Missouri river, near our western boundary line. For reasons unknown to me, the Secretary of War has taken no<sup>175</sup> steps during the last year towards the fulfillment of the subject<sup>176</sup>. I have renewed the subject through our delegation in Congress, this winter. When this object shall be attained, it may furnish you a place of resort, for protection, in case of emergency, should you think proper to risk yourselves on your lands, in Jackson County, again.

Respectfully,

[Signed]<sup>177</sup> DAN[IE]L. DUNKLIN.

(darker ink): adds at bottom of page “\Note H. Addenda page 3/” (WR). Note H was probably added by WB on 18 June 1845 (see MSHi Chronology), but was not incorporated in Book B-2, 620 (lighter ink), which adds at *coln*: “\See Addenda page 800/” (LH). Apparently, Note H was intentionally skipped by WB when he copied this section of B-2 between 21 June-7 July 1845 (see MSHi Chronology), and TB made a note on 19 July 1845 for p. 620—“note wanted” (see vol. 7, IV.5). Instead, Daniel Dunklin’s letter was copied by WB on a single sheet labeled “Note A” and placed between pages 456 and 457 in Book A-2, which caused BHR to reproduce the letter twice (cf. DHC 2:178n, 383-84). Later, this plan was aborted and the letter was added to Book B-2, Addenda, 800, by LH. The text given below is from DHC 2:383-84 checked against the MS Letter in WWPc, Book B-1, Note H, and Book B-2, Addenda, 800, as well as the sheet labeled “Note A”.

168. *Source*: Following introduction and letter are from MS copy in WWPc, fd 8.

169. Book B-2, Addenda, 800: “this”

170. Book B-2, Addenda, 800: “<was>” (LH)

171. Book A-2, “Note A”: “on”

172. Book A-2, “Note A”: replaces “there” with “then”

173. MS Letter, 2, Book B-1, Addenda, 3, Note H, Book A-2, “Note A,” Book B-2, Addenda, 800: “quelling”

174. Book B-1, Addenda, 3, Note H, Book A-2, “Note A,” Book B-2, Addenda, 800: omit “a”

175. Book B-1, Addenda, 3, Note H: “<no>” (US)

176. Book B-1, Addenda, 3, Note H: replaces “subject” with “object”; Book A-2, “Note A,” Book B-2, Addenda, 800: “that object”

177. MS Letter, 3, Book B-1, Addenda, 3, Note H, Book A-2, “Note A,” Book B-2, Addenda, 800: omit “[Signed]”

<sup>178</sup>Saturday, 23rd, attended at the school room as usual; and we came together filled with the spirit, as on the past evening, and did not feel like studying but commenced conversing upon heavenly things, and the day<sup>179</sup> we spent agreeably and profitably. Elder<sup>180</sup> Alva Beeman had been tempted to doubt the things which we received on Saturday evening<sup>181</sup> and he made an humble confession, and asked forgiveness of the school, which was joyfully given<sup>182</sup>; and he<sup>183</sup> said he would try to resist Satan in <sup>184</sup>future.

<sup>185</sup>Sunday, 24th, met the several quorums in the room <sup>186</sup>under the printing office, and after organizing and opening by prayer, called upon the High Council of Kirtland to proceed and confess their sins, as they might be directed by the Spirit, and they occupied the first part of the day, and confessed and exhorted as the Spirit led.

P.M.<sup>187</sup> attended meeting<sup>188</sup> again and saw the bread and wine administered to the quorums and brethren who were present.

In the evening met the Presidency in the room<sup>189</sup> over the printing room, and counseled on the subject of endowment and the preparation for the solemn assembly, which is to be called when the house of the Lord is finished.

<sup>190</sup>Monday, 25th, received a line from my scribe informing me of his ill health as follows:

Brother Joseph, my great desire <sup>191</sup>to be in your company and in the assembly of the saints where God opens the heavens, and exhibits the treasures of eternity, <sup>192</sup>is the only thing that has stimulated me, for a number of days past, to leave my house; for be assured, dear brother my bodily affliction is severe. I have a violent cough more especially at night<sup>193</sup> which deprives me of my appetite, and my strength fails, and writing has a particular tendency to injure my lungs, while I am under the influence of such a cough, I therefore with reluctance send your journal to you until my health improves.

Yours in haste<sup>194</sup>,

WARREN PARRISH.

P.S. brother Joseph, pray for me and ask the prayers of the class on my account also.

**W.P.**<sup>195</sup>

178. Source: Closely follows JSj [1835-36], 141 (SS) (*PJS* 2:161; *JSP* 1:172; *APR*, 121-22).

179. DHC 2:384: moves "the day" to follow "we spent"

180. JSj [1835-36], 141: "& other <Elder>"

181. DHC 2:384: replaces "on Saturday evening" with "the evenings before"

182. DHC 2:384: replaces "given" with "accorded him"

183. JSj [1835-36], 141: "& the ~~old man~~"

184. DHC 2:384: adds "the"

185. Source: This day's entry closely follows JSj [1835-36], 141 (SS) (*PJS* 2:161; *JSP* 1:172; *APR*, 122).

186. Book B-2, 620: adds ellipses over erasure of about three words

187. DHC 2:385: replaces "P.M." with "In the afternoon"

188. JSj [1835-36], 141, Book B-1, 698, Book B-2, 620: omit "meeting"

189. DHC 2:385: replaces "room" with "chamber"

190. Source: This day's entry closely follows JSj [1835-36], 142 (SS) (*PJS* 2:161-62; *JSP* 1:173; *APR*, 122-23).

191. DHC 2:385: adds "is"

192. DHC 2:385: begins new sentence and adds "It"

193. JSj [1835-36], 142: replaces "at night" with "nights"; Book B-1, 698: "<at> nights" (WB)

194. Book B-1, 698, Book B-2, 620: "in heart"

195. DHC 2:385: adds "W.P." *DN* joins this sentence with the paragraph below, creating the incorrect impression that the statement below was part of the above letter.



Appointed elder Sylvester Smith acting scribe for the time being, or till elder Parrish shall recover his health. Spent the day at home receiving visitors.

<sup>196</sup>Tuesday, 26th, Mr. Seixas arrived from Hudson to teach the Hebrew language, and I attended upon the organizing of the class, for the purpose of receiving <sup>197</sup>lecture<sup>198</sup> upon Hebrew grammar. His hours of instruction are from ten to eleven a.m. and from two to three p.m. His instruction<sup>199</sup> pleased me much. I think he will be a help to the class in learning Hebrew.

<sup>200</sup>Wednesday, 27th, attended school as usual, and <sup>201</sup>other matters also<sup>202</sup> which came<sup>203</sup> before me **to attend to**.

<sup>204</sup>Thursday, 28th, attended school at the usual hours<sup>205</sup>.

In the evening met the quorum<sup>206</sup> of High Priests in the west room of the upper loft of the Lord's house, and in company with my council of <sup>207</sup>Presidency<sup>208</sup> consecrated and anointed the counselors of the President<sup>209</sup> of the High Priesthood<sup>210</sup>, and having instructed them and set the quorum in order, I left them to perform the holy anointing and went to the quorum of elders at the other end of the room. I assisted in anointing the counselors of the President of the elders, and gave them<sup>211</sup> the instruction necessary of<sup>212</sup> the occasion, and left the President and his council<sup>213</sup> to anoint the elders while I should go to the adjoining room and attend to organizing and instructing of<sup>214</sup> the quorum of the Seventy.

I found the Twelve Apostles assembled with this quorum, and I proceeded with the quorum, of the Presidency to instruct them, and also the seven Presidents of the Seventy elders to call upon God with uplifted hands to seal the blessings which had been promised to them by the holy anointing. As I organized this quorum with the Presidency in this room, President Sylvester Smith saw a pillar of fire rest down and abide upon the heads of the quorum, as we stood in the midst of the Twelve.

When the Twelve and the seven <sup>215</sup>were through with their sealing prayer, I called upon President S[idney]. Rigdon to seal them with uplifted hands[;] and when he had done this, and cried Hosanna that all the congregation should join him, and shout Hosanna to God and the Lamb, and

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196. Source: Closely follows JSj [1835-36], 142 (SS) (*PJS* 2:162; *JSP* 1:173; *APR*, 123).

197. JSj [1835-36], 142, Book B-2, 621: add "his"

198. DHC 2:385: "lectures"

199. Book B-1, 698: "introduction"

200. Source: Closely follows JSj [1835-36], 142 (SS) (*PJS* 2:162; *JSP* 1:173; *APR*, 123). Deleted material supplied in bold type.

201. DHC 2:386: adds "attended to"

202. DHC 2:386: moves "also" to follow "and"

203. Book B-1, 698: "come"

204. Source: This day's entry closely follows JSj [1835-36], 143-44 (SS) (*PJS* 2:163-64; *JSP* 1:174-75; *APR*, 123-24).

205. DHC 2:386: "hour"

206. JSj [1835-36], 143: "quorums"

207. Book B-1, 699, Book B-2, 621: add "the"

208. DHC 2:386: replaces "council of Presidency" with "counselors"

209. DHC 2:386: "presidents"

210. DHC 2:386: replaces "High Priesthood" with "High Priests' quorum"

211. DHC 2:386: omits "them"

212. Book B-1, 699, Book B-2, 621, DHC 2:386: replace "of" with "for"

213. DHC 2:386: replaces "council" with "counselors"

214. DHC 2:386: omits "of"

215. DHC 2:386: adds "presidents"



glory to God in the highest, it was done so, and elder Roger Orton saw a mighty<sup>216</sup> angel riding upon a horse of fire with a flaming sword in his hand, followed by five others, encircle the house and protect the saints even the Lord's anointed from the power of Satan, and a host of evil spirits, which were striving to disturb the saints.

President Wm. Smith, one of the Twelve, saw the heavens opened and the Lord's host protecting the Lord's anointed.

President Zebedee Coltrin, one of the seven<sup>217</sup>, saw the Savior extended before him, as upon the cross, and a little after, crowned with glory upon his head, above the brightness of the sun.

After these things were over, and a glorious vision, which I saw, had passed, I instructed the seven Presidents to proceed and anoint the seventy, and returned to the room of the high priests and elders, and attended to the sealing of what they had done, with uplifted hands.

The Lord had<sup>218</sup> assisted my brother [Don] Carlos, the President of the high priests, to go forward with the anointing of the high priests, so that he had performed it to the acceptance of the Lord, notwithstanding he was very young and inexperienced in such duties; and I felt to praise God with a loud Hosanna for his goodness to me and my Father's family, and to all the children of men. Praise the Lord all ye his saints, praise his holy name.

After these quorums were dismissed I retired to my home filled with the Spirit, and my soul cried Hosanna to God and the Lamb through the silent watches of the night, and while my eyes were closed in sleep, the visions of the Lord were sweet unto me; and his glory was round about me, praise the Lord.

<sup>219</sup>Friday, 29th, attended school and read Hebrew. <sup>220</sup>Received a line from the Presidency of the elders' quorum, <sup>221</sup>they wishing to know whom they should receive<sup>222</sup>.

Kirtland, Jan[uar]y 29[th] A.D. 1836.

To the Presidents of the Church of Latter Day Saints,

**Beloved Bret[hren], feeling ourselves amenable to you for our proceedings as the Presidency of the First Quorum of Elders in Kirtland, and believing that we are to be governed by you, we desire to know if we are to receive all those who are recommended to us by Elders for ordination, or shall we receive none only those who have written recommendations from you. Please answer our request.**

Alvah Be[a]man, Pres[ident]

E. M. Green, Cl[er]k

Reuben Hedlock }  
John Morton } Counsel

Which<sup>223</sup> I answered verbally **and attended to various duties**<sup>224</sup>.

216. JSj [1835-36], 143: "~~flaming~~ <mighty>"

217. DHC 2:387: adds "presidents of the Seventy"

218. DHC 2:387: omits "had"

219. Source: This day's entry based on JSj [1835-36], 145-48 (SS) (*PJS* 2:164-67; *JSP* 1:175-78; *APR*, 124-27). Deleted material supplied here in bold type.

220. DHC 2:387: adds "I"

221. Remainder of sentence omitted in JSj [1835-36], 145, which was added in MSHiJS to summarize the bolded material below.

222. DHC 2:387: adds "into their quorum"

223. DHC 2:387: omits "which"

224. Book B-1, 700: adds "~~and atten<d>ed to various duties~~"

P.M.<sup>225</sup> I called in all my Father's family and made a feast, and related my feelings towards them<sup>226</sup>, my father pronounced Patriarchal blessings on the heads of Henry Gannett, Charles H. Smith, Marietta Carter, Angeline Carter, Johanna Carter, and Nancy Carter.<sup>227</sup> This was a good time to me, and all<sup>228</sup> the family rejoiced together. We continued the meeting till about 8 o'clock in the evening<sup>229</sup> and related the goodness of God to us in opening our eyes to see the visions of heaven, and in sending his holy angels to minister unto us the word of life. We sang the praise of God in animated strains, and the power of love and union<sup>230</sup> was felt and enjoyed.

<sup>231</sup>Saturday, 30th, attended school as usual, and waited upon several visitors, and showed them the record of Abraham. Mr. Seixas, our Hebrew teacher, examined them<sup>232</sup> with deep interest, and pronounced them<sup>233</sup> to be original beyond all doubt. He is a man of excellent understanding, and has a knowledge of many languages, which were spoken by the ancients, and he is an honorable man so far as I can judge yet.

<sup>234</sup>At a Conference of the Presidency of the church, it was resolved that no one be ordained to an office in the church in Kirtland, without the voice of the several quorums, when assembled for church business. **Carried unanimously.**

Resolved that Alva Beeman<sup>235</sup> President of the elders, be directed to give to the Presidents of the church a list of the names of the several elders, comprising his quorum, and all other elders in Kirtland, not belonging to any quorum now established. **Carried unanimously.**

Resolved that Harvey Whitlock be restored to the church in full fellowship, on his being rebaptized, and after, be ordained to the High Priesthood. **Carried unanimously.**

OLIVER<sup>236</sup> COWDERY, Clerk **of conference.**

<sup>237</sup>In the evening went to the upper rooms of the Lord's house, and set the different quorums in order. Instructed the Presidents of the Seventy concerning the order of their anointing, and requested them to proceed and anoint the seventy. Having set all the quorums in order, I returned to my house being weary with continual anxiety and labor in putting all the authorities in order<sup>238</sup>, and in striving to purify them for the solemn assembly, according to the commandment of the Lord.

<sup>239</sup>Sunday, 31st, attended divine service in the school house; organized<sup>240</sup> the several quorums of the authorities of the church; appointed door keepers to keep order about the door because of the

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225. DHC 2:387: replaces "P.M." with "Afternoon"

226. JSj [1835-36], 145: "<& attended ... them>"

227. JSj [1835-36], 145-48, includes the texts of these blessings.

228. Book B-2, 622: "<all>" (prob. TB)

229. Book B-2, 622: "<in the evening>" (TB)

230. DHC 2:388: "union and love"

231. *Source*: JSj [1835-36], 148 (SS) (*PJS* 2:167; *JSP* 1:178; *APR*, 127).

232. DHC 2:388: replaces "them" with "it"

233. DHC 2:388: replaces "them" with "it"

234. *Source*: KHCM, 137 (WAC) (*KCMB* [2002], 161). Deleted portions supplied here in bold type.

235. Book B-1, 700, Book B-2, 622: "Beman"

236. Book B-1, 700: "O."

237. *Source*: Continues JSj [1835-36], 148-49 (SS) (*PJS* 2:167; *JSP* 1:178; *APR*, 127).

238. JSj [1835-36], 149: omits "order"

239. *Source*: This day's entry closely follows JSj [1835-36], 149 (SS) (*PJS* 2:168; *JSP* 1:178-79; *APR*, 127-28).

240. DHC 2:389: replaces "organized" with "arranged"

crowd, and to prevent the house from being excessively crowded. The High Council of Zion occupied the first part of the day in speaking as they were led, and relating experiences, trials &c.

P.M.<sup>241</sup> house came to order as usual, and President Sidney Rigdon delivered a short discourse, and we attended to the breaking of bread.

In the evening my Father attended to the blessing of three brethren, at President O[liver]. Cowdery's. Spent the evening at home.

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241. DHC 2:389: replaces "P.M." with "Afternoon"

## MINISTRY AND STUDIES IN KIRTLAND

### January-March 1836

[DN 2 (4 September 1852): 1 (cont.)]

<sup>1</sup>Monday, February 1st, 1836. Attended school as usual, and in company with the other <sup>2</sup>committee organized another class of thirty, to receive Mr. Seixas' Lectures on the Hebrew.

In the evening attended to the organizing of the quorums of high priests, elders, seventy, and bishops in the upper rooms of the house of the Lord, and after blessing each quorum in the name of the Lord, I returned home, <sup>3</sup>had another interview with Mr. Seixas our Hebrew teacher, and related to him some of the dealings of God to <sup>4</sup>me, and gave him some of the evidence of the <sup>5</sup>work of the latter days; he listened cordially<sup>6</sup> and did not oppose.

<sup>7</sup>Tuesday, 2nd, attended school as usual, and <sup>8</sup>various <sup>9</sup>duties.

Went to the school house in the evening and heard an animated discourse delivered by President Rigdon, he touched <sup>10</sup>the outlines of our faith, showed the scattering and gathering of Israel from the scriptures, and the stick of Joseph in the hands of Ephraim **and the law of Ephraim**, aside from that<sup>11</sup> of Moses. It was an interesting meeting, the Spirit bore record that the Lord was well pleased.

<sup>12</sup>Wednesday, 3rd, a.m.<sup>13</sup> attended our Hebrew lecture.

P.M.<sup>14</sup> studied with Oliver Cowdery and Sylvester Smith. Received many visitors and showed

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1. *Source*: This day's entry closely follows JSj [1835-36], 149 (SS) (*PJS* 2:168; *JSP* 1:179; *APR*, 128).

2. DHC 2:390: adds "members of the"

3. DHC 2:390: adds "I" and begins new sentence.

4. DHC 2:390: replaces "to" with "with"

5. DHC 2:390: adds "truth of the"

6. JSj [1835-36], 149: "candidly"

7. *Source*: This day's entry closely follows JSj [1835-36], 150 (SS) (*PJS* 2:168; *JSP* 1:179; *APR*, 128). Deleted material added here in bold type.

8. DHC 2:390: adds "to"

9. DHC 2:390: adds "other"

10. DHC 2:390: adds "on"

11. DHC 2:390: replaces "aside from that" with "as also from the scriptures"

12. *Source*: This day's entry closely follows JSj [1835-36], 150 (SS) (*PJS* 2:169; *JSP* 1:180; *APR*, 128).

13. DHC 2:390: replaces "a.m." with "Morning"

14. DHC 2:390: replaces "p.m." with "Afternoon"

them the Records of Abraham. My Father blessed three with a patriarchal blessing. President Alva Beman<sup>15</sup> handed in seventy of his quorum, designed for another seventy if God will.

<sup>16</sup>Thursday, 4th, attended school and assisted in forming a class of twenty-two members<sup>17</sup> to read at 3 o'clock, p.m. The other twenty-three reads<sup>18</sup> at eleven o'clock. The first class recites at a quarter before 10 a.m., and the second a quarter before 2 p.m. We have a great want of books but are determined to do the best we can. May the Lord help us to obtain this language that we may read the scriptures in a<sup>19</sup> language in which they were given.

<sup>20</sup>Friday, 5th, attended school and assisted the committee to make arrangements to supply the third and fourth classes with books; concluded to divide a Bible into several parts, for the benefit of said classes; continued my studies in the Hebrew; received several visitors and attended various duties.

<sup>21</sup>Saturday, 6th, called the anointed together to receive the seal of all their blessings. The high priests and elders in the council room as usual. The seventy with the Twelve in the second room; and the bishops in the third. I labored with each of these quorums for some time to bring them<sup>22</sup> to the order which God had shown to me which is as follows: The first part to be spent in solemn prayer before God without any talking or confusion; and the conclusion with a sealing prayer by President Rigdon, when all the quorums were<sup>23</sup> to shout with one accord a solemn Hosanna to God and the Lamb with an amen, amen, and amen; and then all take seats and lift up their hearts in silent prayer to God; and if any obtain a prophecy or vision to rise and speak that all may be edified and<sup>24</sup> rejoice together.

I had considerable trouble to get all the quorums united in this order. I went from room to room repeatedly and charged each separately assuring them that it was according to the mind of God, yet notwithstanding all my labor, while I was in the east room with the bishops' quorum, I felt by the Spirit that something was wrong in the quorum of elders in the west room, and I immediately requested President<sup>25</sup> O[liver]. Cowdery and Hyrum Smith, to go in and see what was the matter. The quorum of elders had not observed the order which I had given them, and were reminded of it by President [Don] Carlos Smith, and mildly requested to preserve<sup>26</sup> order, and continue in prayer; some of them replied that they had a teacher of their own, and did not wish to be troubled by others; this caused the Spirit of the Lord to withdraw; this interrupted the meeting and this quorum lost their blessing in a great measure.

The other quorums were more careful, and the quorum of the seventy enjoys<sup>27</sup> a great flow of the Holy<sup>28</sup> Spirit; many arose and spoke testifying that they were filled with the Holy Ghost<sup>29</sup> which

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15. Book B-1, 701, Book B-2, 623: "Beman"

16. *Source*: Closely follows JSj [1835-36], 150 (SS) (*PJS* 2:169; *JSP* 1:180; *APR*, 128).

17. JSj [1835-36], 150: omits "members"

18. DHC 2:391: "read"

19. Book B-1, 701, Book B-2, 623, DHC 2:391: replace "a" with "the"

20. *Source*: Closely follows JSj [1835-36], 151a (SS) (*PJS* 2:169; *JSP* 1:180; *APR*, 129).

21. *Source*: This day's entry closely follows JSj [1835-36], 151a-51b (SS) (*PJS* 2:169-70; *JSP* 1:180-82; *APR*, 129-30).

22. JSj [1835-36], 151: omits "them"

23. JSj [1835-36], 151, Book B-1, 702: replace "were" with "are"

24. Book B-1, 702: "{\and/}"

25. Book B-1, 702, DHC 2:392: "Presidents"

26. JSj [1835-36], 151: replaces "preserve" with "observe"

27. JSj [1835-36], 151b, DHC 2:392: "enjoyed"

28. Book B-1, 702: "<Holy>" (WR)

29. JSj [1835-36], 151b, Book B-1, 702: "Holy Spirit"

was like fire in their bones, so that they could not hold their peace but were constrained to cry Hosanna to God and the Lamb, and glory in the highest.

President William Smith, one of the Twelve, saw a vision of the Twelve, and seven in council together, in old England, and prophesied that a great work would be done by them in the old countries, and God was already beginning to work in the hearts of the people.

President Zebedee Coltrin, one of the seven, saw a vision of the Lord's host; and others were filled with the Spirit, and spake with tongues and prophesied: this was a time of rejoicing long to be remembered; praise the Lord.

[DN 2 (18 September 1852): 1]

<sup>30</sup>Sunday, 7th, attended meeting at the usual hour; the quorums were seated according to their official standing in the church. The bishop of Zion and his counselors occupied the forenoon<sup>31</sup> in confession and exhortation.—The bishop of Kirtland and his counselors occupied the stand in the afternoon<sup>32</sup>. The discourses of these two quorums were very interesting. A number of letters of commendation were presented and read; a vote <sup>33</sup>called, and all <sup>34</sup>received into the church in Kirtland.—Bread was broken and blessed; and while it was passing, President Rigdon commenced speaking from Acts 2d, and continued about 15 minutes. His reasoning was<sup>35</sup> good<sup>36</sup>. The wine was then blessed and passed, after which meeting dismissed.

At<sup>37</sup> evening, met with the Presidency in the loft of the printing office, in company with the presidency of the Seventy, to choose other Seventy also. Blessed one of the Zion brethren. Dismissed and retired.

<sup>38</sup>Monday, 8th, attended school at the usual hour; **nothing worthy of note transpired**. In the afternoon<sup>39</sup>, lectured in the upper room of the printing office, with some of the brethren. At evening visited Mr. Seixas, in company with Presidents Rigdon and Cowdery. He conversed freely; is an interesting man.—<sup>40</sup>Elder Parrish, my scribe, received my journal again. His health is so much improved, that he thinks he will be able, with the blessing of God, to perform his duty.

<sup>41</sup>Tuesday, 9th, spent the day in studying the Hebrew language. Fine weather, and sleighing. Evening at home.

<sup>42</sup>Wednesday, 10th, at 10 o'clock met at the school room to read Hebrew.

Afternoon<sup>43</sup>, read in the upper room of the printing office.

30. Source: This day's entry closely follows JSj [1835-36], 151b-52 (WP) (*PJS* 2:171; *JSP* 1:182; *APR*, 130).

31. Book B-1, 702 (different ink): "~~stand~~ A.M. <forenoon>" (WB)

32. Book B-1, 702 (different ink): "P.M. <afternoon>" (WB)

33. DHC 2:393: adds "was"

34. DHC 2:393: adds "were"

35. Book B-1, 703: "were"

36. JSj [1835-36], 152: replaces "good" with "cogent"; Book B-1, 703 (different ink): "~~eogent~~ <good>" (WB)

37. DHC 2:393: replaces "At" with "In the"

38. Source: Closely follows JSj [1835-36], 152 (WP) (*PJS* 2:171-72; *JSP* 1:182-83; *APR*, 130-31). Deleted material added here in bold type.

39. Book B-1, 703: replaces "afternoon" with "P.M."

40. JSj [1835-36], 152: adds "This day"

41. Source: Closely follows JSj [1835-36], 152 (WP) (*PJS* 2:172; *JSP* 1:183; *APR*, 131).

42. Source: This day's entry closely follows JSj [1835-36], 152-53 (WP) (*PJS* 2:172; *JSP* 1:183; *APR*, 131). Deleted material supplied here in bold type.

43. JSj [1835-36], 152: "In the afternoon"; Book B-1, 703: replaces "Afternoon" with "P.M."

At 4 o'clock, called at the school room in the Temple<sup>44</sup> to make some arrangements concerning the classes. On my return, I was informed that brother Hyrum Smith had cut himself. I immediately repaired to his house and found him badly wounded in his left<sup>45</sup> arm, he had fallen on his axe, which caused a wound about four or five inches in length. Doctor Williams **was sent for immediately**<sup>46</sup> **who when he came in** sewed it up and dressed it; and I feel to thank God that it is no worse; and I ask my heavenly Father in the name of Jesus Christ to heal my brother Hyrum<sup>47</sup> **of his wound**, and bless my father's family, one and all, with peace and plenty, and **ultimately** eternal life.

<sup>48</sup>Thursday, 11th, attended school and read Hebrew with the morning class.

Spent the afternoon in reading, and <sup>49</sup>exhibiting the Egyptian records to those who called to see me; and heaven's blessings<sup>50</sup> have attended me.

<sup>51</sup>Friday, 12th, spent the day in reading Hebrew, and attending to the duties of my family, and the duties of the church; **nothing very special transpired.**

I met in company with the several quorums, in the school room in the Temple<sup>52</sup>, at evening, to take into consideration the subject of ordination<sup>53</sup>. **Opened by singing and prayer. I then arose and** made some remarks upon the subject<sup>54</sup> of our meeting, which were as follows: That<sup>55</sup> many are desiring to be ordained to the ministry, who are not called; consequently the Lord is displeased. Secondly, many already have been ordained, who ought not to hold official stations in the church, because they dishonor themselves and the church, and bring persecution swiftly upon us, in consequence of their zeal without knowledge. I requested the quorums to take some measures to regulate the same. I proposed some resolutions, and remarked to the brethren, that the subject was now before them, and open for discussion.

The subject was discussed by Presidents S[idney]. Rigdon and O[liver]. Cowdery, and elder Martin Harris, and others, and resolutions were drafted by my scribe, who served as clerk on the occasion; read and rejected. It was then proposed that I should indite resolutions; which I did as follows:

<sup>56</sup>1st. Resolved, That no one be ordained to any office in the church in this stake of Zion, at Kirtland, without the unanimous voice of the several<sup>57</sup> bodies that constitute this quorum, who are appointed to do church business in the name of said church, viz. The Presidency of the church and counsel [council]<sup>58</sup>; the twelve Apostles of the Lamb; the twelve High Councilors of Kirtland; the twelve High Councilors of Zion; the Bishop of Kirtland and his counselors; the Bishop of Zion and

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44. JSj [1835-36], 152: replaces "Temple" with "Chapel"; Book B-1, 703 (different ink): "~~chapel~~ <Temple>" (WB)

45. JSj [1835-36], 153: "<left>"

46. JSj [1835-36], 153: adds "**and**"

47. JSj [1835-36], 153: adds "**Smith**"

48. *Source*: This day's entry closely follows JSj [1835-36], 153 (WP) (*PJS* 2:173; *JSP* 1:184; *APR*, 131-32).

49. DHC 2:394: adds "in"

50. Book B-2, 625: "blessing"

51. *Source*: This day's entry closely follows JSj [1835-36], 154-56 (WP) (*PJS* 2:173-75; *JSP* 1:184; *APR*, 132-33). Cf. KHCM, 137-38 (WAC) (*KCMB* [2002], 161-62). Deleted material added here in bold type.

52. JSj [1835-36], 154: replaces "Temple" with "Chapel"; Book B-1, 703 (different ink): "~~chapel~~ <Temple>" (WB)

53. JSj [1835-36], 154, Book B-1, 703, Book B-2, 625: "ordinations"

54. JSj [1835-36], 154: "object"

55. DHC 2:394: omits "That"

56. *Source*: Wording suggests resolutions were copied from JSj [1835-36], 155-56, rather than KHCM, 137-38.

57. JSj [1835-36], 155: adds "**quorums**"

58. DHC 2:394: omits "and counsel"



his counselors; and<sup>59</sup> the seven Presidents of<sup>60</sup> Seventies, until otherwise ordered by<sup>61</sup> said quorums.

2d. And further resolved, That no one be ordained in the branches of said church abroad, unless they are recommended by the<sup>62</sup> voice of the respective branches of the church to which they belong, to a general conference appointed by the heads of the church, and from that conference receive their ordination.<sup>63</sup> The foregoing resolutions were concurred in by the Presidents of the Seventies.

<sup>64</sup>Saturday, 13th, spent the day in reading Hebrew.

At noon I prepared a horse and sleigh for Professor Seixas to go to Hudson and see his family.

<sup>65</sup>At 1 o'clock, p.m., the council of the Twelve Apostles met in the house of the Lord; and after prayer and consultation upon the nature and expediency of the preceding resolutions, offered in council on the 12th instant,<sup>66</sup> it was unanimously agreed to offer the following amendment to the second resolution, (perfectly acquiescing in the first) viz: that none be ordained to any office in the branches<sup>67</sup> to which they belong; but to be recommended to<sup>68</sup> a general conference appointed by those, or under the direction of those who are designated in the Book of Doctrine and<sup>69</sup> Covenants, as having authority to ordain and set in order all the officers of the church abroad, and from that conference receive their ordination.

THOMAS B. MARSH, Chairman.

ORSON HYDE, }  
WM. E. MCLELLIN, } Clerks.<sup>70</sup>

<sup>71</sup>Sunday, 14th, attended to the ordinance of baptism before meeting.

At the usual hour attended meeting. The presidents of the Seventy expressed their feelings on the occasion, and their faith in the Book of Mormon and the Revelations; also their entire confidence in all<sup>72</sup> the quorums that are organized in the church of Latter Day Saints.<sup>73</sup> A good time—the Spirit of God rested upon the congregation. Administered the sacrament, and confirmed a number that had been baptized, and then<sup>74</sup> dismissed<sup>75</sup>.

<sup>76</sup>Monday, 15th, attended school at the usual hours. Spent the afternoon in reading Hebrew, and in receiving and waiting on visitors. On this day we commenced translating the Hebrew language,

59. JSj [1835–36], 155, Book B-2, 625: omit “and”

60. JSj [1835–36], 155, Book B-1, 704, Book B-2, 625: add “the”

61. JSj [1835–36], 155, Book B-1, 704: add “the”

62. JSj [1835–36], 156: adds “church”

63. Remainder of paragraph omitted in JSj [1835–36], 156, but appears in KHCM, 138.

64. Source: This and next paragraph closely follow JSj [1835–36], 154 (WP) (*PJS* 2:173; *JSP* 1:184; *APR*, 132).

65. Source: KHCM, 138 (WAC) (*KCMB* [2002], 162).

66. KHCM, 138: omits “resolutions ... instant”

67. KHCM, 138: adds “of the church abroad”

68. KHCM, 138: omits “but to be recommended”; Book B-1, 704: “<to be recommended to>” (WR)

69. KHCM, 138: omits “Doctrine and”

70. KHCM, 138: adds “of the twelve”

71. Source: This day’s entry closely follows JSj [1835–36], 154 (WP) (*PJS* 2:173–74; *JSP* 1:184; *APR*, 132).

72. JSj [1835–36], 154: “<all>”

73. JSj [1835–36], 154: adds “had”

74. JSj [1835–36], 154, Book B-2, 626: omit “then”

75. DHC 2:396: adds “the meeting”

76. Source: Closely follows JSj [1835–36], 156 (WP) (*PJS* 2:175; *JSP* 1:186; *APR*, 133).

under the instruction of Professor Seixas; and he acknowledged<sup>77</sup> that we were the most forward of any class he ever instructed<sup>78</sup> <sup>79</sup>the same length of time.

<sup>80</sup>Tuesday, 16th, attended school at the usual hour. Resumed our translating, and made rapid progress. Many called to see the house of the Lord, and <sup>81</sup>Egyptian manuscripts<sup>82</sup>, and to visit me. Extremely cold weather, and fine sleighing.

<sup>83</sup>Wednesday, 17th, attended the school and read and translated with my class as usual.—My soul delights in reading the word of the Lord in the original; and I am determined to pursue the study of the languages, until I shall become master of them, if I am permitted to live long enough. At any rate, so long as I do live, I am determined to make this my object; and with the blessing of God, I shall succeed to my satisfaction.

**This evening** Elder Coe called to make some arrangements about the Egyptian mummies and records. He proposes to hire a room at John Johnson's Inn, and exhibit them there from day to day, at certain hours, that some benefit may be derived from them. I complied with his request, and only observed that they must be managed with prudence and care, especially the manuscripts.

<sup>84</sup>The High Council of Kirtland met in the house of the Lord at 6 o'clock, p.m., **and after prayer by Councilor Green proceeded** to discuss the subject of ordination as laid before the council on the 12th inst.<sup>85</sup>; and also the proposed amendment of the twelve Apostles, of the 13th<sup>86</sup>. After <sup>87</sup>discussing the resolutions drawn **up** by President Smith<sup>88</sup>, <sup>89</sup>voted unanimously that they should remain entire<sup>90</sup>, and the proposed amendment of the twelve Apostles be rejected.

JOSEPH C. KINGSBURY, Clerk.

<sup>91</sup>Thursday, 18th, spent the day as usual in attending to my family concerns, receiving and waiting upon those who called for instructions, and attending to my studies.

<sup>92</sup>The High Council of Zion met in the upper room of the printing office at 7 o'clock, p.m., **and after prayer by Councilor Knight, proceeded** to discuss the subject of ordination as laid before them in the council of the 12th inst.<sup>93</sup>, and also the amendment of the twelve Apostles.—After discussing the resolutions drawn up by the President<sup>94</sup>, <sup>95</sup>voted unanimously

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77. DHC 2:396: replaces "acknowledged" with "stated"

78. JSj [1835-36], 156: replaces "instructed" with "taught"

79. DHC 2:396: adds "for"

80. *Source*: JSj [1835-36], 156-57 (WP) (*PJS* 2:176; *JSP* 1:186; *APR*, 133).

81. DHC 2:396: adds "the"

82. DHC 2:396: "manuscript"

83. *Source*: This and next paragraph closely follow JSj [1835-36], 157 (WP) (*PJS* 2:176; *JSP* 1:186; *APR*, 133-34). Deleted material supplied here in bold type.

84. *Source*: KHCM, 139 (WAC) (*KCMB* [2002], 163). Deleted material added here in bold type.

85. KHCM, 139: replaces "the council ... inst." with "us in the preceding councils"

86. KHCM, 139: deletes "of the 13th"

87. Book B-1, 705: adds "~~the~~"

88. KHCM, 139: replaces "President Smith" with "the presidents"

89. DHC 2:397: adds "it was"

90. KHCM, 139: omits "entire"

91. *Source*: Closely follows JSj [1835-36], 157 (WP) (*PJS* 2:176; *JSP* 1:187; *APR*, 134).

92. *Source*: KHCM, 139 (WAC) (*KCMB* [2002], 163). Deleted material added here in bold type.

93. KHCM, 139: replaces "them ... inst." with "us in the resolutions of the preceding councils"

94. KHCM, 139: "presidents"

95. DHC 2:397: adds "it was"

that they should remain, and that we perfectly acquiesce in said resolutions without any alteration or amendment.

ELIAS HIGBY<sup>96</sup>, Clerk.

<sup>97</sup>Friday, 19th, attended with the morning class and translated. Professor Seixas handed me the names of a few whom he had selected from the first class, and requested us to meet together this afternoon, and lecture, which we did, in the upper room of the printing office.—The names are as follows: Presidents Sidney Rigdon, Oliver Cowdery, William W. Phelps; bishop E[dward]. Partridge; elders William E. McLellin, Orson Hyde, Orson Pratt, Sylvester Smith, myself and scribe. These, and<sup>98</sup> Professor Seixas, <sup>99</sup>to meet one hour <sup>100</sup>on the following morning.

I conversed with Mr. Seixas on the subject of religion at my house this afternoon. He listened with attention, and appeared interested with my remarks; and I believe the Lord is striving with him, by his Holy Spirit, and that he will eventually embrace the new and everlasting covenant, for he is a chosen vessel unto the Lord to do his people good; but I forbear lest I get to prophesying upon his head.

This evening, President Rigdon and myself called at Mr. Seixas' lodgings, and conversed with him upon the subject of the school; had a pleasant interview.

<sup>101</sup>Saturday morning<sup>102</sup>, the<sup>103</sup> 20th, at home, attending to my domestic concerns.

At 9 o'clock attended the school, and translated with the morning class.

Spent the afternoon with my class in the printing office, and the evening at home.

<sup>104</sup>Sunday, 21st, spent the day at home in reading, meditation, and prayer. I reviewed my lesson in Hebrew. Some three or four persons were baptized, and the powers of darkness seem to be giving way on all sides. Many who have been enemies to the work of the Lord, are beginning to enquire into the faith of the Latter Day Saints, and are friendly.

<sup>105</sup>Monday, 22d, translated Hebrew with the first class, in the morning; returned home and made out my returns to the county clerk on eleven marriages which I have<sup>106</sup> solemnized within three months—eight by license from the clerk of the court of common pleas in Geauga County, Ohio, and three by publishment; sent them to Chardon by Elijah Fuller. I baptized John O. Waterman.

Spent the afternoon<sup>107</sup> translating with my scribe, elder W[arren]. Parrish, at his house.

At 4 o'clock, met Professor Seixas and the school committee at the printing office, to make some arrangements for the advancement of the several classes.

<sup>108</sup>The Presidency of the church met and took into consideration the <sup>109</sup>resolutions

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96. DHC 2:397: spells "HIGBEE"

97. *Source*: This day's entry closely follows JSj [1835–36], 157–58 (WP) (*PJS* 2:177; *JSP* 1:187; *APR*, 134).

98. JSj [1835–36], 158, Book B-1, 705: omit "and"; Book B-2, 627: "<and>" (pos. WR)

99. JSj [1835–36], 158, Book B-1, 706: add "requested"

100. JSj [1835–36], 158, Book B-1, 706, Book B-2, 627: add "earlier"

101. *Source*: This day's entry closely follows JSj [1835–36], 158 (WP) (*PJS* 2:177; *JSP* 1:187; *APR*, 134).

102. DHC 2:398: omits "morning"

103. DHC 2:398: omits "the"

104. *Source*: Closely follows JSj [1835–36], 158 (WP) (*PJS* 2:177–78; *JSP* 1:187–88; *APR*, 134).

105. *Source*: This day's entry (except excerpt from KHCM) closely follows JSj [1835–36], 159 (WP) (*PJS* 2:178; *JSP* 1:188; *APR*, 134–35).

106. DHC 2:398: replaces "have" with "had"

107. Book B-1, 706: replaces "afternoon" with "P.M."

108. *Source*: KHCM, 139 (WAC) (*KCMB* [2002], 163). Deleted material added in bold type.

109. KHCM, 139: adds "foregoing"

<sup>110</sup>presented to the twelve Apostles, (dated Feb. 12th) the Presidents of <sup>111</sup>Seventies, the High Council<sup>112</sup> of the church for Zion and Kirtland. <sup>113</sup>After due deliberation, it was unanimously agreed that the original resolutions be adopted without amendments.

OLIVER COWDERY, Clerk of Council.

The lower room of the Temple<sup>114</sup> is now prepared for painting. <sup>115</sup>Elder Brigham Young was obliged to leave the Hebrew class and superintend the painting of <sup>116</sup>lower room till<sup>117</sup> finished.

This afternoon the sisters met to make the veil of the Temple. Father Smith presided over them, and gave them much good instruction. Closed by singing and prayer, <sup>118</sup>which is customary at the commencement and close of all councils and meetings of the church of Latter Day Saints, although not always mentioned in this record.

<sup>119</sup>Tuesday, 23d, read and translated Hebrew.

This afternoon the sisters met again at the Temple<sup>120</sup> to work on the veil.

Towards the close of the day, I met with the Presidency and many of the brethren in the house of the Lord, and<sup>121</sup> made some remarks from the pulpit upon the rise and progress of the church of Christ of Latter Day Saints, and pronounced a blessing upon the sisters, for their liberality in giving their services so cheerfully, to make the veil for the Lord's house; also upon the congregation and dismissed.

<sup>122</sup>Wednesday, 24th, attended to my studies as usual.

At<sup>123</sup> evening, met the quorums at the school room in the Temple<sup>124</sup> to take into consideration the propriety or impropriety of ordaining a large number of individuals who wish to be ordained to official stations in the church; each individual's name was presented, and the voice of the assembly called; and William Wightman, Charles Wightman, David Cluff, Truman Jackson, Reuben Barton, Daniel Miles, and Moses Daily, were received; and nineteen were rejected.<sup>125</sup> Their ordinations deferred until another time. Presidents Orson<sup>126</sup> Hyde, Oliver<sup>127</sup> Cowdery, and Sylvester Smith, were nominated

110. KHCM, 139: adds "previously"

111. KHCM, 139, Book B-1, 706: add "the"

112. Book B-1, 706, DHC 2:398: "Councils"

113. KHCM, 139, Book B-1, 706: add "and"

114. JSj [1835-36], 159: replaces "Temple" with "chapel"; Book B-1, 706 (different ink): "~~chapel~~ <Temple>" (WB)

115. Remainder of paragraph does not appear in JSj [1835-36], 159. Book B-1, 706: adds "<p[age] 4 addenda note L>" (WB). Book B-1, Addenda, 4, Note L, was added by WB probably on 18 June 1845, and incorporated in Book B-2, 628, by WB about 14-21 July 1845 (see MSHi Chronology). *Source*: Composed under BY's direction before 16 May 1845 (see Brigham Young Memoranda for Book B-1 in vol. 7, III.3; *MSHiBY* [1968], 12).

116. DHC 2:399: adds "the"

117. DHC 2:399: "until"

118. Remainder of paragraph does not appear in JSj [1835-36], 159.

119. *Source*: This day's entry closely follows JSj [1835-36], 160 (WP) (*PJS* 2:178; *JSP* 1:188-89; *APR*, 135).

120. JSj [1835-36], 160: replaces "Temple" with "chapel"; Book B-1, 707 (different ink): "~~chapel~~ <Temple>" (WB)

121. JSj [1835-36], 160, Book B-1, 707: replace "and" with "I"

122. *Source*: This day's entry closely follows JSj [1835-36], 160-61 (WP) (*PJS* 2:179-80; *JSP* 1:189; *APR*, 135-36), with part from KHCM, 144-45 (*KCMB* [2002], 164-65). Deleted material supplied from JSj in bold type.

123. DHC 2:399: replaces "At" with "In the"

124. JSj [1835-36], 160: replaces "Temple" with "chapel"; Book B-1, 707 (different ink): "~~chapel~~ <Temple>" (WB)

125. JSj [1835-36], 160: omits names and reads: "all of them except 7. were rejected". The names and number rejected were taken from KHCM, 144-45.

126. Book B-1, 707: "O."

127. Book B-1, 707: "O."

and seconded<sup>128</sup> to draft rules and regulations<sup>129</sup> concerning licenses, and by<sup>130</sup> vote of the assembly, passed unanimously.

Thomas Burdick<sup>131</sup> chosen by nomination to officiate as clerk, to record licenses, and<sup>132</sup> receive pay for his services accordingly<sup>133</sup>. Also voted that the Twelve and **presidents of the** Seventy see that the calls for preaching in the region<sup>134</sup> round about Kirtland be attended to, and filled by judicious elders of this church. **Adjourned and closed by singing and prayer.**

<sup>135</sup>Tuesday, 25th, attended to my studies as usual, and made some proficiency<sup>136</sup>.

In the afternoon, I was called upon by elder Rigdon to go and see his wife, who was very sick. I did so in company with my scribe. We prayed for her, and anointed her in the name of the Lord, and she began to recover from that very hour. Returned home and spent the evening<sup>137</sup>.

<sup>138</sup>Friday, 26th, read Hebrew with the first class, in the morning.

Spent the afternoon<sup>139</sup> in the printing office; settled some misunderstanding between brother William Smith and Professor Seixas.

<sup>140</sup>Saturday morning<sup>141</sup>, 27th, cold, and fine sleighing. I prepared my horse and sleigh for Mr. Seixas to ride to Hudson and visit his family, to return on Monday next. Attended with my class at the printing office, both in the forenoon and afternoon, <sup>142</sup>lectured and <sup>143</sup>translated Hebrew.

<sup>144</sup>Sunday, 28th. This morning two gentlemen, late from Scotland, called to see me, to make inquiries<sup>145</sup> about the work of the Lord in these last days. They treated me with respect, and the interview was pleasing to me, and I presume interesting to them. They attended our meeting with me, and expressed a<sup>146</sup> satisfaction at<sup>147</sup> what they heard. They spoke of Irving<sup>148</sup>, the oriental<sup>149</sup> reformer, and his prophecies. After meeting, I returned home, and spent the after part of the day and evening in reading and translating the Hebrew.

<sup>150</sup>Monday, 29th, <sup>151</sup> spent the day in studying as usual. A man called to see the house of the Lord,

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128. DHC 2:400: omits "and seconded"

129. JSj [1835-36], 160: "draft and <make> regulations"

130. JSj [1835-36], 160, Book B-1, 707: omit "and by"; Book B-2, 628 (different ink): "<and by>" (WB)

131. DHC 2:400: adds "was"

132. DHC 2:400: adds "is to"

133. DHC 2:400: omits "accordingly"

134. Book B-1, 707: "regions"

135. *Source*: This day's entry closely follows JSj [1835-36], 161 (WP) (*PJS* 2:180; *JSP* 1:189-90; *APR*, 136).

136. DHC 2:400: replaces "proficiency" with "advancement"

137. DHC 2:400: adds "there"

138. *Source*: This day's entry closely follows JSj [1835-36], 161 (WP) (*PJS* 2:180; *JSP* 1:190; *APR*, 136).

139. Book B-1, 707: replaces "afternoon" with "P.M."

140. *Source*: Closely follows JSj [1835-36], 161-62 (WP) (*PJS* 2:180; *JSP* 1:190; *APR*, 136).

141. DHC 2:400: omits "morning"

142. Book B-2, 629: adds "and"

143. DHC 2:400: adds "also"

144. *Source*: Closely follows JSj [1835-36], 162 (WP) (*PJS* 2:180-81; *JSP* 1:190; *APR*, 136).

145. Book B-1, 707: "enquiry"

146. DHC 2:400: omits "a"

147. JSj [1835-36], 162: "in"; Book B-1, 707: "in" overwrites "at"

148. JSj [1835-36], 162, Book B-1, 707, Book B-2, 629: "Irvin"

149. DHC 2:401: replaces "oriental" with "religious"

150. *Source*: This day's entry closely follows JSj [1835-36], 162-63 (WP) (*PJS* 2:181; *JSP* 1:190-91; *APR*, 136-37).

151. Book B-1, 708: omits "Monday 29th"; "29" appears in left margin.

in company with another gentleman; on entering the door, they were politely invited by the gentleman who had charge of the house, to take off their hats; one of them complied<sup>152</sup> with the request unhesitatingly, while the other<sup>153</sup> observed that he would not take off his hat, nor bow to “Jo Smith”; but that he had made Jo bow to him at a certain time. He was immediately informed by elder Morey, the keeper of the house, that his first business was to leave<sup>154</sup>, for when a man imposed upon me<sup>155</sup>, he was imposed upon himself<sup>156</sup>. The man manifested much anger, but left the house. For this independence and resolution of elder Morey, I respect him, and for the love he manifested towards me; and may Israel’s God bless him, and give him an ascendancy over all his enemies.

This afternoon, Professor Seixas returned from Hudson, and brought a few more Hebrew<sup>157</sup> Bibles, and one grammar of his second edition. Weather warm, and sleighing failing fast.

<sup>158</sup>Tuesday, March 1st, 1836, attended school in the forenoon.

In the afternoon<sup>159</sup> at the printing office, and read and translated with my class until 4 o’clock. Returned home, and attended to my domestic concerns. We have as yet<sup>160</sup> fine sleighing, which is uncommon in this country, at this season of the year.

<sup>161</sup>Wednesday, 2d, pursued my studies as usual.

At 7 o’clock in the evening the first class met, agreeably<sup>162</sup> to the request of Mr. Seixas, at elder Orson Hyde’s, to spend one hour in translating. <sup>163</sup>Returned at 8 o’clock.

#### [DN 2 (2 October 1852): 1]

<sup>164</sup>Thursday, the<sup>165</sup> 3rd, attended to my studies in the Hebrew school<sup>166</sup>: some misunderstanding took place between Professor Seixas and some of the<sup>167</sup> scholars respecting the sale of Bibles. His feelings were much hurt, apparently, he made some remarks concerning it to each class, at noon he called on the school committee with<sup>168</sup> his feelings much depressed. We gave him all the satisfaction we could in righteousness, and his feelings were measurably allayed.

<sup>169</sup>This evening the several quorums met agreeably<sup>170</sup> to adjournment, and were organized accord-

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152. DHC 2:401: replaces “complied” with “replied”

153. Book B-2, 629: “<other>” (prob. WB)

154. JSj [1835-36], 162: adds “\it/ ~~the house~~”

155. DHC 2:401: replaces “imposed upon me” with “insulted Joseph Smith”

156. DHC 2:401: replaces “imposed upon himself” with “himself insulted”

157. JSj [1835-36], 163, Book B-1, 708, Book B-2, 629: omit “Hebrew”

158. *Source*: This day’s entry closely follows JSj [1835-36], 163 (WP) (*PJS* 2:181-82; *JSP* 1:191; *APR*, 137).

159. Book B-1, 708: replaces “afternoon” with “P.M.”

160. JSj [1835-36], 163: omits “as yet”; Book B-2, 629: omits “as”

161. *Source*: This day’s entry closely follows JSj [1835-36], 163 (WP) (*PJS* 2:182; *JSP* 1:191; *APR*, 137).

162. DHC 2:401: “agreeable”

163. In JSj [1835-36], 163, remainder of paragraph reads: “dismissed and returned home.”

164. *Source*: Closely follows JSj [1835-36], 163-64 (WP) (*PJS* 2:182; *JSP* 1:191; *APR*, 137).

165. DHC 2:402: omits “the”

166. JSj [1835-36], 163, Book B-1, 708: omit “school”

167. DHC 2:402: replaces “the” with “his”

168. DHC 2:402: omits “with”

169. *Source*: Following minutes closely follow JSj [1835-36], 164-66 (US, WP) (*PJS* 2:182-85; *JSP* 1:193-94; *APR*, 137-39), and KHCM, 140-44 (WAC) (*KCMB* [2002], 165-68). Cf. *M&A* 2 (Feb. 1836): 266-67. Deleted material supplied here in bold type from JSj and KHCM as indicated.

170. DHC 2:402: “agreeable”



ing to their official standing in the church; I then arose and made some remarks on the object of our meeting as follows:

1st. To receive or reject certain resolutions that were drafted by a committee chosen for that purpose, at a preceding meeting, respecting licenses for elders and other official members.

2nd. To sanction by the united voice of the quorums, certain resolutions respecting ordaining members that have<sup>171</sup> passed through each quorum separately, without any alteration or amendment, excepting in the quorum of the Twelve.

After<sup>172</sup> singing and prayer, President Oliver Cowdery, chairman of the committee appointed on the 24th ult., to draft resolutions respecting licenses,<sup>173</sup> arose and made report in behalf of the committee, which was read three times by the chairman.<sup>174</sup> The third time he read the resolutions<sup>175</sup>, he gave time and opportunity, after reading each article, for objections to be made, if any there were.<sup>176</sup> No objections were raised, or alterations<sup>177</sup> made;<sup>178</sup> but an addition was made to the 6th article extending the powers of the<sup>179</sup> chairman and clerk pro tem, to sign licenses &c.

I then observed that these resolutions must needs pass through each quorum separately<sup>180</sup>, beginning at the Presidency<sup>181</sup>, and consequently it must first be thrown into the hands of the President of the Deacons and his council, as equal rights and privileges are my motto; and one man is as good as another, if he behaves as well; and that all men should be esteemed alike, without regard to distinctions of an official nature. The resolutions were<sup>182</sup> passed by<sup>183</sup> the President<sup>184</sup> of the Deacons and his council<sup>185</sup> by their<sup>186</sup> unanimous voice.

<sup>187</sup>It was then thrown<sup>188</sup> before the Presidents of the<sup>189</sup> several quorums and their council<sup>190</sup>, in the following order, and in the same manner as before; viz. the Teachers, Priests, Bishop of Kirtland, Bishop of Zion, Elders, High Priests, Seventy, High Council of Zion, High Council of Kirtland, the Twelve, and lastly<sup>191</sup> into the hands of the Presidency of the church, and *all* the *quorums* and received

171. JSj [1835-36], 164, Book B-1, 708: "had"

172. JSj [1835-36], 164: replaces "After" with "The council opened by"

173. JSj [1835-36], 164: omits "chairman ... licenses"

174. JSj [1835-36], 164: replaces "made report ... chairman" with "read the resolutions respecting licenses three times"

175. JSj [1835-36], 164: "article <resolutions>"

176. Book B-1, 709: adds "but"

177. JSj [1835-36], 164: omits "raised, or alterations"

178. Remainder of paragraph not in JSj [1835-36], 164, but is based on KHCM, 140. Cf. *M&A* 2:267.

179. Book B-1, 709, Book B-2, 630: omit "the"

180. Book B-2, 630: "<separately>" (TB)

181. DHC 2:403: adds "of each quorum"

182. JSj [1835-36], 165, Book B-1, 709, Book B-2, 630: omit "were"

183. JSj [1835-36], 165, Book B-1, 709, Book B-2, 630: replace "by" with "through"

184. JSj [1835-36], 165: replaces "the President" with "the quorum"; Book B-1, 709: "President" overwrites illegible

185. JSj [1835-36], 165: omits "and his council"; Book B-1, 709: "<and his council>" (WR)

186. Book B-1, 709: "the\ir/ (WR)"; DHC 2:403: omits "their"

187. First part of this paragraph ("It was ... sanction") summarizes a repetitious part of JSj [1835-36], 165.

188. DHC 2:403: replaces "thrown" with "presented"

189. Book B-1, 709: "<Presidents of the>" (WR)

190. Book B-1, 709: "<and their council>" (WR); DHC 2:403: replaces "council" with "counselors"

191. DHC 2:403: adds "passed"



their unanimous<sup>192</sup> sanction. <sup>193</sup>**Having now passed through all the quorums, the resolutions are received as a law to govern the church.** The resolutions are as follows:

<sup>194</sup>Whereas the records of the several Conferences, held by the elders of the church, and the ordination of many of the official members of the same, in many cases, have been imperfectly kept since its organization, to avoid ever after any inconvenience, difficulty or injury in consequence of such neglect, your committee recommend:

1st. That all licenses hereafter granted by these authorities assembled as a quorum, or by general Conference held for the purpose of transacting the<sup>195</sup> business of the church, be recorded at full length by a clerk appointed for that purpose, in a book to be kept in this branch of the church, until it shall be thought advisable by the heads of the church, to order other books and appoint other clerks, to record licenses as above; and that said recording clerk be required to indorse a certificate under his own hand and signature, on the back of said licenses, specifying the time when, and place where such license was recorded, and also a reference to the letter and page of the book containing the same.

2nd. That this quorum appoint two persons to sign licenses given as aforesaid, one as chairman, and the other as clerk of Conference, and that it shall be the duty of said persons<sup>196</sup> appointed to sign licenses as clerk of Conference immediately hereafter<sup>197</sup>, to deliver the same into the hands of the recording clerk.

3rd. That all general Conferences abroad, give each individual whom they ordain, a certificate, signed by the chairman and clerk of said Conference: stating the time and place of such Conference, and the office to which the individual has been ordained, and that when such certificate has been forwarded to the person hereafter authorized to sign licenses as clerk of Conference, such person shall, together with chairman of Conference immediately, sign a license, and said clerk of Conference shall, after the same has been recorded, forward it<sup>198</sup> to the proper person.

4th. That all official members in good standing and fellowship in the various branches of this church, be requested to forward their present licenses, accompanied by a certificate of their virtuous and faithful walk before the Lord, signed by the chairman and clerk of a general Conference, or by the clerk of the<sup>199</sup> branch of the church in which such official member resides, by the advice and direction of such church, to the clerk of Conference whose duty it shall be to fill a new license, as directed in the 3rd, article; and that all licenses, signed, recorded, and endorsed, as specified in the first article, shall be considered good, and valid to all intents and purposes, in the business and spiritual affairs of this church, as a religious society, or before any court of record of this or any other country, wherein preachers of the Gospel are entitled to special privileges, answering in all respects as an original record; without the necessity of referring to any other document.

5th. That the recording clerk be required to publish quarterly in a paper published by some member or members of this church, a list of the names of the several persons, for whom he has recorded licenses within the last quarter<sup>200</sup>.

6th. That this quorum appoint two persons to sign as chairman and clerk of Conference,

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192. JSj [1835–36], 165: omits “unanimous”

193. Deleted material from JSj [1835–36], 165, supplied here in bold type.

194. *Source*: Closely follows KHCM, 141–43 (WAC) (*KCMB* [2002], 166–67). Cf. *ME&A* 2 (Feb. 1836): 267.

195. Book B-1, 709: “\the/” (prob. WR)

196. KHCM, 141, Book B-1, 709: “person”

197. KHCM, 141, Book B-1, 709: “thereafter”

198. DHC 2:404: omits “it”

199. DHC 2:404: replaces “the” with “a”

200. DHC 2:404: adds “of a year”

pro tem., licenses<sup>201</sup> for the standing chairman and clerk, who shall be appointed as named in the second article, and also to act in their absence, in signing other licenses, as specified in the foregoing article.

<sup>202</sup>**Kirtland, Feb. 27, 1836.**

<b>Oliver Cowdery</b> <b>Orson Hyde,</b> <b>Sylvester Smith,</b>	}	<b>Committee.</b>
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<sup>203</sup>Presidents<sup>204</sup> Joseph Smith junior was nominated as <sup>205</sup>chairman, <sup>206</sup>Frederick G. Williams, as clerk, <sup>207</sup>**to issue licenses to the official members of the church**, and Sidney Rigdon as chairman pro tem., and Oliver Cowdery as clerk pro tem. Vote from the several quorums called in their order, and passed unanimously.

President Joseph Smith junior made some remarks upon the resolution offered to the council on the 12th of February, followed by President Thomas B. Marsh, who called a vote of his quorum to ascertain whether they would repeal their amendment of the 13th of February, and nine of the Twelve voted in the affirmative and three, (viz: John F. Boynton, Lyman E. Johnson, and Orson Pratt) in the negative: and the original bill<sup>208</sup> of the 12th of February was passed.

Dismissed by prayer, ½ past nine o'clock.

OLIVER COWDERY, Clerk.

<sup>209</sup>Friday, March<sup>210</sup> 4th, attended school as usual. The sleighing is failing fast, the icy chains of winter seem to be giving way under the influence of the returning sun, and Spring will soon open to us with all its charms.

<sup>211</sup>Saturday, 5th, attended school. In the afternoon<sup>212</sup> the board kiln took fire, and the lumber was principally consumed. This is the fifth or sixth time it has burned this winter, to the best of my recollection<sup>213</sup>.

<sup>214</sup>Sunday, 6th, spent the day at home in the enjoyment of the society<sup>215</sup> of my family, around the social fireside.

<sup>216</sup>Monday, 7th, spent the day in attending to my studies. At <sup>217</sup>evening met with my class at Professor Seixas' room, and translated the 17th chapter of Genesis.

201. DHC 2:404: moves "licenses" to follow "to sign"

202. Bolded type is omitted material from KHCM, 163.

203. Remainder of minutes from JSj [1835-36], 166, with parts from KHCM, 163.

204. DHC 2:404: "President"

205. JSj [1835-36], 166, KHCM, 163: add "standing"

206. Book B-2, 632: adds "and"

207. Bolded type is omitted material from JSj [1835-36], 166.

208. DHC 2:405: replaces "bill" with "resolution"

209. *Source*: Closely follows JSj [1835-36], 166 (WP) (*PJS* 2:185-86; *JSP* 1:194; *APR*, 139).

210. DHC 2:405: omits "March"

211. *Source*: Closely follows JSj [1835-36], 166 (WP) (*PJS* 2:186; *JSP* 1:194-95; *APR*, 139).

212. Book B-1, 710: replaces "In the afternoon" with "P.M."

213. JSj [1835-36], 166: "if my memory serves me corectly"; DHC 2:405: moves "to the best of my recollection" to beginning of sentence

214. *Source*: Closely follows JSj [1835-36], 166 (WP) (*PJS* 2:186; *JSP* 1:195; *APR*, 139).

215. JSj [1835-36], 166: "<of the society>"

216. *Source*: This day's entry closely follows JSj [1835-36], 167 (WP) (*PJS* 2:186-87; *JSP* 1:195; *APR*, 139).

217. DHC 2:405: adds "the"

After the class was dismissed, I was requested to tarry, with the rest of the <sup>218</sup>committee, to make some arrangements <sup>219</sup>about paying Mr. Seixas for his <sup>220</sup>instruction, and to engage him for another quarter, we did not arrive at anything definite upon the point; however, Mr. Seixas has agreed to teach us<sup>221</sup> three weeks longer, after having a vacation of two weeks, at the expiration of this course<sup>222</sup>, and perhaps a quarter<sup>223</sup>.

<sup>224</sup>Tuesday, 8th, attended school and translated most of the 22nd Chapter of Genesis: after my class was dismissed, retired to the printing office, and translated 10 verses of the third of Exodus which, with the first and second Psalms, are our next lesson.

<sup>225</sup>Wednesday, 9th, attended school as usual.

<sup>226</sup>Thursday, 10th, attended school in the morning.

Afternoon<sup>227</sup>, read Hebrew in the office.

At evening went down to the Professor's room to be instructed by him in the language; on account of the storm, the class did not meet.

<sup>228</sup>Friday, 11th, met with the morning class at 9 o'clock, at 10 went into the office and made a division of our class for private studies, for our better accommodation and advancement in the language we are pursuing<sup>229</sup>.

Presidents Rigdon, Phelps, and Cowdery, <sup>230</sup>met<sup>231</sup> at the printing office; elders O[rson]. Pratt, Sylvester Smith, and Bishop Partridge at L[uke]. [S.] Johnson's; elders McLellin, O[rson]. Hyde, and W[arren]. Parrish on the Flats.

This evening our class met at<sup>232</sup> Mr. Seixas' room, and spent an hour in our studies, class dismissed and retired, except the school committee, who tarried and made some arrangements with Mr. Seixas about continuing longer with us, and bringing his family to this place. This has been a very stormy day, and the snow is still falling fast, and the prospect is fair for another run of sleighing, which is uncommon for this country at this season of the year.

<sup>233</sup>Saturday, 12th, engaged a team to go to Hudson after Mr. Seixas' family and goods<sup>234</sup>, also a horse and carriage<sup>235</sup> for himself and wife. Cold weather and fine sleighing. I was informed today that a man by the name of Clark froze to death last night, near this place, who was under the influence of ardent spirits<sup>236</sup>. O, my God! how long <sup>237</sup>will this monster intemperance, find its victims on the earth?

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218. JSj [1835-36], 167: adds "School"

219. Book B-2, 632: adds ellipses over erasure

220. JSj [1835-36], 167: adds "~~tuition~~"

221. JSj [1835-36], 167: "~~stay~~ <teach us>"

222. DHC 2:405: "the present course"

223. DHC 2:405: moves "and perhaps a quarter" to follow "three weeks longer"

224. *Source*: Closely follows JSj [1835-36], 167 (WP) (*PJS* 2:187; *JSP* 1:195; *APR*, 139).

225. *Source*: Closely follows JSj [1835-36], 167 (WP) (*PJS* 2:187; *JSP* 1:195; *APR*, 139).

226. *Source*: This day's entry closely follows JSj [1835-36], 167 (WP) (*PJS* 2:187; *JSP* 1:195-96; *APR*, 139-40).

227. Book B-1, 711: replaces "afternoon" with "P.M."

228. *Source*: This day's entry closely follows JSj [1835-36], 168 (WP) (*PJS* 2:187-88; *JSP* 1:196; *APR*, 140).

229. DHC 2:406: replaces "pursuing" with "studying"

230. JSj [1835-36], 168: adds "and myself"

231. JSj [1835-36], 168, Book B-1, 711: "meet"

232. Book B-1, 711: replaces "at" with "a"

233. *Source*: This day's entry closely follows JSj [1835-36], 168-69 (WP) (*PJS* 2:188; *JSP* 1:196-97; *APR*, 140).

234. JSj [1835-36], 168: "<& goods>"

235. JSj [1835-36], 168: "cutter"

236. DHC 2:406: moves "who was ...spirits" to follow "name of Clark"

237. DHC 2:406: adds "O Lord"

Methinks<sup>238</sup> until the earth is swept with the wrath and indignation of God, and Christ's kingdom becomes universal. O, come, Lord Jesus, and cut short thy work in righteousness.

Elder Solomon Hancock received a letter from Missouri, bearing the painful intelligence of the death of his wife; may the Lord bless him and comfort him in this hour of affliction.

<sup>239</sup>Sunday, the<sup>240</sup> 13th, met with the Presidency and some of the Twelve, and counseled with them upon the subject of removing to Zion this Spring. We conversed freely upon the importance of her redemption, the necessity of the Presidency removing to that place, that their influence might be more effectually used in gathering the saints to that country; and we finally came to the resolution<sup>241</sup> to emigrate on or before the 15th of May next if kind Providence smiles upon us, and opens the way before us.

<sup>242</sup>Monday, 14th, attended school as usual; Professor Seixas returned from Hudson with his family.

<sup>243</sup>Tuesday, 15th, at school in the forenoon<sup>244</sup>.

In the afternoon met in the printing office. Received and waited upon those who called to see me, and attended to my domestic concerns.

At<sup>245</sup> evening met in the printing office, and received<sup>246</sup> a lecture on grammar.

<sup>247</sup>Wednesday, 16th, pursued my studies in the Hebrew language.

At<sup>248</sup> evening met the quorum<sup>249</sup> of singers in the Temple<sup>250</sup>, they performed admirably, considering the advantage<sup>251</sup> they have had.

<sup>252</sup>Thursday, 17th, at school in the morning; in the afternoon<sup>253</sup> in the office.

At<sup>254</sup> evening met with the quorums<sup>255</sup> in the west school room of the Lord's house, to receive or reject certain individuals, whose names were submitted for ordination. <sup>256</sup>Erastus B. Whitman<sup>257</sup>, Osmon<sup>258</sup> M. Duel, Chapman Duncan<sup>259</sup>, Joshua Bosley, and Heman Hyde, were received, and four were rejected, by the united voice of the assembly.

<sup>260</sup>Friday, 18th, attended school with the morning class.

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238. DHC 2:406: replaces "Methinks" with "I fear"

239. Source: Closely follows JSj [1835-36], 169 (WP) (*PJS* 2:188-89; *JSP* 1:197; *APR*, 140-41).

240. DHC 2:406: omits "the"

241. DHC 2:407: replaces "came to the resolution" with "resolved"

242. Source: Closely follows JSj [1835-36], 169 (WP) (*PJS* 2:189; *JSP* 1:197; *APR*, 141).

243. Source: This day's entry closely follows JSj [1835-36], 169 (WP) (*PJS* 2:189; *JSP* 1:197; *APR*, 141).

244. Book B-1, 712: replaces "forenoon" with "A.M."

245. DHC 2:407: replaces "At" with "In the"

246. DHC 2:407: replaces "received" with "listened to"

247. Source: This day's entry closely follows JSj [1835-36], 170 (WP) (*PJS* 2:189; *JSP* 1:197; *APR*, 141).

248. DHC 2:407: replaces "At" with "In the"

249. DHC 2:407: replaces "quorum" with "choir"

250. JSj [1835-36], 170: replaces "Temple" with "Chapel"; Book B-1, 712 (darker ink): "~~chapel~~ <Temple>" (WB)

251. DHC 2:407: replaces "advantage" with "opportunities"

252. Source: This day's entry closely follows JSj [1835-36], 170 (WP) (*PJS* 2:189; *JSP* 1:198; *APR*, 141), with part from KHCM, 146 (WAC) (*KCMB* [2002], 168).

253. Book B-1, 712: replaces "afternoon" with "P.M."

254. DHC 2:407: replaces "At" with "In the"

255. DHC 2:407: "quorum"

256. Following names not given in JSj [1835-36], 170, but were taken from KHCM, 146.

257. Book B-1, 712, Book B-2, 633: "Wightman"

258. Book B-1, 712, Book B-2, 633: "Osmeyn"

259. Book B-1, 712, Book B-2, 633: "Dunkin"

260. Source: This day's entry closely follows JSj [1835-36], 170 (WP) (*PJS* 2:189-90; *JSP* 1:198; *APR*, 141).

At 10 o'clock went to the school house to attend the funeral of Susan Johnson, daughter of Ezekiel Johnson, she was a member of the Church of Latter Day Saints, and remained strong in the faith until her spirit took its exit<sup>261</sup> from time into eternity; may God bless and comfort her afflicted parents, family, connections and friends. President Rigdon delivered a fine discourse on the occasion and much solemnity prevailed.

<sup>262</sup>Saturday, 19th, read Hebrew with the morning class, spent the day in attending to my domestic concerns, and the affairs of the church.

<sup>263</sup>Elders Orson Pratt, John F. Boynton, and Lyman E.<sup>264</sup> Johnson, met the Presidency of the church and verbally withdrew all objections to the first resolution presented to the quorums, by the Presidency on the 12th of February, for the regulation of ordinations.

OLIVER<sup>265</sup> COWDERY,  
Clerk of Conference.

<sup>266</sup>Sunday, 20th, attended the house of worship. The quorum of high priests, delivered short addresses to the congregation, in a very feeling and impressive manner; one individual was baptized at<sup>267</sup> intermission.

In the afternoon, administered the Lord's Supper, as we are wont to do, on every Sabbath; and the Lord blessed our souls with the outpouring of his spirit, and we were made to rejoice in his goodness.

<sup>268</sup>Monday, 21st, at school in the morning. After school went to the printing office and prepared a number of elders' licenses to send by elder [Ambrose]<sup>269</sup> Palmer to the court of Medina County, in order to obtain licenses to marry, as the court in this county will not grant us this privilege. Ten persons were baptized in this place.

<sup>270</sup>Tuesday, 22nd, read Hebrew with the morning class. Five young men were received into the church by baptism in this place today. This is a stormy day, the snow is nearly a foot deep, an uncommon storm for this season of the year.

<sup>271</sup>Wednesday, 23rd, attended school; a pleasant day and fine sleighing. Two were received into the church by baptism.

<sup>272</sup>Thursday, 24th, attended school as usual.

In the evening met with my class at the printing office, and received<sup>273</sup> a lecture from<sup>274</sup> Professor Seixas, upon the Hebrew language. After we were dismissed, we called at the school room, to hear the choir of singers perform, which they did admirably. Five more were received into the church by baptism, this day.

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261. DHC 2:407: replaces "exit" with "departure"

262. *Source*: Closely follows JSj [1835-36], 170-71 (WP) (*PJS* 2:190; *JSP* 1:198; *APR*, 141).

263. *Source*: KHCM, 144 (WAC) (*KCMB* [2002], 169).

264. Book B-1, 712, Book B-2, 634: omit "E."

265. Book B-1, 712: "O."

266. *Source*: This day's entry closely follows JSj [1835-36], 171 (WP) (*PJS* 2:190; *JSP* 1:198-99; *APR*, 141).

267. DHC 2:408: replaces "at" with "during"

268. *Source*: Closely follows JSj [1835-36], 171 (WP) (*PJS* 2:190; *JSP* 1:199; *APR*, 141-42).

269. Brackets this editor's.

270. *Source*: Closely follows JSj [1835-36], 171 (WP) (*PJS* 2:190; *JSP* 1:199; *APR*, 142).

271. *Source*: Closely follows JSj [1835-36], 172 (WP) (*PJS* 2:190; *JSP* 1:199; *APR*, 142).

272. *Source*: This day's entry closely follows JSj [1835-36], 172 (WP) (*PJS* 2:191; *JSP* 1:199; *APR*, 142).

273. DHC 2:409: replaces "received" with "listened to"

274. DHC 2:409: replaces "from" with "by"

<sup>275</sup>Friday, 25th, attended school with the morning class, also at 5 o'clock p.m., and received<sup>276</sup> a lecture upon the Hebrew grammar. We have pleasant weather and good sleighing.

<sup>277</sup>Saturday, 26th, at home, attending to my domestic concerns in the morning<sup>278</sup>. After breakfast, met with the Presidency to make arrangements for the solemn assembly which<sup>279</sup> occupied the remainder of the day.

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275. *Source*: Closely follows JSj [1835–36], 172 (WP) (*PJS* 2:191; *JSP* 1:199; *APR*, 142).

276. DHC 2:409: replaces “received” with “heard”

277. *Source*: Closely follows JSj [1835–36], 172 (WP) (*PJS* 2:191; *JSP* 1:199; *APR*, 142).

278. DHC 2:409: moves “in the morning” to follow “At home”

279. DHC 2:409: begins new sentence replacing “which” with “this business”





## 29.

# KIRTLAND TEMPLE DEDICATION

March 1836

[DN 2 (16 October 1852): 1]

<sup>1</sup>Sunday morning<sup>2</sup>, [March] 27th, the congregation began to assemble at the Temple<sup>3</sup>, at about 7 o'clock, an hour earlier than the doors were to be opened; many brethren had come in from the regions round about, to witness the dedication of the Lord's House, and share in his blessings; and such was the anxiety on this occasion, that some hundreds (probably five or six) assembled <sup>4</sup>before the doors were opened. The Presidents entered, with the doorkeepers, and arranged them<sup>5</sup> at the inner and outer doors; also placed our stewards to receive donations from those who should feel disposed to contribute something to defray the expense of building the House of the Lord. We also dedicated the pulpits, and consecrated them to the Lord<sup>6</sup>.

The doors were then opened. Presidents Rigdon, Cowdery, and myself, seated the congregation, as they came in; and according to the best calculation we could make, we received between nine and ten hundred, which were as many as could be comfortably seated. We then informed the doorkeepers that we could receive no more, and a multitude were deprived of the benefits of the meeting, on account of the house not being sufficiently capacious to receive them; and I felt to regret that any of my brethren and sisters should be deprived of the meeting, and I recommended them to repair to the school house and hold a meeting, which they did, and filled that house also, and yet many were left out.

The assembly was then organized in the following manner, viz: west end of the house, Presidents Frederick G. Williams, Joseph Smith, senior, and William W. Phelps occupied<sup>7</sup> the first pulpit for the Melchizedek priesthood; Presidents Joseph Smith, junior, Hyrum Smith, and Sidney Rigdon<sup>8</sup>, the sec-

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1. *Source*: This day's entry, which comprises this chapter, closely follows JSj [1835-36], 172-85 (WP, US) (*PJS* 2:191-203; *JSP* 1:200-11; *APR*, 142-52), and *M&A* 2 (Mar. 1836): 274-81. From this point to the first hymn taken from JSj [1835-36], 172-75.

2. DHC 2:410: omits "morning"

3. JSj [1835-36], 172: replaces "at the Temple" with "<at the chapel>"; Book B-1, 713 (darker ink): "~~chapel~~ <Temple>" (WB)

4. JSj [1835-36], 173: adds "~~collected~~"

5. DHC 2:410: replaces "arranged them" with "stationed the latter"

6. JSj [1835-36], 173: "<we also ... Lord>"

7. DHC 2:411: "occupying"

8. Book B-1, 714: moves SR's name to precede JS's

ond pulpit; Presidents David Whitmer, Oliver Cowdery, and John Whitmer, the third pulpit; the fourth was occupied by the President of the High Priests' Quorum and his counselors, and two choristers. The Twelve Apostles on the right, in the three highest seats. The President of the elders, his counselors and clerk, in the seat immediately below the Twelve. The High Council of Kirtland, consisting of twelve, on the left, in the three first seats. The fourth seat, and next below the High Council, was occupied by elders Warren A. Cowdery, and Warren Parrish, who served as scribes.

The pulpits in the east end of the house, for the Aaronic priesthood, were occupied as follows: the Bishop of Kirtland and his counselors in the first pulpit; the Bishop of Zion and his counselors in the second pulpit; the President of the Priests and his counselors in the third pulpit; the President of the Teachers and his counselors, and one chorister in the fourth pulpit. The High Council of Zion, consisting of twelve counselors on the right; the President of the Deacons and his counselors in the seat below them; the seven Presidents of the<sup>9</sup> Seventies on the left. The choir of singers were seated in the four corners of the room, in seats prepared for that purpose.

Received by contribution—nine hundred and sixty-three dollars.

At 9 o'clock, a.m.,<sup>10</sup> President Sidney Rigdon commenced the services of the day by reading the 96th and 24th Psalms.

<sup>11</sup>An excellent choir of singers, led by M. C. Davis, sung the following hymn,—tune, Sterling:

Ere long the veil will rend in twain,  
The King descend with all His train;  
The earth shall shake with awful fright,  
And all creation feel His might.<sup>12</sup>

**The angel's trumpet long shall sound,  
And wake the nations under ground;  
Throughout the vast domain of space  
'Twill echo forth from place to place.**

**Lift up your heads, ye Saints, in peace,  
The Savior comes for your release;  
The day of the redeemed has come;  
The Saints shall all be welcomed home.**

**Behold the church! it soars on high,  
To meet the Saints amid the sky,  
To hail the King in clouds of fire,  
And strike and tune the immortal lyre.**

**Hosanna! now the trump shall sound,  
Proclaim the joys of heaven around,  
When all the Saints together join  
In songs of love, and all divine.**

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9. DHC 2:411: omits "the"

10. JSj [1835–36], 175: adds "the services of the day were opened by"

11. *Source*: From this point to the end of SR's sermon taken from *M&A* 2:274–76.

12. Book B-1, 714, Book B-2, 635, and *DN* have only the first verse followed by "&c., 9 verses, 29 p[age]. L.D.S.C[ollection]". The remaining bolded verses are supplied from DHC 2:412–13. Cf. E. Smith 1835, 25–27; *M&A* 2:274–75; PPP, author.

With Enoch here we all shall meet,  
 And worship at Messiah's feet,  
 Unite our hands and hearts in love,  
 And reign on thrones with Christ above.

The city that was seen of old,  
 Whose walls were jasper, streets were gold,  
 We'll now inherit, throned in might—  
 The Father and the Son's delight.

Celestial crowns we shall receive,  
 And glories great our God shall give;  
 While loud hosannas we'll proclaim,  
 And sound aloud our Savior's name.

Our hearts and tongues shall join in one,  
 To praise the Father and the Son;  
 While all the heavens shall shout again,  
 And all creation say, Amen.

President Rigdon addressed the throne of grace in a devout and appropriate manner, and the following hymn was sung,—tune, Weymouth:

O happy souls, who pray  
 Where God appoints to hear!<sup>13</sup>  
**O happy Saints, who pay  
 Their constant service there  
     We'll praise Him still,  
     And happy we  
     Who love the way  
     To Zion's hill.**

No burning heats by day,  
 Nor blasts of evening air,  
 Shall take our health away,  
 If God be with us there.  
     He is our sun,  
     And He our shade  
     To guard the head  
     By night or noon.

God is the only Lord,  
 Our shield and our defense;  
 With gifts His hands are stored;  
 We draw our blessings thence.  
     He will bestow  
     On Jacob's race  
     Peculiar grace,  
     And glory too.

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13. Book B-1, 714, Book B-2, 636, and *DN* have only two lines followed by "&c., 14th page". The remainder of the hymn is supplied in bold type from DHC 2:413. Cf. E. Smith 1835, 14–15; *M&A* 2:275; WWP, author.

President Rigdon then read the 18th, 19th and 20th verses of the 18th chapter<sup>14</sup> of Matthew, and preached more particularly from the 20th verse.<sup>15</sup> **“Verily I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.”** He spoke two hours and a half in his usual,<sup>16</sup> logical manner.<sup>17</sup> His prayer and address were very forcible, and sublime, and well adapted to the occasion. At one time, in the course of his remarks he was rather pathetic,<sup>18</sup> and drew tears from many eyes. He was then taking a retrospective view of the toils, privations, and anxieties of those who had labored upon the walls of the house to erect them; and added, there were those who had wet them with their tears, in the silent shades of night, while they were praying to the God of heaven to protect them, and stay the unhallowed hands of ruthless spoilers, who had uttered a prophecy, when the foundation was laid, that the walls would never be reared. [...] <sup>19</sup>

In reference to his main subject,<sup>20</sup> he assumed as a postulate, [...] <sup>21</sup> that in the days of the Savior there were synagogues where the Jews worshiped God; and in addition to them, the splendid Temple at Jerusalem; yet, when on a certain occasion, one proposed to follow him<sup>22</sup> whithersoever he went; He, though heir of all things, cried out like one<sup>23</sup> in the bitterness of his soul in abject poverty, [“]The foxes have holes,<sup>24</sup> **and the birds of the air have nests; but the Son of Man hath not where to lay His head[”]** &c. This, said the speaker, was evidence to his mind, that the Most High did not put his name there, and that he did not accept the worship of those who paid their vows and adorations there. This was evident from the fact that they would not receive him, but thrust him from them, saying: [“]Away with him, crucify him! crucify him![”] It was therefore abundantly evident that his Spirit did not dwell in them. They were the degenerate sons of noble sires; but they had long since slain the prophets and seers, through whom the Lord revealed himself to the children of men. They were not led by revelation. *This*, said the speaker, was the grand difficulty among them—their *unbelief in present revelation*.

He further remarked, that their unbelief in present revelation, was the means of dividing that generation in<sup>25</sup> the various sects and parties that existed. They were sincere<sup>26</sup> worshipers<sup>27</sup>, but their<sup>28</sup>

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14. JSj [1835–36], 175, M&A 2:275: “8th chapter”

15. DHC 2:413–14 supplies the reference printed here in bold. However, it is the wrong reference. It should have been Matthew 8:20: “And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.”

16. M&A 2:275: adds “forcible and”

17. Following sentence omitted in M&A 2:275.

18. M&A 2:275: adds “than otherwise”

19. Following editorial comment in M&A 2:275 was silently omitted in MSHiJS: “This was only a short digression from the main thread of his discourse, which he soon resumed. Here it may not be improper to give a synopsis of the discourse for the satisfaction of our readers who were not privileged as we were with hearing it.”

20. First part of sentence omitted in M&A 2:275.

21. Following editorial comment in M&A 2:275 silently omitted in MSHiJS: “... what we presume no one was disposed to deny (viz:) ...”

22. DHC 2:414: replaces “him” with “Christ”

23. Book B-1, 715: “<like one>” (WR)

24. DHC 2:414 adds the remaining words of the quote, supplied here in bold type.

25. DHC 2:415: “into”

26. DHC 2:415: replaces “sincere” with “zealous”

27. DHC 2:415: adds “according to outward forms”

28. DHC 2:415: replaces “their” with “such”

worship was not required of them, nor was it acceptable to God. The Redeemer himself, who knew the hearts of all men, called them a generation of vipers. It was proof positive to his<sup>29</sup> mind, <sup>30</sup>there being Pharisees, Sadducees, Herodians, and Essenes, <sup>31</sup>all differing from each other<sup>32</sup>, <sup>33</sup>they were led by the precepts and commandments of men. Each had something peculiar to himself, but all agreed in one point<sup>34</sup>, (viz.) to oppose the Savior<sup>35</sup>; so that we discover he could, with the utmost propriety, exclaim, notwithstanding their synagogue and temple-worship. [“]The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head.[”]

He took occasion here, to remark, that such diversity of sentiment ever had, and ever would obtain, when people were not led by present revelation. This brought him to the inevitable conclusion, that the various sects of the present day, from their manifesting the same spirit, rested under the same condemnation, with those who were coeval<sup>36</sup> with the Savior. He admitted there were many houses, many sufficiently large<sup>37</sup>, built for the worship of God, but not one except this, on the face of the whole earth, that was built by divine revelation; and were it not for this, the dear Redeemer might, in this day of science, this day of intelligence, this day of religion, say, to those who would follow him, [“]The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay his head.[”]

<sup>38</sup>**Here his whole soul appeared to be fired with his subject. Arguments, strong and conclusive seemed almost to vie with each other for utterance. Indeed, there was no sophistry in his reasoning, no plausible hypothesis on which the whole rested, but on the contrary plain scripture facts. Therefore his deductions and inferences were logical and conclusive.**

The comparison drawn between the different religious sects of ancient and modern times, was perfectly natural, and simple yet it was done in that confident, masterly manner, accompanied with those incontrovertible proofs of his position, that was directly calculated to cheer and gladden the hearts of the Saints, but to draw down the indignation of the sectarian world upon him and we have no doubt had our speaker uttered the same sentiments, with the same proof of their correctness, had there been those present that we might name, his voice would doubtless have been drowned as was that of the ancient apostle in the Athenian Temple, when his auditors cried incessantly for about two hours “Great is Diana of the Ephesians.”

But to conclude, we can truly say no one unacquainted with the manner of delivery and style of our speaker can, from reading form any adequate idea of the powerful effect he is capable of producing in the minds of his hearers: And to say on this occasion he showed himself master of his subject and did well, would be doing him injustice; to say he acquitted himself with honor or did very well, would be detracting from him real merit; and to say that he did *exceeding well*; would be only halting praise.

<sup>39</sup>After closing his discourse, he called upon the several quorums, commencing with the Pres-

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29. DHC 2:415: replaces “his” with “the speaker’s”

30. *M&A* 2:275, Book B-1, 715, Book B-2, 636: add “that”

31. Book B-1, 715: adds “and”

32. DHC 2:415: replaces “each other” with “one another”

33. *M&A* 2:275, Book B-1, 715, DHC 2:415: add “that”; Book B-2, 636: adds an erasure of probably “that”

34. DHC 2:415: replaces “point” with “thing”

35. *M&A* 2:275: replaces “Savior” with “Redeemer”

36. DHC 2:415: replaces “coeval” with “contemporary”

37. *M&A* 2:276: replaces “large” with “great”

38. Following three paragraphs add from omitted portion of *M&A* 2:276.

39. *Source*: This paragraph from JSj [1835–36], 175.

idency, to manifest by rising up<sup>40</sup>, their willingness to acknowledge me as a Prophet and Seer, and uphold me, as such, by their prayers of faith. All the quorums, in their<sup>41</sup> turn, cheerfully complied with this request. He then called upon all the congregation of saints, also to give their assent by rising on their feet, which they did,<sup>42</sup>unanimously.

The following hymn was then sung,—tune, *Hosanna*.

Now let us rejoice in the day of salvation,  
No longer as strangers on earth need we roam;<sup>43</sup>  
**Good tidings are sounding to us and each nation,**  
**And shortly the hour of redemption will come;**  
**When all that was promised the Saints will be given,**  
**And none will molest them from morn until even,**  
**And earth will appear as the Garden of Eden,**  
**And Jesus will say to all Israel, Come home.**

**We'll love one another, and never dissemble,**  
**But cease to do evil, and ever be one;**  
**And while the ungodly are fearing and tremble,**  
**We'll watch for the day when the Savior will come,**  
**When all that was promised the Saints will be given,**  
**And none will molest them from morn until even,**  
**And earth will appear as the Garden of Eden,**  
**And Jesus will say to all Israel, Come home.**

**In faith we'll rely on the arm of Jehovah**  
**To guide through these last days of trouble and gloom;**  
**And, after the scourges and harvest are over,**  
**We'll rise with the just when the Savior doth come.**  
**Then all that was promised the Saints will be given,**  
**And they will be crowned as the angels of heaven,**  
**And earth will appear as the garden of Eden,**  
**And Christ and His people will ever be one.**

<sup>44</sup>After an intermission of 20 minutes, during which time the congregation kept their seats, the services of the day were resumed by singing Adam-ondi-Ahman:

This earth was once a garden place,  
With all her glories common;<sup>45</sup>  
**And men did live a holy race,**  
**And worship Jesus face to face,**  
**In Adam-ondi-Ahman.**

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40. DHC 2:416: omits “up”

41. DHC 2:416: omits “their”

42. Book B-2, 637: adds ellipses over erasure of probably “vote”

43. Book B-1, 716, Book B-2, 637, and *DN* have only the first two lines of the following hymn; the remaining bolded lines are taken from DHC 2:416. Cf. E. Smith 1835, 24–25; *M&A* 2:276; WWP, author.

44. *Source*: This paragraph combines elements from JSj [1835–36], 175, and *M&A* 2:276.

45. Book B-1, 716, Book B-2, 637, and *DN* have only the first two lines of this hymn; the remaining bolded lines come from DHC 2:417. Cf. E. Smith 1835, 29–30; *M&A* 2:276–77; WWP, author.

**We read that Enoch walked with God,  
Above the power of Mammon;  
While Zion spread herself abroad  
And Saints and angels sang aloud,  
In Adam-ondi-Ahman.**

**Her land was good and greatly blest,  
Beyond old Israel's Canaan;  
Her fame was known from east to west;  
Her peace was great and pure the rest  
Of Adam-ondi-Ahman.**

**Hosanna to such days to come—  
The Savior's second coming,  
When all the earth in glorious bloom  
Affords the Saints a holy home,  
Like Adam-ondi-Ahman.**

<sup>46</sup>I then made a short address, and called upon the several quorums, and all the congregation of saints, to acknowledge the Presidency as Prophets and Seers, and uphold them by their prayers. They all covenanted to do so by rising.

I then called upon the quorums and congregation<sup>47</sup> of saints to acknowledge the Twelve Apostles, who were present, as Prophets, <sup>48</sup>Seers, Revelators<sup>49</sup>, and special witnesses to all the nations of the earth, holding the keys of the kingdom, to unlock it or cause it to be done, among <sup>50</sup>them, and uphold them by their prayers, which they assented to by rising.

I next called upon the quorums and congregation of saints to acknowledge the Presidents of the<sup>51</sup> Seventies, who act as their representatives, as Apostles and<sup>52</sup> special witnesses to the nations, to assist the Twelve in opening the gospel kingdom among all people, and to uphold them by their prayers, which they did by rising.

I then called upon the quorums and congregation of saints to acknowledge the High Council of Kirtland, in all the authority<sup>53</sup> of the Melchizedek Priesthood, and uphold them by their prayers, which they assented to by rising.

I then called upon the quorums and congregation of saints to acknowledge, and uphold by their prayers, the Bishops of Kirtland and Zion and their counselors, in all the authority of the Aaronic Priesthood, which they did by rising.

I next called upon the quorums and congregation of saints to acknowledge the High Council of Zion, and uphold them by their prayers, in all the authority of the High Priesthood, which they did by rising.

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46. Source: Next eight paragraphs from JSj [1835-36], 175-76.

47. Book B-1, 716: "congregations"

48. JSj [1835-36], 176: adds "and"; Book B-1, 716, reads "~~and~~"

49. JSj [1835-36], 176: omits "Revelators"; Book B-1, 716 (darker ink): "<Revelators>" (WB)

50. JSj [1835-36], 176: adds "~~all nations~~"

51. DHC 2:418: omits "the"

52. JSj [1835-36], 176: "<Apostles and>"

53. Book B-1, 716, Book B-2, 637: "authorities"



I then called upon the quorums, and all the saints, to acknowledge the President of the Elders, and his counselors, and uphold them by their prayers, which they did by rising.

The quorums and congregations<sup>54</sup> of saints were then called upon to acknowledge and uphold by their prayers, the President<sup>55</sup> of the Priests, Teachers, and Deacons, and their counselors<sup>56</sup>, which they did, by rising.

<sup>57</sup>The vote was unanimous <sup>58</sup>in every instance. **Each of the different quorums was presented in its turn to all the rest, and then to the church, and received and acknowledged by all the rest, in their several stations without a manifest dissenting sentiment. President J[oseph]. Smith jr. then addressed the congregation in a manner calculated to instruct the understanding, rather than please the ear, and at or about the close of his remarks, I<sup>59</sup>** prophesied to all, that inasmuch as they would uphold these men in their several stations, (alluding to the different quorums in the church) the Lord would bless them; yea, in the name of Christ, the blessings of heaven shall be yours<sup>60</sup>; and when the Lord's anointed go forth to proclaim the word, bearing testimony to this generation, if they receive it they shall be blessed; but if not, the judgments of God will follow close upon them, until that city, or *that* house that rejects them, shall be left desolate.

The <sup>61</sup>hymn on the 114 page of the L.D.S. Collection<sup>62</sup> was then sung,—tune, Dalston:

How pleased and blessed was I  
To hear the people cry:  
“Come, let us seek our God today!”<sup>63</sup>  
**Yes, with a cheerful zeal,  
We'll haste to Zion's hill,  
And there our vows and honors pay.**

**Zion, thrice happy place,  
Adorned with wondrous grace,  
And walls of strength embrace thee round,  
In thee our tribes appear,  
To praise and pray and hear  
The sacred Gospel's joyful sound.**

**There, David's greater Son  
Has fixed his royal throne;  
He sits for grace and judgment there;  
He bids the Saints be glad,  
He makes the sinner sad,  
And humble souls rejoice with fear.**

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54. DHC 2:418: “congregation”

55. JSj [1835–36], 176, Book B-2, 638, DHC 2:418: “presidents”

56. DHC 2:418: omits “their” and moves “and counselors” to follow “presidents”

57. *Source*: This paragraph is from *M&A* 2 (Mar. 1836): 277. Deleted material supplied here in bold type.

58. *M&A* 2:277: adds “in the affirmative”

59. *M&A* 2:277: replaces “and I” with “he”

60. DHC 2:418: replaces “shall be yours” with “should be theirs”

61. DHC 2:419: adds “following”

62. Reference is to E. Smith 1835, 114–15.

63. Book B-1, 717, Book B-2, 638, and *DN* have only the first three lines of this hymn; the remaining bolded lines are taken from DHC 2:419. Cf. E. Smith 1835, 114–15; *M&A* 2:277; Isaac Watts, author.

**May peace attend thy gate,  
And joy within thee wait,  
To bless the soul of every guest!  
The man that seeks thy peace,  
And wishes thine increase,  
A thousand blessings on him rest.**

**My tongue repeats her vows,  
“Peace to this sacred house!  
For here my friends and kindred dwell”;  
And since my glorious God  
Makes thee His blest abode,  
My soul shall ever love thee well.**

<sup>64</sup>The following Dedicatory Prayer was then offered to Almighty God, at the dedication of the Lord’s House, in Kirtland, Ohio, March 27th, 1836, by me, Joseph Smith, junior, first President of the Church of <sup>65</sup>Latter Day Saints:

<sup>66</sup>PRAYER. [D&C 109]

Thanks be to thy name, O Lord God of Israel, who keepest covenant and showest mercy unto thy servants, who walk uprightly before thee, with all their hearts; Thou who hast commanded thy servants, to build a house to thy name in this place; (Kirtland) and now thou beholdest, O Lord, that as<sup>67</sup> thy servants have done according to thy commandment, and now we ask thee, Holy Father, in the name of Jesus Christ the Son of thy bosom, in whose name alone, salvation can be administered to the children of men; we ask thee, O Lord, to accept of this House the workmanship of the hands of us, thy servants, which thou didst command us to build; for thou knowest that we have done this work through great tribulation<sup>68</sup>; and out of our poverty we have given of our substance, to build a house to thy name, that the Son of Man might have a place to manifest himself to his people.

And as thou hast said in a revelation given to us, calling us thy friends, saying, “Call your solemn assembly as I have commanded you; and as all have not faith, seek ye diligently and teach one another words of wisdom; yea seek ye out of the best books, words of wisdom<sup>69</sup>, seek learning even by study, and also by faith.

Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God; that your incomings may be in the name of the Lord, that your outgoings may be in the name of the Lord; that all your salutations may be in the name of the Lord, with uplifted hands unto<sup>70</sup> the Most High.”

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64. DHC 2:420: replaces this paragraph with the following introduction and heading: “The Dedicatory prayer was then offered:

*The following Prayer was given by Revelation to Joseph, the Seer, and was Repeated in the Kirtland Temple at the time of its Dedication, March 27, 1836.”*

65. Book B-1, 717, Book B-2, 638: add “Christ of”

66. Source: M&A 2 (Mar. 1836): 277–80 or JSj [1835–36], 177–84 (US) (PJS 2:195–202; JSP 1:204–10; APR, 146–51).

67. JSj [1835–36], 177, M&A 2:277: replace “as” with “so”; DHC 2:420: omits “as”

68. DHC 2:420: “tribulations”

69. Book B-2, 639: “<yea seek ye out of the best books, words of wisdom>” (TB)

70. JSj [1835–36], 178, M&A 2:278, Book B-2, 639: “to”

And now, Holy Father, we ask thee to assist us, thy people, with thy grace, in calling our solemn assembly, that it may be done to thy honor,<sup>71</sup> and to thy divine acceptance, and in a manner that we may be found worthy, in thy sight, to secure a fulfillment of the promises which thou hast made unto us, thy people, in the revelations given unto us; that thy glory may rest down upon thy people and upon this thy House, which we now dedicate to<sup>72</sup> thee, that it may be sanctified and consecrated to be holy, and that thy holy presence may be continually in this house; and that all people who shall enter upon the threshold of the Lord's House, may feel thy power and be<sup>73</sup> constrained to acknowledge that thou hast sanctified it, and that it is thy House, a place of thy holiness.

And do thou grant, Holy Father, that all those who shall worship in this House, may be taught words of wisdom out of the best books, and that they may seek learning even by study, and also by faith, as thou hast said; and that they may grow up in thee, and receive a fullness of the Holy Ghost, and be organized according to thy laws, and be prepared to obtain every needful thing; and that this House may be a house of prayer, a house of fasting, a house of faith, a house of glory and of God, even thy house; that all the incomings of thy people, into this house, may be in the name of the Lord; that all their outgoings from this house, may be in the name of the Lord; and that all their salutations may be in the name of the Lord, with holy hands, uplifted to the Most High; and that no unclean thing shall be permitted to come into thy House to pollute it.

And when thy people transgress, any of them, they may speedily repent and return unto thee, and find favor in thy sight, and be restored to the blessings which thou hast ordained, to be poured out upon those who shall reverence thee in<sup>74</sup> thy House.

And we ask thee, Holy Father, that thy servants may go forth from this house, armed with thy power, and that thy name may be upon them, and thy glory be round about them, and thine angels have charge over them; and from this place they may bear exceeding<sup>75</sup> great and glorious tidings, in truth, unto the ends of the earth, that they may know that this is thy work, and that thou hast put forth thy hand, to fulfill that which thou hast spoken by the mouths of thy<sup>76</sup> Prophets, concerning the last days.

We ask thee, Holy Father, to establish the people that shall worship and honorably hold a name and standing in this thy House to all generations, and for eternity, that no weapon formed against them shall prosper; that he who diggeth a pit for them shall fall into the same himself; that no combination of wickedness shall have power to rise up and prevail over thy people upon whom thy name shall be put in this house; and if any people<sup>77</sup> shall rise against this people, that thine anger be kindled against them, and if they shall smite this people, thou wilt smite them; thou wilt fight for thy people as thou didst in the day of battle, that they may be delivered from the hands of all their enemies.

We ask thee, Holy Father, to confound and astonish, and<sup>78</sup> bring to shame and confusion, all those who have spread lying reports, abroad, over the world, against thy servant, or servants, if they will not repent, when the everlasting gospel shall be proclaimed in their ears, and that all their works may be brought to naught, and be swept away by the hail, and by the judgments which thou wilt send upon them in thine anger, that there may be an end to lyings

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71. Book B-1, 718: adds "~~and glory~~"

72. Book B-1, 718: "~~unto~~"; Book B-2, 639: "<to>" (pos. TB)

73. DHC 2:421: replaces "be" with "feel"

74. JSj [1835-36], 179, *M&A* 2:278: add "this"

75. DHC 2:421: "exceedingly"

76. DHC 2:421: replaces "thy" with "the"

77. Book B-2, 640 (darker ink): "<people>" (prob. TB)

78. DHC 2:422: adds "to"

and slanders against thy people; for thou knowest, O Lord, that thy servants have been innocent before thee in bearing record of thy name, for which they have suffered these things; therefore we plead before thee <sup>79</sup>a full and complete deliverance from under this yoke; break it off, O Lord; break it off from the necks of thy servants, by thy power, that we may rise up in the midst of this generation and do thy work.

O Jehovah, have mercy upon this people, and as all men sin, forgive the transgressions of thy people, and let them be blotted out forever. Let the anointing of thy ministers be sealed upon them with power from on high; let it be fulfilled upon them, as upon those on the day of Pentecost, let the gift of tongues be poured out upon thy people, even cloven tongues as of fire, and the interpretation thereof; and let thy House be filled, as with a rushing mighty wind, with thy glory. Put upon thy servants the testimony of the covenant, that when they go out and proclaim thy word, they may seal up the law, and prepare the hearts of thy saints for all those judgments, thou art about to send in thy wrath upon the inhabitants of the earth, because of their transgressions, that thy people may not faint in the day of trouble.

And whatever<sup>80</sup> city thy servants shall enter, and the people of that city receive their testimony, let thy peace and thy salvation be upon that city, that they may gather out of that city the righteous, that they may come forth to Zion, or to her stakes, the places of thine appointment, with songs of everlasting joy, and until this be accomplished, let not thy judgments fall upon that city.

And whatsoever city thy servants shall enter, and the people of that city receive not the testimony of thy servants, and thy servants warn them to save themselves from this untoward generation, let it be upon that city according to that which thou hast spoken by the mouths of thy prophets; but deliver thou, O Jehovah, we beseech thee, thy servants from their hands, and cleanse them from their blood. O Lord, we delight not in the destruction of our fellow men; their souls are precious before thee; but thy word must be fulfilled; help thy servants to say, with thy grace assisting them, thy will be done, O Lord, and not ours.

We know that thou hast spoken by the mouth of thy prophets terrible things concerning the wicked, in the last days; that thou wilt pour out thy judgments, without measure; therefore, O Lord, deliver thy people from the calamity of the wicked; enable thy servants to seal up the law, and bind up the testimony, that they may be prepared against the day of burning.

We ask thee, Holy Father, to remember those who have been driven (by the inhabitants of Jackson county, Missouri) from the lands of their inheritance, and break off, O Lord, this yoke of affliction that has been put upon them.

Thou knowest, O Lord, that they have been greatly oppressed, and afflicted by wicked men, and our hearts flow out with sorrow, because of their grievous burdens. O Lord, how long wilt thou suffer this people to bear this affliction, and the cries of their<sup>81</sup> innocent ones to ascend up in thine ears, and their blood <sup>82</sup>come up<sup>83</sup> in testimony before thee, and not make a display of thy testimony<sup>84</sup> in their behalf?

Have mercy, O Lord, upon that<sup>85</sup> wicked mob, who have driven thy people, that they may cease to spoil, that they may repent of their sins, if repentance is to be found; but if they will not, make bare thine arm, O Lord, and redeem that <sup>86</sup>which thou didst appoint a Zion unto thy people!

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79. JSj [1835-36], 179, *M&A* 2:278, DHC 2:422: add “for”

80. DHC 2:423: “whatsoever”

81. JSj [1835-36], 181: replaces “their” with “the”

82. JSj [1835-36], 181, *M&A* 2:279, Book B-1, 720: add “to”

83. Book B-2, 641: “<up>” (prob. WB)

84. JSj [1835-36], 181, *M&A* 2:279: replace “testimony” with “power”

85. DHC 2:423: replaces “that” with “the”

86. DHC 2:423: adds “land”

And if it cannot be otherwise, that the cause of thy people may not fail before thee, may thine anger be kindled, and thine indignation fall upon them, that they may be wasted away, both root and branch, from under heaven; but inasmuch as they will repent, thou art gracious and merciful, and will turn away thy wrath, when thou lookest upon the face of thine anointed.

Have mercy, O Lord, upon all the nations of the earth; have mercy upon the rulers of our land; may those principles which were so honorably and nobly defended, viz., the Constitution of our land, by our fathers, be established forever: remember the kings, the<sup>87</sup> princes, the nobles, and the great ones of the earth, and all people; and the churches, all the poor,<sup>88</sup> the needy, and <sup>89</sup>afflicted ones of the earth, that their hearts may be softened, when thy servants shall go out from thy house, O Jehovah, to bear testimony of thy name, that their prejudices may give way before the truth, and thy people may obtain favor in the sight of all; that all the ends of the earth may know that we thy servants have heard thy voice, and that thou hast sent us, that from among all these thy servants the sons of Jacob, may gather out the righteous to build a holy city to thy name, as thou hast commanded them.

We ask thee to appoint unto Zion other stakes, besides this one which thou hast appointed, that the gathering of thy people may roll on in great power and majesty, that thy work may be cut short in righteousness.

Now these words, O Lord, we have spoken before thee, concerning the revelations and commandments which thou hast given unto us, who are identified with the Gentiles; but thou knowest that thou hast<sup>90</sup> a great love for the children of Jacob, who have been scattered upon the mountains, for a long time, in a cloudy and dark day; we therefore ask thee to have mercy upon the children of Jacob, that Jerusalem, from this hour, may begin to be redeemed, and the yoke of bondage may begin to be broken off from the house of David; and the children of Judah may begin to return to the lands, which thou didst give to Abraham, their father; and cause that the remnants of Jacob, who have been cursed and smitten, because of their transgression,<sup>91</sup> be converted, from their wild and savage <sup>92</sup>condition, to the fullness of the everlasting gospel, that they may lay down their weapons of bloodshed, and cease their rebellions; and may all the scattered remnants of Israel, who have been driven to the ends of the earth, come to a knowledge of the truth, believe in the Messiah, and be redeemed from oppression, and rejoice before thee.

O Lord, remember thy servant, Joseph Smith, junior, and all his afflictions and persecutions, how he has covenanted with Jehovah and vowed to thee, O mighty God of Jacob, and the commandments which thou hast given unto him, and that he hath sincerely striven<sup>93</sup> to do thy will. Have mercy, O Lord, upon his wife and children, that they may be exalted in thy presence, and preserved by thy fostering hand; have mercy upon all their immediate connections, that their prejudices may be broken up, and swept away as with a flood, that they may be converted and redeemed with Israel, and know that thou art God.

Remember, O Lord, the Presidents, even all the Presidents of thy church, that thy right hand may exalt them with all their families, and their immediate connections, that their names may be perpetuated, and had in everlasting remembrance, from generation to generation.

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87. DHC 2:424: omits "the"

88. Book B-1, 720, adds "~~and~~"

89. JSj [1835-36], 181, *M&A* 2:279, Book B-1, 720: add "the"

90. JSj [1835-36], 182, and *M&A* 2:280: replace "thou hast" with "we have"

91. JSj [1835-36], 182, *M&A* 2:280, Book B-1, 721: add "to"; Book B-2, 642: adds erasure of possibly "to"

92. Book B-1, 721: adds "~~state~~"

93. JSj [1835-36], 182, *M&A* 2:280, Book B-1, 721, Book B-2, 642: "strove"

Remember all thy church, O Lord, with all their families, and all their immediate connections, with all their sick and afflicted ones, with all the poor and meek of the earth, that the kingdom which thou hast set up without hands, may become a great mountain, and fill the whole earth; that thy church may come forth out of the wilderness of darkness, and shine forth fair as the moon, clear as the sun, and terrible as an army with banners; and be adorned as a bride for that day when thou shalt unveil the heavens, and cause the mountains to flow down at thy presence, and the valleys to be exalted, the rough places made smooth, that thy glory may fill the earth: that when the trump shall sound for the dead, we shall be caught up in the cloud to meet thee, that we may ever be with the Lord; that our garments may be pure; that we may be clothed upon with robes of righteousness, with palms in our hands, and crowns of glory upon our heads, and reap eternal joy for all our sufferings.

O Lord, God, Almighty, hear us in these our petitions and answer us from heaven, thy holy habitation, where thou sittest enthroned, with glory, honor, power, majesty, might, dominion, truth, justice, judgment, mercy, and an infinity of fullness, from everlasting to everlasting.

O hear, O hear, O hear us, O Lord, and answer these petitions, and accept<sup>94</sup> the dedication of this house unto thee, the work of our hands, which we have built unto thy name: and also this church to put upon it thy name: and help us by the power of thy Spirit, that we may mingle our voices with those bright shining seraphs around thy throne, with acclamations of praise, singing hosanna to God and the Lamb; and let these thine anointed ones, be clothed with salvation, and thy saints shout aloud for joy. AMEN AND AMEN.

The choir then sang,—tune, Hosanna.

The Spirit of God like a fire is burning,  
The latter-day glory begins to come forth;  
The visions and blessings of old are returning,  
The angels are coming to visit the earth.

#### CHORUS.

We'll sing and we'll shout with the armies of heaven—  
Hosanna, hosanna to God and the Lamb:  
Let glory to them in the highest be given,  
Henceforth and forever: amen and amen.<sup>95</sup>

**The Lord is extending the Saints' understanding,  
Restoring their judges and all as at first;  
The knowledge and power of God are expanding;  
The veil over the earth is beginning to burst.  
We'll sing and we'll shout, etc.**

**We'll call in our solemn assemblies in spirit,  
To spread forth the kingdom of heaven abroad,  
That we through our faith may begin to inherit  
The visions and blessings and glories of God.  
We'll sing and we'll shout, etc.**

94. DHC 2:425: replaces “accept” with “except”

95. Book B-1, 722, Book B-2, 643, and *DN* have only the first eight lines followed by “&c., 6 verses”. The remaining bolded lines come from DHC 2:426–27. Cf. E. Smith 1835, 120–21; *M&A* 2:280–81; WWP, author.

We'll wash and be washed, and with oil be anointed,  
 Withal not omitting the washing of feet;  
 For he that receiveth his penny appointed  
 Must surely be clean at the harvest of wheat.  
 We'll sing and we'll shout, etc.

Old Israel, that fled from the world for his freedom,  
 Must come with the cloud and the pillar amain;  
 And Moses and Aaron and Joshua lead him,  
 And feed him on manna from heaven again.  
 We'll sing and we'll shout, etc.

How blessed the day when the lamb and the lion  
 Shall lie down together without any ire,  
 And Ephraim be crowned with his blessing in Zion,  
 As Jesus descends with His chariots of fire!

We'll sing and we'll shout with the armies of heaven—  
 Hosanna, hosanna to God and the Lamb!  
 Let glory to them in the highest be given,  
 Henceforth and forever' amen and amen!

<sup>96</sup>I<sup>97</sup> then asked the several quorums separately, and then the congregation, if they accepted the dedication<sup>98</sup> prayer, and acknowledged the house dedicated<sup>99</sup>. The vote was unanimous in the affirmative, in every instance.

The Lord's Supper was then administered<sup>100</sup>; President<sup>101</sup> Don Carlos Smith blessed the bread and <sup>102</sup>wine, which was distributed by several elders to the church; after which I<sup>103</sup> bore record of my<sup>104</sup> mission, and of the ministration of angels<sup>105</sup>.

President<sup>106</sup> Don Carlos<sup>107</sup> Smith also, bore testimony<sup>108</sup> of the truth of the work of the Lord in which we were<sup>109</sup> engaged.

President Oliver Cowdery **spoke and** testified of the truth of the Book of Mormon, and of the work of the Lord in these last days.

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96. *Source*: From this point to the end of dedicatory services text closely follows *M&A* 2 (Mar. 1836): 281, with some parts from JSj [1835–36], 184–85 (WP) (*PJS* 2:202–3; *JSP* 1:210–11; *APR*, 152). Deleted material supplied here from *M&A* in bold type.

97. *M&A* 2:281: replaces “I” with “President Smith”

98. *M&A* 2:281: omits “dedication”

99. *M&A* 2:281: omits “and acknowledged ... dedicated”

100. *M&A* 2:281: “The Eucharist was then administered”

101. *M&A* 2:281: omits “President”

102. *DHC* 2:427: adds “the”

103. *M&A* 2:281: replaces “after which I” with “President J. Smith jr. then arose and”

104. *M&A* 2:281: replaces “my” with “his”

105. *M&A* 2:281: omits “and ... angels”; JSj [1835–36], 184: “I then bore testimony of the administering of angels”

106. *M&A* 2:281: omits “President”

107. Book B-1, 723: replaces “Don Carlos” with “D. C.”

108. *M&A* 2:281: omits “also” and replaces “testimony” with “record”

109. *M&A* 2:281, Book B-2, 643: “are”



<sup>110</sup>President F[rederick]. G. Williams arose, and testified that while President Rigdon was making his first prayer, an angel entered the window and took his seat<sup>111</sup> between father Smith and himself, and remained there during his<sup>112</sup> prayer.

<sup>113</sup>President David Whitmer also, saw angels in the house.

President Hyrum Smith (**one of the building committee**) made some appropriate remarks, **concerning the house** congratulating those who had endured so many toils and privations to build the house<sup>114</sup>. **That it was the Lord's house built by his commandment and he would bless them.**

<sup>115</sup>President Rigdon then made a few appropriate closing remarks, and a short prayer, at the close of which we sealed the proceedings of the day <sup>116</sup>by shouting Hosanna, hosanna, hosanna to God and the Lamb, three times; sealing it each time with amen, amen, and amen.

President<sup>117</sup> Brigham Young **one of the Twelve** gave a short address in tongues, and **Elder** David W. Patten interpreted, and gave a short exhortation in tongues himself; after which I<sup>118</sup> blessed the congregation in the name of the Lord, and the assembly dispersed a little past 4 o'clock, having manifested the most quiet demeanor during the whole exercise.

<sup>119</sup>I met the quorums in the evening, and instructed them respecting the ordinance of washing of feet, which we<sup>120</sup> were to attend to on Wednesday following; <sup>121</sup>and<sup>122</sup> gave them instructions<sup>123</sup> in relation to the spirit of prophecy, and called upon the congregation to speak and not to<sup>124</sup> fear to prophesy good concerning the saints; for if you prophesy the falling of these hills and the rising of the<sup>125</sup> valleys, the downfall of the enemies of Zion, and the rising of the kingdom of God, it shall come to pass. Do not quench the Spirit, for the first one that opens his mouth shall receive the spirit of prophecy.

Brother George A. Smith arose, and began to prophesy, when a noise was heard like the sound of a rushing mighty wind, which filled the temple, and all the congregation simultaneously arose being moved upon by an invisible power; many began to speak in tongues and prophesy; others saw glorious visions; and I beheld the temple was filled with angels, which fact I declared to the congregation. The people of the neighborhood came running together, (hearing an unusual sound within, and

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110. *Source*: This paragraph more closely follows JSj [1835-36], 184-85, than *M&A* 2:281, the latter of which reads: "President F. G. Williams bore record that a Holy Angel of God, came and set between him and J. Smith sen. while the house was being dedicated."

111. JSj [1835-36], 185: "<took his> seated **himself**"

112. DHC 2:427: replaces "his" with "the"

113. *Source*: This paragraph from JSj [1835-36], 185.

114. *M&A* 2:281: replaces "build the house" with "erect it"

115. *Source*: This paragraph based on *M&A* 2 (Mar. 1836): 281 and JSj [1835-36], 185.

116. Book B-1, 723: adds "**with**"

117. *M&A* 2:281: replaces "President" with "Elder"

118. *M&A* 2:281: replaces "I" with "President J. Smith jr."

119. First sentence from JSj [1835-36], 185; remainder from *M&A* 2:281.

120. DHC 2:428: replaces "we" with "they"

121. Book B-1, 723 (darker ink): adds "<\p[age]. 3/ addenda note j>" (WB), with "addenda" written over penciled "addenda", and "note j" written over penciled "J page 3" (pencil prob. WB). Remainder of paragraph and following two paragraphs taken from Addenda, Note J, 3-4, which was added by WB probably on 18 June 1845, and incorporated in Book B-2, 643, by WB about 14-21 July 1845 (see MSHi Chronology). *Source*: Probably added under GAS's direction.

122. Book B-1, Addenda, 3, Note J: replaces "and" with "I"

123. Book B-1, Addenda, 3, Note J: "Instruction"

124. Book B-1, Addenda, 3, Note J: omits "to"

125. Book B-1, Addenda, 3, Note J: "these"

seeing a bright light like a pillar of fire resting upon the Temple) and were<sup>126</sup> astonished at what was transpiring<sup>127</sup>.

The number of official members<sup>128</sup> present on this occasion was 416, (being a greater number than ever assembled on any former occasion.) This continued until the meeting closed at 11 p.m.<sup>129</sup>

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126. Book B-1, Addenda, 4, Note J: replaces “were” with “where”

127. DHC 2:428: replaces “transpiring” with “taking place”

128. Book B-1, Addenda, 4, Note J: moves “of official members” to follow “quarter number”

129. DHC 2:428: moves this last sentence to end of the previous paragraph

## ORDINANCES AND VISIONS IN TEMPLE

March-April 1836

[DN 2 (6 November 1852): 1]

<sup>1</sup>Monday, March<sup>2</sup> 28th [1836], attended school; **nothing worthy of note transpired.** <sup>3</sup>Very warm, like Spring.

<sup>4</sup>Tuesday, 29th, attended school, which was the last day of our course of lectures in Hebrew, by Professor Seixas.

At 11 o'clock, a.m., Presidents Joseph Smith, junior, Frederick G. Williams, Sidney Rigdon, Hyrum Smith, and Oliver Cowdery, met in the most holy place in the Lord's House, and sought for a revelation from him <sup>5</sup>concerning our<sup>6</sup> going to Zion, and other important matters. After uniting in prayer, the voice of the Spirit was, that we should come into this place three times, and also call the other Presidents, the two Bishops and their councils<sup>7</sup>, (each to stand in his place, and fast through the day and also the night, and that during this, if we would humble ourselves, we should receive further communications from him.) After this word was received we immediately sent for the other brethren who came.

The Presidency proceeded to ordain George Boosinger to the High Priesthood, and anoint him. This was in consequence of his having administered unto us in temporal things in our distress, and also because he left the place just previous to the dedication of the Lord's House, to bring us the temporal means, previously named. Soon after this, the word of the Lord came to us<sup>8</sup>, through President Joseph<sup>9</sup> Smith junior, that those who had entered the holy place, must not leave the house until morning, but send for such things as were necessary, and, also, <sup>10</sup>during our stay, we must cleanse our feet and partake of the Sacrament that we might be made holy before him, and thereby be qualified to officiate in our calling, upon the morrow, in washing the feet of the elders.

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1. *Source*: Closely follows JSj [1835-36], 185 (WP) (*PJS* 2:203; *JSP* 1:211; *APR*, 152). Deleted material added here in bold type.

2. Book B-1, 723: omits "March"

3. JSj [1835-36], 185: omits next sentence

4. *Source*: This day's entry closely follows JSj [1835-36], 185-87 (WP) (*PJS* 2:203-4; *JSP* 1:211-13; *APR*, 152-53).

5. JSj [1835-36], 185, Book B-1, 723: add "to teach us"; Book B-2, 644: adds long dash over erasure

6. DHC 2:429: replaces "our" with "the authorities of the Church"

7. DHC 2:429: "counselors"

8. DHC 2:430: omits "to us"

9. Book B-1, 724: "J."

10. Book B-1, 724: adds "that"

Accordingly we proceeded to cleanse our faces and our feet; and then proceeded to wash each other's<sup>11</sup> feet. President Sidney Rigdon first washed President Joseph Smith junior's feet<sup>12</sup> and then, in turn was washed by him; after which President Rigdon washed Presidents<sup>13</sup> Joseph Smith senior<sup>14</sup>, and Hyrum Smith<sup>15</sup>; President Joseph Smith junior washed Presidents<sup>16</sup> Frederick G. Williams<sup>17</sup>, and then President Hyrum Smith washed President David Whitmer's<sup>18</sup> and President Oliver Cowdery's feet<sup>19</sup>. Then President David Whitmer washed President William W. Phelps' feet, and in turn President Phelps washed President John Whitmer's feet: the Bishops and their counselors were then washed; after which we partook of the bread and wine. The Holy Spirit rested down upon us, and we continued in the Lord's House all night, prophesying and giving glory to God.

<sup>20</sup>Wednesday morning<sup>21</sup>, 30th<sup>22</sup>, at<sup>23</sup> 8 o'clock, according to appointment, the Presidency, the Twelve, the Seventies, the High Councils<sup>24</sup>, the Bishops and their entire quorums, the elders and all the official members in this stake of Zion, amounting to about three hundred, met in the Temple of the Lord to attend to the ordinance of washing of feet. I ascended the pulpit, and remarked to the congregation that we had passed through many trials and afflictions since the organization of this<sup>25</sup> church, and that this is a year of jubilee to us, and a time of rejoicing, and that it was expedient for us to prepare bread and wine sufficient to make our hearts glad, as we should not, probably, leave this house until morning; to this end we should call on the brethren to make a contribution. The stewards passed round and took up a liberal contribution, and messengers were despatched for bread and wine.

Tubs, water, and towels were prepared, and I called the house to order, and the Presidency proceeded to wash the feet of the Twelve, pronouncing many prophecies and blessings upon them in the name of the Lord Jesus: and then the Twelve proceeded to wash the feet of <sup>26</sup>Presidents of the several quorums<sup>27</sup>. The brethren began to prophesy upon each other's heads, and cursings<sup>28</sup> upon the enemies of Christ, who inhabited<sup>29</sup> Jackson county, Missouri; and continued prophesying, and blessing, and sealing them with hosanna and amen, until nearly 7 o'clock p.m.<sup>30</sup>

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11. DHC 2:430: "one another's"

12. JSj [1835-36], 186, Book B-1, 724: omit "feet"; Book B-2, 645: "<feet>" (LH)

13. DHC 2:430: "President"

14. Book B-2, 645: "senior's"

15. Book B-2, 645: "Smith's"

16. Book B-2, 645, DHC 2:430: "President"

17. Book B-2, 645: "Williams"

18. Book B-1, 724: adds "feet"; Book B-2, 645: adds line over erasure

19. JSj [1835-36], 187, Book B-1, 724: omit "feet"; Book B-2, 645: "<feet>" (LH)

20. *Source*: This day's entry closely follows JSj [1835-36], 187-90 (US) (*PJS* 2:205-7; *JSP* 1:213-16; *APR*, 153-55).

Deleted material added here in bold type.

21. DHC 2:430: omits "morning"

22. Book B-1, 724: omits "30th"; "30" in left margin

23. Book B-1, 724: omits "at"

24. DHC 2:430: "Council"

25. DHC 2:430: replaces "this" with "the"

26. Book B-1, 724, Book B-2, 645, DHC 2:431: add "the"

27. JSj [1835-36], 187: omits "and then the Twelve ... quorums"; Book B-1, 724: "<and then the twelve ... quorums>" (WB)

28. DHC 2:431: omits "cursings"

29. JSj [1835-36], 188, Book B-1, 724, Book B-2, 645: "inhabit"

30. DHC 2:431: replaces "p.m." with "in the evening"

The bread and <sup>31</sup>wine<sup>32</sup> was then brought in; and I observed that we had fasted all the day, and lest we faint; as the Savior did, so shall we do on this occasion; we shall bless the bread, and<sup>33</sup> give it to the Twelve, and they to the multitude, **after which we shall bless the wine and do likewise.** While waiting <sup>34</sup>I made the following remarks, that the time, that we were required to tarry in Kirtland to be endowed, would be fulfilled in a few days, and then the elders would go forth and each must stand for himself; as<sup>35</sup> it was not necessary for them to be sent out, two by two, as in former times, but to go in all meekness, in sobriety, and preach Jesus Christ and him crucified; not to contend with others on account of their faith, or systems of religion, but pursue a steady course. This I delivered by way of <sup>36</sup>commandment: and all who observe it not, will pull down persecution upon their<sup>37</sup> heads, while those who do, shall always be filled with the Holy Ghost; this I pronounced as a prophecy, and<sup>38</sup> sealed with <sup>39</sup>hosanna and amen. Also that the Seventies are not called to serve tables, or preside over churches to settle difficulties; but <sup>40</sup>to preach the gospel and build them up, and set others who do not belong to these quorums to preside over them, who are high priests. The Twelve also are not to serve tables, but to bear the keys of the Kingdom to all nations, and unlock <sup>41</sup>them, and call upon the Seventies to follow after them, and assist them. The Twelve are at liberty to go wheresoever they will, and if any one shall<sup>42</sup> say, I wish to go to such a place, let all the rest say amen.

The Seventies are at liberty to go to Zion if they please, or go wheresoever they will, and preach the gospel; and let the redemption of Zion be our object, and strive to effect it by sending up all the strength of the Lord's House, wherever we find them; and I want to enter into the following covenant, that if any more of our brethren are slain or driven from their lands in Missouri, by the mob, that<sup>43</sup> we will give ourselves no rest, until we are avenged of our enemies to the uttermost. This covenant was sealed unanimously, with a hosanna and <sup>44</sup>amen.

I then observed to the quorums, that I had now completed the organization of the church, and we had passed through all the necessary ceremonies, that I had given them all the <sup>45</sup>instruction they needed; and that they now were at liberty, after obtaining their licenses, to go forth and build up the kingdom of God; and that it was expedient for me and the Presidency to retire, having spent the night previous<sup>46</sup> in waiting upon the Lord in his Temple, and having to attend another dedication on the morrow, or conclude the one commenced on the last Sabbath, for the benefit of those of my brethren and sisters, who could not get into the house on a<sup>47</sup> former occasion, but

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31. DHC 2:431: adds "the"

32. JSj [1835-36], 188: "<& wine>"

33. Book B-1, 725: "an\ d/"; "d" *w.o.* "y"

34. JSj [1835-36], 188: adds "~~for the wine~~"

35. JSj [1835-36], 188, Book B-1, 725: replace "as" with "that"

36. Book B-2, 646: adds ellipses over erasure

37. JSj [1835-36], 188: "~~your~~ <their>"

38. JSj [1835-36], 188, Book B-1, 725: omit "and"; Book B-2, 646: "<and>" (prob. WB)

39. JSj [1835-36], 188, Book B-1, 725, Book B-2, 646: add "a"

40. DHC 2:431: adds "are"

41. DHC 2:432: adds "the door of the Gospel to"

42. DHC 2:432: replaces "shall" with "will"

43. DHC 2:432: omits "that"

44. DHC 2:432: adds "an"

45. Book B-2, 646: adds dash over erasure of possibly "which"

46. Book B-1, 725: "previously"; DHC 2:432: "previously"

47. JSj [1835-36], 189, Book B-1, 725, DHC 2:432: replace "a" with "the"

that it was expedient for the brethren to tarry all night and worship before the Lord in his house.

I left the meeting in the charge of the Twelve, and retired about 9 o'clock in the evening. The brethren continued exhorting, prophesying, and speaking in tongues until 5 o'clock in the morning. The Savior made his appearance to some; while angels ministered to others; and it was a Pentecost and an<sup>48</sup> endowment indeed, long to be remembered, for the sound shall go forth from this place into all the world; and the occurrences of this day shall be handed down upon the pages of sacred history, to all generations; as the day of Pentecost, so shall this day be numbered<sup>49</sup> and celebrated as a year of Jubilee, and time of rejoicing to the saints of the most high God.

<sup>50</sup>Thursday morning, 8 o'clock,<sup>51</sup> [31st]<sup>52</sup>, this day being set apart to perform again the ceremonies of the dedication, for the benefit of those who could not get into the house on<sup>53</sup> the preceding Sabbath, I repaired to the Temple at 8 a.m., in company with the Presidency, and arranged our door keepers and stewards as on the former occasion. We then opened the doors and a large congregation entered the house, and were comfortably seated. The authorities of the church were seated in their respective order<sup>54</sup>, and the services of the day were commenced, prosecuted, and terminated, in the same manner, as at the former dedication, and the Spirit of God rested upon the congregation, and great solemnity prevailed. <sup>55</sup>**Weather warm. Pigeons flying.**

<sup>56</sup>Friday, April 1st, 1836<sup>57</sup>, at home most of the day: many brethren called to see me, some on temporal and some on spiritual business; among the number was Leman Copley, who testified against me in a suit I brought against Doctor P[hilastus]. Hurlburt for threatening my life. He confessed that he bore a false testimony against me, in that suit, but verily thought at the time that he was right, but on calling to mind all the circumstances connected with the things that transpired<sup>58</sup> at that time, he was convinced that he was wrong, and humbly confessed it, and asked my forgiveness, which was readily granted. He also wished to be received into the church again, by baptism, and was received, according to his desire. He gave me his confession in writing.

<sup>59</sup>Saturday, 2nd, transacted business **although** of a temporal nature, in the upper room in the printing office<sup>60</sup> in company with F[rederick]. G. Williams and<sup>61</sup> Sidney Rigdon, Oliver Cowdery, William W. Phelps, and John Whitmer,<sup>62</sup> which was to have a bearing upon the redemption of Zion. <sup>63</sup>**The**

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48. JSj [1835-36], 189, Book B-1, 726: omit "an"

49. Book B-1, 726: "numbered" overwrites "remembered"

50. *Source*: Closely follows JSj [1835-36], 190 (US) (*PJS* 2:207-8; *JSP* 1:216; *APR*, 155-56).

51. DHC 2:433: omits "morning, 8 o'clock"

52. DHC 2:433: adds "31"

53. Book B-2, 646: replaces "on" with "in"

54. DHC 2:433: replaces "order" with "places"

55. Remainder of paragraph not from JSj, and not published in *DN* or DHC 2:433. It appears in Book B-1, 726, but not in Book B-2, 647. This lapse was noted by the examiners on 26 July 1845, but was not added to B-2 (see vol. 7, IV.5, Thomas Bullock's Notes for Book B-2).

56. *Source*: Closely follows JSj [1835-36], 190-91 (WP) (*PJS* 2:208; *JSP* 1:216; *APR*, 156).

57. DHC 2:433: omits "1836"

58. DHC 2:433: replaces "transpired" with "happened"

59. *Source*: This day's entry combines JSj [1835-36], 191 (WAC) (*PJS* 2:208-9; *JSP* 1:217; *APR*, 156-57), and KHCM, 199 (*KCMB* [2002], 169-70). Deleted material supplied here from JSj in bold type.

60. JSj [1835-36], 191: omits "in the upper room ... office", which comes from KHCM, 199.

61. Book B-1, 726, DHC 2:434: omit "and"

62. Names taken from KHCM, 199; JSj [1835-36], 191, includes "D. Whi[t]mer".

63. The purpose of the meeting, according to KHCM, 199, was "to take into consideration, the situation of the

positive manner in which he [Joseph Smith] expressed himself on this, his<sup>64</sup> favorite theme, was directly calculated to produce conviction in the minds of those who heard him, that his whole soul was engaged in it, notwithstanding on a superficial view of the same subject they might differ from him in judgment.

<sup>65</sup>After mature deliberation the council decided that Oliver Cowdery, and myself, should act as a board or Committee to raise, all the money we could in righteousness<sup>66</sup> for a season, to send by, or to, certain wise men appointed to purchase land<sup>67</sup> in Zion, in obedience to a revelation or commandment of the Lord, for the mutual benefit of the council<sup>68</sup>.

Also, it was agreed by the council, that Sidney Rigdon, and F[rederick]. G. Williams, exert themselves in devising ways and means with the stock on hand, the available outstanding claims of the company<sup>69</sup>, and such other means as they shall<sup>70</sup> deem most proper, to discharge the company's debts. It was also agreed that W. W. Phelps, John Whitmer, and David Whitmer have 500 books of Doctrine and Covenants, when bound; and 500 Hymn Books; together with the subscription list for the *Messenger and Advocate*, and *Northern Times* now due <sup>71</sup>in Clay County, Missouri; and that Messrs. Phelps, and J[ohn]. Whitmer, be released from the responsibility of all claims on them, or either of them, as joint partners in the Firm<sup>72</sup>.

W[arren]. A. Cowdery, Clerk.<sup>73</sup>

<sup>74</sup>As soon as the above plans were settled, I started with President Cowdery on our mission, and our success was such in one half day as to give us pleasing anticipations, that we were doing the will of God, and assurance that his work prospered in our hands.

<sup>75</sup>Sunday, 3rd, attended meeting in the Lord's House, and assisted the other Presidents of the Church in seating the congregation, and then became an attentive listener to the preaching from the stand. Thomas B. Marsh and David W. Patten spoke in the forenoon to an attentive audience of about 1000 persons. In the afternoon, I assisted the other Presidents in distributing the elements of<sup>76</sup> the Lord's Supper to the church, receiving it<sup>77</sup> from the <sup>78</sup>Twelve, whose privilege it was to officiate in<sup>79</sup> the sacred desk this day. After having performed this service to my brethren, I retired to the Pulpit, the

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firm in a pecuniary point of view, to devise ways & means to discharge the debts, to make a partial division of of stock and to release from the responsibility of the company Messrs. Wm. W. Phelps & John Whitmer."

64. JSj [1835-36], 191: "<his>"

65. Source: Based on KHCM, 199 (WAC) (KCMB [2002], 169-70), with half of the first sentence from JSj [1835-36], 191 (WAC) (PJS 2:208; JSP 1:217; APR, 156).

66. DHC 2:434: moves "in righteousness" to follow "to raise"

67. DHC 2:434: "lands"

68. KHCM, 199: replaces "council" with "said company or firm aforesaid"

69. KHCM, 199: replaces "company" with "firm"; Book B-1, 727 (darker ink): "~~council~~ <company>" (WB)

70. KHCM, 199, Book B-1, 727: replace "shall" with "may"

71. KHCM, 199: adds "the firm"

72. Book B-1, 727 (darker ink): "~~council~~ <Firm>" (WB)

73. DHC 2:434: omits this line

74. This paragraph continues and closely follows JSj [1835-36], 191.

75. Source: Closely follows JSj [1835-36], 191-93 (WAC) (PJS 2:209-10; JSP 1:219-22; APR, 157-58).

76. DHC 2:435: omits "the elements of"

77. JSj [1835-36], 191, Book B-2, 647: replace "it" with "them"

78. JSj [1835-36], 191: adds "~~Hands~~"

79. DHC 2:435: replaces "in" with "at"



veils being dropped, and bowed myself, with Oliver Cowdery, in solemn, and silent<sup>80</sup> prayer<sup>81</sup>. After rising from prayer, the following vision was opened to both of us—

<sup>82</sup>[D&C 110]

The veil was taken from our minds, and the eyes of our understanding were opened; we saw the Lord standing upon the breastwork of the Pulpit, before us, and under his feet was a paved work of pure gold, in color like amber. His eyes were as a flame of fire; the hair of his head was white<sup>83</sup> like the pure snow, his countenance shone above the brightness of the sun, and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying I am the first and the last: I am he who liveth; I am he who was slain; I am your advocate with the Father. Behold your sins are forgiven you, you are clean before me, therefore lift up your heads and rejoice; let the hearts of your brethren rejoice, and let the hearts of all my people<sup>84</sup> rejoice, who have with their might, built this house to my name; for behold I have accepted this house, and my name shall be here; and I will manifest myself to my people in mercy in this House; yea, I will appear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments, and do not pollute this *holy house*, yea the hearts<sup>85</sup> of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have <sup>86</sup>been endowed **and shall hereafter be endowed**<sup>87</sup> in this house; and the fame of this house shall spread to foreign lands, and this is the beginning of the blessing, which shall be poured out upon the heads of my people; even so amen.

After this vision closed the heavens were again opened unto us, and Moses appeared before us and committed unto us, the keys of the gathering of Israel, from the four parts of the earth, and the leading of the Ten Tribes from the land of the north. After this Elias appeared and committed the dispensation of the gospel of Abraham, saying, that in us, and our seed, all generations after us should be blessed.

After this vision had closed, another great and glorious vision burst upon us, for Elijah the Prophet, who was taken to heaven without tasting death stood before us, and said, behold the time has fully come, which was spoken of by the mouth of Malachi, testifying that he [Elijah] should be sent before the great and dreadful day of the Lord <sup>88</sup>come, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore the keys of this dispensation are committed into your hands, and by this ye<sup>89</sup> may know that the great and <sup>90</sup>dreadful day of the Lord is near, even at the doors.

<sup>91</sup>Monday, the<sup>92</sup> 4th, the elders began to spread abroad in all parts of the land preaching the word.

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80. Book B-2, 648: "<and silent>" (WB)

81. JSj [1835-36], 192: adds "to the Most High"; Book B-1, 727: "in solemn prayer, but silently, to the Most High"; Book B-2, 648: "in solemn <and silent> prayer [*dash over erasure*] to the Most High."

82. *Source*: JSj [1835-36], 191-93, which is consistently written in the third person.

83. Book B-1, 727: "<white>" (pos. WB)

84. JSj [1835-36], 192: "my ~~brethren~~ <people>"

85. Book B-2, 648: "heart"

86. JSj [1835-36], 192: adds "already"

87. Bolded words omitted in MSHJS, but appear in JSj [1835-36], 192; probably omitted through haplography.

88. Book B-1, 728: adds "~~should~~"

89. Book B-1, 728: "you"

90. JSj [1835-36], 193, Book B-1, 728: add "the"

91. *Source*: Possibly based on an assumption of what occurred immediately after conference.

92. DHC 2:436: omits "the"

<sup>93</sup>Saturday, the<sup>94</sup> 9th, myself and the principal heads of the church, accompanied the wise men of Zion, namely, Bishop Partridge and his counselors Isaac Morley and John Corril, and President W. W. Phelps on their way home as far as Chardon; and after staying <sup>95</sup>all night, blessed them in the morning, and returned to Kirtland.

Soon after I wrote <sup>96</sup>for the *Messenger and Advocate*, which was published in the April number as follows:

<sup>97</sup>Brother O[liver]. Cowdery:

Dear Sir:—This place [Kirtland] having recently been visited by a gentleman who advocated the principles or doctrines of those who are called Abolitionists, <sup>98</sup>if you deem the following reflections of any service, or think they will have a tendency to correct the opinions of the southern public, relative to the views and sentiments I believe<sup>99</sup>, as an individual, and <sup>100</sup>I<sup>101</sup> am able to say from personal knowledge, are the feeling<sup>102</sup> of others, you are at liberty to give them publicity in the columns of the *Advocate*. I am prompted to this course in consequence, in one respect<sup>103</sup>, of many elders having gone into the Southern States, besides there being now many in that country, who have already embraced the fulness of the gospel, as revealed through the <sup>104</sup>Book of Mormon, having<sup>105</sup> learned by experience that the enemy of truth, does not slumber, nor cease his exertions to bias the minds of communities against the servants of the Lord, by stirring up the indignation of men upon all matters of importance or interest.

Thinking perhaps<sup>106</sup> that the sound might go out, that “an Abolitionist” had held forth several times to this community, and that the public feeling was not aroused to create mobs or disturbances, leaving the impression that all<sup>107</sup> he said was concurred in, and received as gospel and the word of salvation. I am happy to say that no violence or breach of the public peace was attempted; so far from this, that<sup>108</sup> all, except a very few, attended to their own vocations,<sup>109</sup> and left the gentleman to hold forth his own arguments, to nearly naked walls. I am aware that many, who profess to preach the gospel, complain against their brethren of the same faith, who reside in the south, and are ready to withdraw the hand of fellowship, because they will not renounce the principle of Slavery, and raise their voice against every thing of the kind. This must be a tender point, and one which should call forth the candid reflection<sup>110</sup> of all men, and <sup>111</sup>especially before they advance in an opposition calculated to lay waste the fair states of the south,

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93. Source: Possibly based on information provided by WWP about 7 Nov. 1843.

94. DHC 2:436: omits “the”

95. DHC 2:436: adds “with them”

96. DHC 2:436: adds “an article”

97. Source: *M&A* 2 (Apr. 1836): 289–91.

98. DHC 2:436: adds “and his presence having created an interest in that subject”

99. DHC 2:436: replaces “believe” with “entertain”

100. DHC 2:436: adds “which”

101. *M&A* 2:289, Book B-1, 728, Book B-2, 649: omit “I”

102. DHC 2:436: replaces “feeling” with “sentiments”

103. DHC 2:436–37: moves “in one respect” to beginning of sentence

104. Book B-1, 728: adds “fulness”

105. DHC 2:437: replaces “having” with “I have” and begins new sentence

106. DHC 2:437: replaces “Thinking perhaps” with “therefore I fear”

107. Book B-2, 649: “<all>” (TB)

108. DHC 2:437: omits “that”

109. *M&A* 2:289, Book B-2, 649: “avocations”

110. DHC 2:437: “reflections”

111. DHC 2:437: adds “more”

and let<sup>112</sup> loose upon the world a community of people, who might, peradventure, overrun our country, and violate the most sacred principles of human society, chastity, and virtue.

No one will pretend to say that the people of the free states are as capable of knowing the evils of slavery, as those who hold them<sup>113</sup>. If slavery is an evil, who could we expect, should<sup>114</sup> first learn it? Would the people of the free states, or would<sup>115</sup> the Slave States? All must readily admit, that the latter would first learn this fact. If the fact were learned first by those immediately concerned, who would be more capable than they, of prescribing a remedy? And besides, are not those who hold slaves, persons of ability, discernment and candor? Do they not expect to give an account, at the bar of God, for their conduct in this life? It may no doubt with propriety be said that many who hold slaves live without the fear of God before their eyes; and<sup>116</sup> the same may be said of many in the free states. Then who is to be the judge in this matter?

So long, then, as those<sup>117</sup> of the free states, are not interested in the freedom of the slaves, any other<sup>118</sup> than upon the mere<sup>119</sup> principles of equal rights, and of the gospel; and are ready to admit that there are men of piety, who reside in the South, who are immediately concerned, and until *they* complain and call for assistance, why not cease their<sup>120</sup> clamor, and no further urge the slave to acts of murder, and the master to vigorous discipline; rendering both miserable, and unprepared to pursue that course which might otherwise lead them both to better their condition<sup>121</sup>? I do not believe that the people of the North have any more right to say that the South *shall not* hold slaves, than the South have to say the North shall.

And further, what benefit will it ever be to the slave<sup>122</sup>, for persons to run over the free States, and excite indignation against their masters in the minds of thousands and tens of thousands, who understand nothing relative to their circumstances, or conditions? I mean particularly those who have never traveled in the South, and scarcely seen a Negro in all their life<sup>123</sup>.

How any community can ever be excited with the chatter of such persons, boys and others, who are too indolent to obtain their living by honest industry, and are incapable of pursuing any occupation of a professional nature, is unaccountable to me: and when I see persons in the free States, signing documents against slavery, it is no less, in my mind, than an army<sup>124</sup> of influence, and a declaration of hostilities against the people of the South! What<sup>125</sup> can divide our union sooner<sup>126</sup>? <sup>127</sup>God only knows.

After having expressed myself so freely upon this subject, I do not doubt, but those who have been forward in raising their voice<sup>128</sup> against the South, will cry out against me as being

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112. M&A 2:289: replaces "let" with "set"

113. DHC 2:437: replaces "them" with "slaves"

114. M&A 2:289, DHC 2:437: replace "should" with "would"

115. DHC 2:437: replaces "would" with "the people of"

116. DHC 2:437: replaces "and" with "but"

117. DHC 2:437: replaces "those" with "the people"

118. DHC 2:437: "in any other way"

119. DHC 2:437: adds "abstract"

120. DHC 2:437: replaces "their" with "this"

121. DHC 2:438: "conditions"

122. DHC 2:438: "slaves"

123. DHC 2:438: "and who in all their lives have scarcely ever seen a negro"

124. M&A 2:290: replaces "army" with "array"

125. DHC 2:438: adds "course"

126. DHC 2:438: moves "sooner" to follow "can"

127. DHC 2:438: deletes remainder of paragraph.

128. DHC 2:438: "voices"

uncharitable, unfeeling, and<sup>129</sup> unkind; <sup>130</sup>wholly unacquainted with the gospel of Christ. It is my privilege then to name certain passages from the Bible, and examine the teachings of the Ancients upon the matter, as the fact is incontrovertible, that the first mention we have of slavery, is found in the holy Bible, pronounced by a man who was perfect in his generation, and walked with God. And so far from that prediction being averse to<sup>131</sup> the mind of God, it remains as a lasting monument of the decree of Jehovah, to the shame and confusion of all who have cried out against the South, in consequence of their holding the sons of Ham in servitude!

“And he said, cursed *be* Canaan, a servant of servants shall he be unto his brethren.” [“]And he said,<sup>132</sup> Blessed be the Lord God of<sup>133</sup> Shem: and Canaan shall be his servant. <sup>134</sup>**God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.**[”] Gen. 8:25, 26, 27.<sup>135</sup>

Trace the history of the world from this notable event down to this day, and you will find the fulfillment of this singular prophecy. What could have been the design of the Almighty in this singular occurrence is not for me to say; but I can say, <sup>136</sup>the curse is not yet taken off from the sons of Canaan, neither will be until it is affected by as great a power as caused it to come; and the people who interfere the least with the <sup>137</sup>purposes of God in this matter, will come under the least condemnation before him; and those who are determined to pursue a course, which shows an opposition, and a feverish restlessness against the designs<sup>138</sup> of the Lord, will learn, when perhaps it is too late, for their own good, that God can do his own work, without the aid of those who are not dictated by his counsel.

I must not pass over<sup>139</sup> a notice of the history of Abraham, of whom so much is spoken in the Scripture. If we can credit the account, God conversed with him from time to time, and directed him in the way he should walk, saying “I am the Almighty; walk before me and be thou perfect.” Paul says the gospel was<sup>140</sup> preached to this man. And it is further said, that he had Sheep and Oxen, men servants and maid servants, &c. From this, I conclude, that if the principle had been an evil one in the midst of the communications made to this holy man, he would have been instructed differently. And if he was <sup>141</sup>instructed against holding men servants and maid servants, he never ceased to do it; consequently must have incurred the displeasure of the Lord, and thereby lost his blessings; which was not the fact.

Some may urge that the names man-servant and maid-servant, only mean hired persons, who were at liberty to leave their masters or employers at any time. But we can easily settle this point, by turning to the history of Abraham’s descendants, when governed by a law <sup>142</sup>from the mouth of Jehovah<sup>143</sup> himself, I know that when an Israelite had been brought into servitude, in consequence of debt, or otherwise, at the seventh year he went from the task of his former

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129. DHC 2:438: omits “and”

130. DHC 2:438: adds “and”

131. *M&A* 2:290, Book B-2, 650: replaces “to” with “from”

132. “And he said” appears only in *M&A* 2:290 and Gen. 9:26.

133. Book B-2, 650: “<of>” (pos. TB)

134. *M&A* 2:290, Book B-1, 730, Book B-2, 650: add remainder of quote

135. Book B-1, 730: “9” overwrites “8”; DHC 2:438: “(Gen. ix:25, 26)”

136. *M&A* 2:290, Book B-1, 730: add “that”

137. *M&A* 2:290: adds “decree and”

138. DHC 2:438: replaces “designs” with “decrees”

139. DHC 2:439: mistakenly reads “ever”

140. Book B-1, 731: “~~had~~ \was/”; “was” *u.o.* “been”

141. Handwriting of WB ends and CWW begins in Book B-2, 651, and continues to p. 655 (chap. 31).

142. *M&A* 2:290: adds “given”

143. *M&A* 2:290: replaces “Jehovah” with “the Lord”

master, or employer; but to no other people or nation, was this granted in the law to<sup>144</sup> Israel. And if after a man had served six years, he did not wish to be free; then the master was to bring him unto the judges—bore his ear with an awl, and that man was “to serve him forever.” The conclusion I draw from this, is, that this people were led and governed<sup>145</sup>; and if such a law was wrong, God only, is to be blamed, and Abolitionists are not responsible.

Now, before proceeding any further, I wish to ask one or two questions:—Were the Apostles, men of God, and did they preach the gospel? I have no doubt but<sup>146</sup> those who believe the Bible will admit these facts<sup>147</sup>; and that they also knew the mind and will of God concerning what they wrote to the churches, which they were instrumental in building up. This being admitted, the matter can be put to rest without much argument, if we look at a few items in the New Testament. Paul says,—

“Servants be obedient to them that are *your* masters, according to the flesh, with fear and trembling, in singleness of your heart as unto Christ; not with eye service as men pleasers; but as the servants of Christ,<sup>148</sup> doing the will of God from the heart; with good will doing service, as to the Lord, and not to men. Knowing that whatsoever good thing any man doeth, the same shall he receive<sup>149</sup> of the Lord, whether *he be* bound or free. And ye, masters do the same things unto them. Forbear<sup>150</sup> threatening, knowing that your master, also, is in heaven; neither is there respect of persons with him.” Eph. 6:5, 6, 7, 8, 9.

Here is a lesson which might be profitable for all to learn; and the principle upon which the church was anciently governed, is so plainly set forth, that an eye of truth might see and understand. Here certainly, are represented the master and servant; and so far from instructions to the servant to leave his master, he is commanded to be in obedience, as unto the Lord: the master in turn, is required to treat them<sup>151</sup> with kindness before God; understanding, at the same time, that he is to give an account. The hand of fellowship is not withdrawn from him in consequence of his<sup>152</sup> having servants.

The same writer, in his first epistle to Timothy, the sixth chapter, and the first five verses; says;—

“Let as many servants as are under the yoke, count their own masters worthy of all honor, that the name of God and *his* doctrine be not blasphemed. And they that have believing masters, let them not despise *them*, because they are brethren: but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ; and to the doctrine which is according to godliness; he is proud, knowing nothing; but doting about questions and strifes of words; whereof cometh envy, strife, railings, evil surmisings, perverse disputings<sup>153</sup> of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself.”

This is so perfectly plain, that I see no need of comment. The Scripture stands for itself; and I believe that these men were better qualified to teach the will of God, than all the Abolitionists in the world.

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144. DHC 2:439: replaces “to” with “of”

145. M&A 2:290, Book B-1, 731, DHC 2:439: add “by revelation”

146. DHC 2:439: replaces “but” with “that”

147. DHC 2:439: replaces “these facts” with “that they were”

148. Book B-2, 651: “<not with eye service ... Christ.>” (TB)

149. DHC 2:439: replaces “he receive” with “be received”, which is inconsistent with Eph. 6:8.

150. M&A 2:291, DHC 2:439: “forbearing”, which is consistent with Eph. 6:9.

151. DHC 2:440: replaces “them” with “him”

152. M&A 2:291: omits “his”

153. DHC 2:440: “disputing”

Before closing this communication, I beg leave to drop a word to the traveling elders. You know, brethren, that great responsibility rests upon you; and that you are accountable to God, for all you teach the world. In my opinion, you will do well to search the book of Covenants, in which you will see the belief of the church, concerning masters and servants. All men are to be taught to repent; but we have no right to interfere with slaves, contrary to the mind and will of their masters. In fact, it would be much better, and more prudent, not to preach at all to slaves, until after their masters are converted, and then teach the masters<sup>154</sup> to use them with kindness: remembering that they are accountable to God, and that<sup>155</sup> servants are bound to serve their masters with singleness of heart, without murmuring.

I do most sincerely hope, that no one, who is authorized from this church to preach the gospel, will so far depart from the Scriptures, as to be found stirring up strife and sedition against our brethren of the South. Having spoken frankly and freely, I leave all in the hands of God, who will direct all things for his glory and the accomplishment of his work. Praying that God may spare you to do much good in this life.

I subscribe myself your brother in the Lord,

JOSEPH SMITH, jr.

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154. *M&A* 2:291, Book B-1, 732, Book B-2, 652: “master”

155. *DHC* 2:440: replaces “that” with “the”





# AGITATION AGAINST MORMONS IN CLAY COUNTY, MISSOURI

April-July 1836

[DN 2 (6 November 1852): 1 (cont.)]

<sup>1</sup>After the solemn assembly and dedication of the Temple we had a glorious season of rejoicing amongst the whole of the brethren and sisters. Meetings were held in many places to feast and break bread from house to house, rejoice, pray, bless, and prophesy. The spirit of God was abundantly poured out upon us. The poor were bountifully regaled and one universal scene of love, joy, and hilarity prevailed. This happy season continued from day to day and week to week to the entire satisfaction of all.

<sup>2</sup>The remainder of this month [April], and May also, was devoted to the spiritual interests of the brethren; and particularly, in devising ways and means to build up Kirtland; <sup>3</sup>and in fact, the city began to spring into existence, like the opening buds of the forest.

<sup>4</sup>May 10, brother Heber C. Kimball came to me for counsel, to know whether he should go into the vineyard to proclaim the gospel, or go to school. I told him he might do either, that he should choose, for the Lord will<sup>5</sup> bless you<sup>6</sup>, <sup>7</sup>or you shall be blessed. He chose to go into the vineyard; he likewise immediately started, and went down<sup>8</sup> through the State of New York, into the State of<sup>9</sup> Vermont,

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1. This paragraph was not published in *DN* or *DHC*, but was added in Book B-1, Addenda, 4, Note K, by WB probably on 18 June 1845 (see MSHi Chronology). It was not given an insertion point in the text, and its placement here (cf. *DHC* 2:441) is conjectural.

2. *Source*: Composed by WR on 10 Nov. 1843 (see MSHi Chronology).

3. *DHC* 2:441: omits remainder of paragraph

4. Book B-1, 733 (darker ink): adds "<Note Q addenda page 5>" (WB). The following paragraph was added in Book B-1, Addenda, 5, Note Q, by WB possibly on 15 July 1845, and incorporated in Book B-2, 652, by CWW on 22 July 1845 (see MSHi Chronology). *Source*: Probably added under the direction of HCK (cf. *MSi* 26 [3 Sept. 1864]: 569). In Feb. 1859, with the assistance of GAS, HCK prepared a statement about the incident with Jesse Smith (see MSHiBY 29:182-83; CHOLB 2:704-6; CHOj 22:160; L. Anderson 2001, 607-11; transcription in vol. 8, II.3). For an early draft of Note Q in TB's handwriting, see vol. 7, III.4.

5. *DHC* 2:441: replaces "will" with "would"

6. *DHC* 2:441: replaces "you" with "him"

7. *DHC* 2:441: omits remainder of sentence

8. *DHC* 2:441: replaces "he likewise ... down" with "and immediately went down"

9. *DHC* 2:441: omits "the State of"

to<sup>10</sup> his native country<sup>11</sup>. <sup>12</sup>He stopped a short time, and then returned back<sup>13</sup> to the city of Ogdensburg<sup>14</sup>, on the St. Lawrence river, where he built up a church of twenty members. When about leaving that place, my father, and uncle John Smith, came to him and blessed the church with Patriarchal blessings. When they came to brother Kimball, they were very much depressed in<sup>15</sup> spirits; for<sup>16</sup> when they came through the town of Potsdam, their brother, Jesse Smith, having a spite against them, in consequence of their religion, swore out an execution against my father, and levied upon his horse and wagon: and to settle the affair, and get out of his clutches, my uncle, Silas Smith, (who had returned to that place on private business) stepped forward and paid fifty dollars, in order that they might pursue their journey home.

<sup>17</sup>May, 16th, <sup>18</sup> President O[liver]. Cowdery having preferred a charge of unchristianlike conduct, to the High Council, <sup>19</sup> against [Wilkins] Jenkins Salisbury; the Council assembled in the Lord's House, when it was proved that he had so conducted himself, as to bring unnecessary persecution on myself<sup>20</sup>; that he had neglected his family, leaving them without wood, without provisions, or telling them where he was going, or when he should<sup>21</sup> return: that he used strong drink, and had<sup>22</sup> been intimate with other women.

Elder Salisbury confessed his propensity for tale-bearing, and drinking strong liquor, but denied the other charges; <sup>23</sup>and<sup>24</sup> the Council decided that he could no longer be an elder, or member, in the church until there was a thorough reformation.<sup>25</sup>

Charges were also preferred against sisters Hannah Brown, and L[usenia].<sup>26</sup> Elliot, of unchristianlike conduct<sup>27</sup>. They confessed they had been guilty of telling falsehoods.

The Council reproved them but<sup>28</sup> permitted them to retain their standing in the church.

The Council then withdrew fellowship from elder Charles Kelly<sup>29</sup>.

<sup>30</sup>[May 16th 1836.]<sup>31</sup> My cousin, Elias Smith, arrived from St. Lawrence County, New York, with

10. DHC 2:441: omits "to"

11. DHC 2:441: replaces "country" with "State"

12. Book B-1, Addenda, 5, Note Q: adds "where he was born"

13. DHC 2:441: omits "back"

14. Book B-2, 652: "Ogdensburg"

15. Book B-2, 653: "<in>" (pos. TB)

16. Book B-1, Addenda, 5, Note Q: replaces "for" with "as"

17. *Source*: Following minutes are a summary of KHCM, 205-7 (WAC) (KCMB [2002], 171-73).

18. In Book B-1, 733: omits date in text; "May 16th" in left margin

19. DHC 2:442: moves "to the High Council" to follow "preferred"

20. DHC 2:442: "me"

21. DHC 2:442: "would"

22. Book B-1, 733: "<had>" (pos. WR)

23. KHCM, 206: adds "of unchastity to his wife, ~~stated~~ suggested by J. Smith Junr. as stated by Wm. E. McLellin."

24. DHC 2:442: omits "and"

25. KHCM, 207: "He [Sidney Rigdon] therefore decided that Jenkins Salisbury can be no longer an Elder or a member in this church until there be a thorough reformation. Council all concurred."

26. Brackets this editor's.

27. DHC 2:442: moves "of unchristianlike conduct" to follow "Charges"

28. Book B-1, 733, Book B-2, 653: replace "but" with "and"

29. KHCM, 207: "Kellogg"; Book B-1, 733 (darker ink): "~~Kellogg~~ <Kelley>" (WB)

30. Book B-1, 733 (darker ink): adds "<notes R S-TV: addenda page 5>" (WB). Following five paragraphs (for entries dated 16-27 May) were added in Book B-1, Addenda, 5-6, Note R, by WB possibly on 15 July 1845, and incorporated in Book B-2, 653-54, by CWW on 22 July 1845 (see MSHi Chronology). *Source*: Probably added under GAS's direction (cf. GASHi, 2; GASM, 2, 82-83; John Smith journal, in L. Anderson 2001, 482; see also 604-6).

31. Book B-1, Addenda, 5, Note R: adds "May 16th 1836"

the information that his father and family, and uncle Silas and family were on their way to Kirtland, and that my grandmother <sup>32</sup>was at Fairport.

May 17, I went in company with my brother Hyrum, in a carriage to Fairport, and brought home my grandmother, Mary Smith, aged ninety-three years. She had not been baptized, on account of the opposition of Jesse Smith her eldest son, who has always been an enemy to the work. She had come five hundred miles to see her children, and knew all of us she had ever seen—<sup>33</sup>was much pleased at being introduced to her great-grand-children, and expressed much pleasure and gratification on seeing me.

My grandfather, Asahel<sup>34</sup> Smith, long ago, predicted that there would be a Prophet raised up in his family, and my grandmother was fully satisfied that it was fulfilled in me. My grandfather Asahel died in East Stockholm, St. Lawrence County, New York, after having received the Book of Mormon, and read it nearly through; and he declared that I was the very Prophet, that he had long known would come in his family.

On the 18th, my uncle Silas Smith and family arrived from the East. My father, three of his brothers, and their mother, met the first time for many years. It was a happy day; for we had long prayed to see our grandmother, and uncles in the church.

On May 27th, after a few days, visit with her children, which she enjoyed extremely well, my grandmother fell asleep without sickness, pain or regret. She breathed her last about Sunset. (She had buried one daughter, Sarah; two sons, Stephen and Samuel; and her husband, who died October 30, 1830, and left five sons and three daughters still<sup>35</sup> living. At the death of my grandfather, who had kept a record, there were one hundred and ten children, grand-children, and great-grand-children,) <sup>36</sup>and was buried in the burial ground near the Temple, after a funeral address had been delivered by Sidney Rigdon. My uncle Stephen and aunt Sarah were buried side by side in the burial grounds<sup>37</sup> in Royalton, Windsor County, Vermont. Stephen died July 25th, 1802, aged 17 years three months and eleven days.

<sup>38</sup>May 23rd<sup>39</sup>, the case of elder Charles Kelly<sup>40</sup> was again brought before the High Council, then in session, and it was proved that he left his family in a destitute situation<sup>41</sup>, about the time of the solemn assembly, and<sup>42</sup> other unchristianlike conduct for which<sup>43</sup> the council decided<sup>44</sup> that he be expelled<sup>45</sup> from the church.

Also Asahel Perry was cut off from the church for unchristianlike conduct.

Job L. Lewis was excluded<sup>46</sup> from the church, for treating the society<sup>47</sup> with contempt.

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32. DHC 2:442: adds “[Mary Duty Smith, wife of Asael Smith]”

33. DHC 2:443: adds “She” and begins new sentence.

34. Book B-1, Addenda, 5, Note R: “Asael”

35. Book B-1, Addenda, 6, Note R (pencil): adds “<still>” (pos. WB)

36. DHC 2:443: moves “and was buried ... Rigdon” above to follow “about Sunset” in first sentence of paragraph.

37. Book B-1, Addenda, 6, Note R, Book B-2, 654: “ground”

38. *Source*: This day’s entry is a summary of KHCM, 208-9 (WAC) (KCMB [2002], 174-75).

39. Book B-1, 733: omits date; “23” in left margin

40. Book B-1, 733: “Kelley” overwrites “Kellogg”; KHCM, 208: “Kelly”

41. DHC 2:444: replaces “situation” with “condition”

42. DHC 2:444: replaces “and” with “which, together with”

43. DHC 2:444: replaces “for which” with “led”

44. DHC 2:444: “to decide”

45. Book B-1, 733: “excluded”

46. DHC 2:444: replaces “excluded” with “excommunicated”

47. DHC 2:444: replaces “society” with “Church”

<sup>48</sup>May 27th<sup>49</sup>, died, in Kirtland, Miss Mary Smith, in the thirty-fifth year of her age. The deceased was a member of the Church of Latter Day Saints, and died in the triumphs of faith.

[DN 3 (27 November 1852): 1]

June 2nd, President Phelps wrote <sup>50</sup>from Liberty, Missouri, to President O[liver]. Cowdery, from which, are<sup>51</sup> the following extracts:

<sup>52</sup>Liberty, (Mo.) June 2, 1836.

**DEAR BROTHER:**—Since I returned home to Missouri, **I have been so constantly engaged in viewing the country, or employed at business of importance, that I could not spare time to write.** I have been out on two expeditions, examining the regions of the “*Far West*.”—**and notwithstanding my letters, heretofore published, contain almost all that need be said for or against a prairie country, yet, permit me to add a little more as a kind of appendix, for such as wish information from this quarter.**

Soon after our return, Bishop Partridge and myself passed from Liberty to the Northwest corner of Clay County, and examined the mills and streams, and country around Mr. Smith’s, generally denominated “Yankee Smith.” It is customary, you know, for the sake of *provincialism*, among nations, kindreds and people, to nick-name [people]<sup>53</sup> by their religion, or province<sup>54</sup>, or ancestry; so that one can be distinguished by being<sup>55</sup> an Israelite, a Canaanite, a Christian, a Mormon, a Methodist etc<sup>56</sup>; or a corn cracker, or a mighty hunter, etc., according to fancy or favor.

From Mr. Smith’s, we proceeded North-easterly, through some timber and some prairie to Plattsburg, the county seat for Clinton<sup>57</sup> County, **and although this place may not come nearer in resemblance to Plattsburg the capital of Clinton county (N.Y.) on Lake Champlain, than a cabin does to Congress hall, yet it seems to be quite** “a smart little town,” containing from fifteen to twenty hewed log cabins, and the brick body of<sup>58</sup> a two story court house thirty two feet square. This town is located on the West side of Horse and Smith’s fork of the little Platte, contiguous to the timber on these streams, 25 miles North of Liberty. The timber, mill, and water privileges may answer a very small population, but for a large<sup>59</sup>, it<sup>60</sup> would be nothing. There are now three stores, and soon will be four. Clinton County is mostly prairie, with here and there a few fringes or spots of timber on the creeks that run into the Little Platte, and Grand rivers<sup>61</sup>.

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48. At this point in Book B-1, 733, appears the following partly erased penciled note: “<here insert the death of Miss Mary Smith see Messenger & Advocate page 336>” (WB). Following paragraph not supplied in Book B-1, but appears in Book B-2, 654, DN, and DHC 2:444. *Source*: Based on M&A 2 (June 1836): 336.

49. DHC 2:444: “17”

50. DHC 2:444: adds “a letter”

51. DHC 2:444: replaces “are” with “I make”

52. A penciled note in the left margin of Book B-1, 734, reads: “See printed copy in Messenger and Advocate” (WB). *Source*: M&A 2 (July 1836): 340-41. Deleted material supplied here in bold type.

53. DHC 2:444: adds “[people]”

54. M&A 2:241: “provision”

55. Book B-2, 654: “<being>” (WB)

56. DHC 2:444: omits “etc.”

57. Book B-1, 733 (pencil): adds correction “Clinty<on>”

58. DHC 2:444: omits “the brick body of”

59. DHC 2:444: adds “population”

60. DHC 2:444: replaces “it” with “they”

61. M&A 2:241, Book B-1, 734, Book B-2, 654, DHC 2:444: “River”

From this town we made the best course we could to the waters of Grand river. We had a “sort of <sup>62</sup>road for a little bit<sup>63</sup>” towards Busby<sup>64</sup> Fork, then we had to be content<sup>65</sup> with naked prairie; patches of scrubby timber, deep banked<sup>66</sup> creeks and branches, together with a rainy morning and no compass; but with the blessing of the Lord, we <sup>67</sup>came to “some house” in the afternoon, and passed into Ray County. On Shoal creek, where there is water, there are some tolerable Mill seats<sup>68</sup>; but *the prairies*.—those “old clearings” peering one over another as far as the eye can glance, flatten all common calculation as to timber for boards, rails, or future wants, for a thick population, according to the natural reasoning of men.

What the design of our heavenly Father was, or is, as to these vast prairies of the Far West, I know no further than we have revelation.<sup>69</sup> The Book of Mormon terms them<sup>70</sup>, the land of desolation; and when I get into a<sup>71</sup> prairie so large that I am out of sight of timber, just as a<sup>72</sup> seaman is “out of sight of land on the ocean,” /<sup>73</sup>I have to exclaim what is man and his works, compared to<sup>74</sup> the Almighty and his creations? Who hath viewed his everlasting fields? Who hath counted his Buffaloes:—who hath seen all his Deer on a thousand prairies? **Well may his sacred word declare:—The cattle upon a thousand hills are mind. All are God’s.**<sup>75</sup>

The pinks variegate these wide spread lawns, without the hand of man to aid them; and the bees of a thousand groves banquet on the flowers unobserved, and sip the honey-dews of heaven, **far beyond the busy bustling scenes of aspiring man. O what a scene for contemplation! What a good God all living have, to provide for them in all capacities—in all conditions—and in all ages against a day of trouble, and for a day of righteousness!**

Nearly every skirt of timber to the state line on the North, I am informed, has some one in it, **if it has range and wood enough for their common custom. Some people require more than others. It is astonishing to witness how eager thousands are to be pioneers into a new country; to be frontiers; to be on the outside; yea, to be, as one man said, in speaking of head men, “what he was a mind to”; or, every man carry his own head.** The back settlers are generally very honorable, and more hospitable than any people I ever saw, you are in most instances, welcome to the best they have; [This was the case until they began to oppose “Mormonism.” Historian.]<sup>76</sup>

As ever,

W. W. PHELPS.

To O. Cowdery, Esq.

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62. Book B-2, 654: adds “a”

63. DHC 2:445: omits “for a little bit”

64. *M&A* 2:241: “Brushy”

65. DHC 2:445: “had to contend”

66. Book B-1, 734: “bank”

67. Book B-1, 734: adds “~~soon~~”

68. DHC 2:445: replaces “seats” with “sites”

69. Preceding sentence does not appear in Book B-1, 734.

70. Book B-1, 734: replaces “them” with “these prairies”

71. Book B-1, 734: omits “a”

72. Book B-1, 734: replaces “a” with “the”

73. Handwriting of CWW ends and WB begins in Book B-2, 655, and continues to p. 709 (vol. 3, chap. 1).

74. DHC 2:445: replaces “to” with “with”

75. Book B-1, 734: adds ellipses

76. *M&A* 2:241, DHC 2:445: omit this bracketed note; Book B-2, 655 (different ink): adds this note at *coln*. The “Historian” is WR.

<sup>77</sup>The High Council assembled in the Lord's House in Kirtland on the 16th of June, Presidents S[idney]. Rigdon, and F[rederick]. G. Williams presiding, to investigate the charge<sup>78</sup> of "*a want of benevolence to the poor and charity to the church,*" which I had previously preferred against brother Preserved Harris, and elder Isaac McWithy. After a full and lengthy investigation the Council decided that the charges were fully sustained against Preserved Harris, and that the hand of fellowship be withdrawn from him, until he shall see that the course he is pursuing is contrary to the gospel of Jesus.

In the pleas of the councilors, in <sup>79</sup>case of elder McWithy, they decided that the charges had been fully sustained; after which, I spoke in my turn as accuser, and stated that I called on the accused, in company with President O[liver]. Cowdery, for money to send up to Zion, but could get none; afterwards saw him, and asked him if he would sell his farm. He at first seemed willing, and wished to build up Zion. He plead<sup>80</sup> excuse in consequence of his liberality to the poor. We offered him three thousand dollars for his farm, would give him four or five hundred dollars to take him to Zion, and settle him there, and <sup>81</sup>obligation for the remainder with good security and interest. He went and told Father Lyon that we demanded all his property, and so we lost four or five hundred dollars, because the accused told him [Lyon]<sup>82</sup> such a story, <sup>83</sup>he calculated to keep it <sup>84</sup>himself.

The accused, elder McWithy, arose and said it was the first time he had been called upon to clear himself before a High Council. He complained of being called, contrary to the rules of the gospel, before the Council. The president decided that as the case was now before the Council, it<sup>85</sup> could not now be urged, but should have been made in the beginning. He<sup>86</sup> plead<sup>87</sup> that he had relieved the wants of the poor, and did so many good things that he was astonished that he should hear such things as he had heard today, because he did not give all he had got to one man. If he had done wrong he asked forgiveness of God and the church.

<sup>88</sup>During the quarter ending the 3rd of June 1836 two hundred and forty four Elders, eleven Priests, three Teachers and five Deacons licenses were recorded in the license Records, in Kirtland, Ohio.

<sup>89</sup>June 22nd 1836<sup>90</sup>. My father and Uncle John Smith started on a mission to visit the branches of the church in the eastern States, to set them in order, and confer on the brethren their Patriarchal blessings. I took my mother and aunt Clarissa (my uncle John's wife,) in a carriage and accompanied them to Painesville where we procured a bottle of wine broke bread, ate and drank, and parted after the ancient order, with the blessings of God.

[...]<sup>91</sup>

77. Source: Following three paragraphs greatly abbreviated from KHCM, 212-18 (WAC) (KCMB [2002], 176-80).

78. DHC 2:445: "charges"

79. DHC 2:445: adds "the"

80. DHC 2:446: "pleaded"

81. DHC 2:446: adds "an"

82. DHC 2:446: adds "[Lyon]"

83. DHC 2:446: adds "[that]"

84. DHC 2:446: adds "[the aforesaid four or five hundred dollars]"

85. DHC 2:446: replaces "it" with "this plea"

86. DHC 2:446: replaces "He" with "Elder McWithy"

87. DHC 2:446: "pleaded"

88. Source: Based on M&A 2 (June 1836): 335-36.

89. Book B-1, 735 (darker ink): adds "<addenda p[age] 3 4 Note M>" (WB). This paragraph added in Book B-1, Addenda, 4, Note M, by WB possibly on 15 July 1845, and incorporated in Book B-2, 656, by WB between 23 July-2 Aug. 1845 (see MSHi Chronology). Source: Probably added under GAS's direction (cf. GASM, 83).

90. DHC 2:446: omits "1836"

91. BHR moved Warren Parrish's letter, which appears below, to this location (from p. 452 to pp. 447-48).



<sup>92</sup>*Minutes of a Public Meeting at Liberty, Missouri.*<sup>93</sup>

On the 29th<sup>94</sup>, a respectable number of the<sup>95</sup> citizens met<sup>96</sup>, being previously notified of the same<sup>97</sup>, at the court house, in the town of Liberty, Missouri. On motion **of Doct. Woodson J. Moss**, John Bird was called to the chair, and **on motion of Col. Wm. T. Wood**, John F. Doherty appointed Secretary. The object of the meeting, was, by request of the chair, explained in a few<sup>98</sup> appropriate remarks, by Col. Wood; when<sup>99</sup> on motion of Col. Wm. T. Wood, a Committee of nine was appointed to draft resolutions expressive of the sense of this meeting: whereupon the following gentlemen were chosen—namely: John Thornton, Esq., Peter Rogers, Esq., Andrew Robertson, Esq., James T. V. Thompson, Esq.,<sup>100</sup> Col. Wm.<sup>101</sup> T. Wood, Doctor Woodson, J. Moss, James H.<sup>102</sup> Hughes, Esq., David R. Atchison, Esq., and A. W. Doniphan, Esq., who retired, and in a short time returned and made through their Chairman, (Col. John Thornton,) the following unanimous report, which was read.

It is apparent to every reflecting mind that a crisis has arrived<sup>103</sup> in this country<sup>104</sup>, that requires the deep, cool, dispassionate consideration, and immediate action of every lover of peace, harmony and good order. We cannot conceal from ourselves, the fact, that at this moment the clouds of civil war are rolling up their fearful masses, and hanging over our devoted county<sup>105</sup>. Solemn, dark, and terrible. This painful state of things has been produced mainly by the rapid and increasing emigration, of that people commonly called Mormons, during the last few months. It is known to all that in November 1833 these people were expelled from their homes in Jackson County, without money, without property, without the means of subsistence for themselves, their wives and their children, and like Noah's Dove, without<sup>106</sup> a resting place for their feet.

They came to our county thus friendless and penniless, seeking (as they said) but a temporary asylum, from the storm of persecution by which they were then buffeted. Their destitute and miserable condition, at that inclement season of the year, excited the deep sympathies of the philanthropic and hospitable citizens of this county; and notwithstanding the thousand reports that were borne on the wings of the wind, charging them with almost every crime known to the laws of our country, yet our feelings of kindness, and sympathy for human suffering prevailed over every obstacle, and they were received with friendship and treated with toleration, and often with marks<sup>107</sup> of peculiar kindness. They always declared that they looked not upon this county as their home, but as a temporary asylum; and that, whenever a respectable portion of the citizens of this county should request it, they would promptly leave us in peace as they found us.

That period has now arrived. Duty to ourselves, to our families, and to the best inter-

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92. *Source: M&A 2 (Aug. 1836): 353–55.* Deleted material added here in bold type.

93. This heading appears in Book B-1, 735 (darker ink), as an interlinear insertion (WB); incorporated in Book B-2, 656. In *M&A 2:353*, heading reads: "Public Meeting"

94. *M&A 2:353*: moves date to end of sentence; *DHC 2:448*: adds "of June"

95. *M&A 2:353*: replaces "the" with "our fellow"

96. *DHC 2:448*: moves "met" to precede "at the court house"

97. *DHC 2:448*: replaces "same" with "meeting"

98. Book B-2, 656: adds a dash over erasure

99. *M&A 2:353*: omits "when"

100. *DHC 2:449*: omits "Esq."

101. *DHC 2:449*: "W"

102. *M&A 2:353*: "M."

103. *DHC 2:449*: replaces "arrived" with "arisen"

104. Book B-1, 735, Book B-2, 656: "county"

105. *DHC 2:449*: replaces "county" with "country"

106. *M&A 2:353*: adds "even"

107. *DHC 2:449*: "remarks"



ests of our county<sup>108</sup>, requires at our hands, to demand the fulfillment of that pledge. They are charged by those who are opposed to them, with an unfriendly determination to violate that pledge. Their rapid emigration, their large purchases, and offers to purchase lands, the remarks of the ignorant and imprudent portion of them, that this country is destined by heaven to be theirs, are received, and looked upon, by a large portion of this community, as strong and convincing proofs that they intend to make this county their permanent home, the center and general rendezvous of this<sup>109</sup> people.

These are some of the reasons why these people have become objects of the deepest hatred and detestation to many of our citizens. They are eastern men; whose manners, habits, customs, and even dialect, are essentially different<sup>110</sup> from our own. They are *non* slaveholders, and opposed to slavery, which in this peculiar period, when Abolitionism<sup>111</sup> has reared its deformed and haggard visage in our land, is well calculated to excite deep and abiding prejudices in any community, where slavery is tolerated and protected.

In addition to all this, they are charged, as they have hitherto<sup>112</sup> been, with keeping up a constant communication with the<sup>113</sup> Indian tribes on our frontier<sup>114</sup>; with declaring, even from the pulpit, that the Indians are a part of God's chosen people, and are destined by heaven, to inherit this land, in common with themselves. *We do not vouch for the correctness of these statements*, but whether they are true or false, their effect has been the same in exciting our community. In times of greater tranquility, such *ridiculous remarks* might well be regarded as the offspring of frenzied fanaticism; but at this time, our defenseless situation on the frontier, the bloody disasters of our fellow citizens in Florida, and other parts of the South, all tend to make a portion of our<sup>115</sup> citizens, regard such sentiments with horror, if not alarm. These and many other causes, have combined to raise a <sup>116</sup>*prejudice* against them; and a *feeling of hostility*, that the *first spark* may, and we deeply fear *will ignite* into all the horrors and desolations of a civil war, the worst evil that can befall any country.

We therefore feel it our duty to come forward, as mediators, and use every means in our power, to prevent the occurrence of so great an evil. As the most efficacious means to arrest the evil, we urge on the Mormons, to use every means, to put an immediate stop to the emigration of their people, to this county. We earnestly urge them to seek some other abiding place, where the manners, the habits, and customs of the people will be more consonant with their own.

For this purpose, we would advise them to explore the territory of Wisconsin. *This country* is peculiarly suited to their condition<sup>117</sup>, and their wants. It is almost entirely unsettled; they can *there* procure large bodies of land together, where there are no settlements, and none to interfere with them. It is a territory in which slavery is prohibited, and it is settled entirely with emigrants from the North and East.

The religious tenets of this people are so different from the present churches of the age, that they always have, and always will, excite deep prejudices against them, in any populous country where they may locate. We therefore in a spirit of frank and friendly kindness, do advise them to seek a home where they may obtain large and separate bodies of land, and have

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108. DHC 2:449: "country"

109. M&A 2:354, DHC 2:449: replace "this" with "their"

110. Book B-2, 657 (darker ink): "<different>" (TB)

111. M&A 2:354: "abolition"

112. M&A 2:354, Book B-1, 737: "heretofore"

113. DHC 2:450: replaces "the" with "our"

114. DHC 2:450: "frontier"

115. Book B-2, 657: "<our>" (TB)

116. Book B-2, 657: adds ellipsis over erasure

117. DHC 2:450: "conditions"

a community of their own. We further say to them, if they regard their own safety and welfare;<sup>118</sup> if they regard the welfare of their families, their wives and children, they will ponder with deep and solemn reflection on this friendly admonition.

If they have one spark of gratitude, they will not willingly plunge a people into civil war, who held out to them the friendly hand of assistance in that hour of dark distress, when there was few to say God save them. We can only say to them if they still persist in the blind course, they have heretofore followed, in flooding the county<sup>119</sup> with their people, that we fear and firmly believe, that an immediate civil war is the inevitable consequence. We know that there is not one among us who thirsts for the blood of that people.

*We do not contend that we have the least right, under the constitutions<sup>120</sup> and laws of the country, to expel them by force. But we would indeed be blind, if we did not foresee that the first blow that is struck, at this moment of deep excitement, must and will speedily involve every individual in a war, bearing ruin, woe, and desolation in its course. IT MATTERS BUT LITTLE HOW, WHERE, OR BY WHOM, THE WAR MAY<sup>121</sup> BEGIN, when the work of destruction commences, we must all be borne onward by the storm or crushed beneath its fury. In a civil war, when our homes is<sup>122</sup> the<sup>123</sup> theatre, on which it is fought, there can be no neutrals; let our opinions be what they may, we must fight in self defense.*

We want nothing, we ask nothing, we would have nothing from this people, we only ask them for their own safety, and for ours, to take the least of the two evils. Most of them are destitute of land, have but little property, are late emigrants to this country, without relations, friends, or endearing ties, to bind them to this land. At the risk of such imminent peril to them and to us, we request them to leave us; when their crops are gathered, their business settled, and they have made every suitable preparation to remove. Those who have forty acres of land, we are willing should<sup>124</sup> remain, until they can dispose of it without loss, if it should require years. But we urge, most strongly urge, that emigration cease, and cease immediately, as nothing else can or will allay for a moment, the deep excitement that is now unhappily agitating this community.

If the Mormons will comply with these friendly requisitions, we will use every exertion among our own citizens, to arrest this evil before it is forever<sup>125</sup> too late; but if they are disregarded, we can promise neither them or<sup>126</sup> ourselves, a long continuation of the blessings of peace and harmony.

1st. Therefore, be it resolved by this meeting that they<sup>127</sup> view, with feelings of the deepest regret the present unhappy situation of our country.

2nd. That it is the fixed and settled conviction of this meeting, that unless the people commonly called Mormons will agree to stop immediately the emigration of their people to this county, and take measures to remove themselves from it, a civil war is inevitable.

3rd. That a Committee of ten be appointed to make known to the leaders of that people, the views of this meeting, and to urge upon them the propriety of acceding to these propositions.

4th. The said Committee consist<sup>128</sup> of Andrew Robertson, Michael Arthur, Littlebury Sublet, John Baxter, Jas. M. Hughes, W. J. Moss, John Bird, Peter Rogers, W. T. Wood and J. T. V.

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118. Book B-2, 658: adds ellipses over erasure

119. DHC 2:451: "country"

120. DHC 2:451: "Constitution"

121. Book B-1, 738: adds "~~commence~~"

122. Book B-1, 738: "is" overwrites "are"; DHC 2:451: replaces "is" with "are"

123. Book B-1, 738: repeats "the"

124. M&A 2:355, Book B-1, 738: "shall"

125. Book B-2, 658: "<forever>" (prob. TB)

126. DHC 2:451: "nor"

127. DHC 2:451: replaces "they" with "we"

128. DHC 2:452: "consisting"

Thompson, who shall meet on the morrow at the house of Mr. Cowan, and confer with the Mormons, and report at this meeting as soon thereafter as convenient, the reply of the Mormons to these requisitions.

5th. That if the Mormons agree to these propositions, we will use every means in our power to allay the excitement among our own citizens; and to get them to await the result of these things.

6th.<sup>129</sup> That it is the opinion of this meeting that the recent emigration<sup>130</sup> among the Mormons should take measures to leave this county immediately, as they have no crops on hand, and nothing to lose by continuing their journey to some more friendly land.

On motion of **Col.** Wm. T. Wood, the preamble and resolutions were unanimously adopted. Be it resolved that this meeting adjourn until Saturday next.

JOHN BIRD Chairman,  
JOHN F. DOHERTY, Secretary.

<sup>131</sup>On the day previous<sup>132</sup>, June 28th, elder Warren Parrish wrote from Hickman County, Tennessee, stating that:

<sup>133</sup>**Hickman county, Tenn. June 28, 1836.**

**This evening, while meditating upon the variegated scenes of human existence, the ever fluctuating current of mortal life, which sometimes threatens to overwhelm the way wandering sons of men like an irresistible torrent, and hurry them to an untimely grave, while far separated from those who are bound by the dearest ties of consanguinity, my mind flits back to those happy seasons I have enjoyed in Kirtland, in the society of my brethren and friends.—The loss of this society is more than usually impressed on my mind from a combination of circumstances which have transpired since I last wrote.**

**On the return of brother Patten and myself from Clarks river, to brother Utley's, we were informed that many citizens of the County of Benton<sup>134</sup>, and some of the citizens of Carroll, had met in convention, headed by a Methodist Priest, who was called to the chair, and the county clerk appointed Secretary. They drew up resolutions to drive all the "Mormon (Latter Day Saint) preachers from their coast." These resolutions were signed by the Sheriff and many who were sworn to be civil, peace officers: also, Colonels, majors, &c. to suppress all riots and unlawful assemblies and support and defend the constitution of the United States and of the state of Tennessee; also military officers who are sworn to do the same.—From Colonels and Majors down thro' all the grades of officers, enrolled their names, with this lawless banditti, to abuse the servants of the living God, by abridging their privileges and trampling upon their rights.**

We enjoyed our meeting unmolested at brother Utley's, on Saturday the 19th inst. **although almost every breeze brought us news that the mob intended to carry their resolutions into effect, and that some** hundreds had entered into the conspiracy. In the afternoon, a little before sunset, a company of some forty or fifty men made their appearance; some on foot, others mounted, two on a horse, with guns, sticks, clubs, &c. They were led by a Sher-

129. DHC 2:452: omits "6th" and combines this paragraph with the one above

130. *M&A* 2:355, Book B-2, 659, DHC 2:452: replace "emigration" with "emigrants"

131. BHR moved the following introduction and letter to the location designated above (from p. 452 to pp. 447-48).

132. DHC 2:447: omits "On the day previous"

133. *Source: M&A* 2 (Aug. 1836): 365-67. Some heavy editing. Deleted material supplied here in bold type.

134. *M&A* 2:365: "of that county (Benton)"

iff, Colonel<sup>135</sup>, first and second Major, **with some** other officers, and a Methodist Priest, with a gun on his shoulder.

The sheriff informed us, that he had <sup>136</sup>state's Warrant for David W. Patten, Warren Parrish, and Wilford Woodruff; issued on complaint of the Methodist Priest, Matthew Williams, chairman as above; who swore that we had put forth the following false and pretended prophecy; viz. that Christ would come the second time, before this generation passes away; also that four individuals should receive the Holy Ghost within four and twenty hours. The company **that were under the control of these noble chieftains** consisted, as we were **credibly** informed, of Baptists, Methodists, Presbyterians, Liars, Drunkards, hog and horse thieves. So determined were they, to force us off at that late hour, that it was with much difficulty we could prevail on them to show us any lenity; however, they protracted the time of our appearance at court until Tuesday by giving our bond, with surety of two brethren in the sum of one thousand dollars.<sup>137</sup>

They intended to have led us into the woods, under the dark curtain of night, **(the emblem of their corrupt and wicked hearts,)** with the pretension of taking us before the magistrate, that they might the better execute their diabolical designs upon us.

On Tuesday, in company with about twenty brethren and warm friends, who were ready and willing to lay down their lives for us, we went before our rulers, and<sup>138</sup> found about one hundred persons assembled, **whose countenances too plainly indicated the black designs of their hearts. They were** armed with guns, pistols, dirks, clubs, sticks, &c. At a late hour we prevailed on the Sheriff to have the court called, which consisted of three Magistrates, one of whom was rejected from the judgment seat, because some of his family were members of our church.

<sup>139</sup>The Sheriff, with leave of court, divested us of our arms, consisting of walking sticks, and a<sup>140</sup> pocket knife.

A man by the name of Perkins, (who, report says, had run his country<sup>141</sup> for hog stealing, and also had been guilty of concealing a stolen horse, for which he had lost part of his nose,) was appointed by the court to act as State's Attorney; or in other words, Mob solicitor General, to abuse the innocent and screen the guilty.

<sup>142</sup>After the conspirators had witnessed against us, the court refused to hear any testimony on our part, being controlled by the Bandits. Perkins made a plea against us, but we were not permitted to reply. The verdict of the court was: that they concluded that the charges preferred against us, had been sustained, and that we were bound over to court for trial.

135. Book B-2, 659: "col<onel>"

136. Book B-1, 739, Book B-2, 659: add "a"

137. *M&A* 2:366: "a bond of two thousand dollars, signed by ourselves and two of our brethren."

138. *M&A* 2:366, Book B-1, 740: replace "and" with "we"

139. This paragraph summarizes the following from *M&A* 2:366: "The Sheriff then asked of the court the privilege of divesting us of our arms, if any we had; it was granted. Elder Patten had a pistol which he had taken that morning in consequence of our having heard that the mob did not expect to sustain a lawful charge against us; but intended to rise up and overpower us by their numbers; he also had a walking stick. I had a cane and common pocket knife; these were taken from us."

140. Book B-2, 660: "<a>" (pos. TB)

141. *DHC* 2:448: "county"

142. This paragraph summarizes the following from *M&A* 2:366: "We were abused by any and every scoundrel that saw fit to do so, and the court allowed them this privilege. After they had brought many of those who had entered into a conspiracy to witness against us; we called on our witnesses, but the court refused to hear any testimony on our part, because the mob objected and they dare not do otherwise, but were controlled by the lawless banditti that surrounded them and us, who were determined on our destruction. Said Perkins made a plea against us, and we were not permitted to reply or speak in our own defense. Thus ended this mock trial, and the court after retiring a few minutes, returned with this verdict: That they concluded that the charges preferred against us had been sustained, and that we were bound over to court for trial."

Our accusers did not attempt to prove that those <sup>143</sup>who were promised the Holy Ghost **on condition of obedience to the gospel** did not receive it; **for they, if called upon, would have testified otherwise**; and the candid can judge whether<sup>144</sup> he, who prophesies that Christ will come the second time in this generation, is a false prophet. Also<sup>145</sup> our complainant testified that these<sup>146</sup> crimes were committed in **October** 1834, and it is a well known fact that elder Woodruff, whose name is on<sup>147</sup> the warrant, (though not arrested) was not in this state until **the spring of 1835**; so much for an<sup>148</sup> oath from<sup>149</sup> a Methodist Priest.

While the court was preparing our bonds, another warrant was served on elder Patten: the mob without, and the mob within, whose intoxicating zeal had arisen to its zenith, were threatening our lives, and seemed only to wait<sup>150</sup> the dark shades of night, which were fast gathering round, to cover them, while they should wreak their hands in our blood: the influence of our friends, as instruments in the hands of our<sup>151</sup> God, kept this gathering storm from bursting upon our heads. About this time the Sheriff proposed to us, that if we would leave the county in ten days, and pay the cost, they would set us at liberty; at the same time informing us it was the only way to escape the hands of the mob, who were hardly restrained from acts of violence. One of the brethren present offered to pay the cost, and all advised us to accept the offer; which, in itself proved that we were innocent of any crime,<sup>152</sup> although in its nature most insulting.

**For if we were really guilty of a violation of the laws of this state, their oath of office obligated them to bind us over to trial before the circuit court. But this was not the fact; we were not guilty, and this last step proves to a demonstration that they (the court) did not consider us so; and shows that oaths, obligations and the rights of man were disregarded, and the whole scenery from beginning to end was controlled and governed by a set of ruthless ruffians, who are sunk in the lowest depths of degradation and infamy, of whom the devil himself ought to be ashamed.**

<sup>153</sup>WARREN PARRISH.

<sup>154</sup>July 1st, 1836. At a very large<sup>155</sup> meeting of the elders of the Church of Latter Day Saints, assembled<sup>156</sup> <sup>157</sup>in Clay County, Missouri. W. W. Phelps was called to the chair, and John Corrill appointed Secretary. The preamble and resolutions from a meeting of Citizens of the 29th ult.<sup>158</sup>, was read, and a Committee of twelve, viz; E[dward]. Partridge, I[saac]. Morley, L[yman]. Wight, T[homas].

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143. M&A 2:366: adds "individuals"

144. M&A 2:366: replaces first part of sentence with "and let the candid judge, whether any man can in truth testify, that"

145. M&A 2:366: replaces "Also" with "And furthermore"

146. M&A 2:366: replaces "these" with "the above named"

147. M&A 2:366: replaces "on" with "included in"; Book B-1, 740, Book B-2, 660: "in"

148. M&A 2:366, Book B-1, 740: replace "an" with "the"

149. M&A 2:366, Book B-1, 740: replace "from" with "of"

150. M&A 2:366: replaces "to wait" with "waiting"

151. M&A 2:366: omits "our"

152. M&A 2:367: omits "which, in itself ... crime"

153. DHC 2:448: adds "(Signed)"

154. Source: M&A 2 (Aug. 1836): 359-60. This and following minutes apparently reprinted from a newspaper titled *Far West*.

155. M&A 2:359, Book B-1, 740: replace "very large" with "respectable"

156. M&A 2:359: replaces "assembled" with "held"

157. Book B-1, 740: adds "~~at the~~"

158. M&A 2:359: omits "of the 29th ult."; Book B-1, 740: "<of the 29th ult.>" (prob. WR); incorporated in Book B-2, 661.

B. Marsh, E[lias]. Higby, C[alvin]. Beebee<sup>159</sup>, I[saac].<sup>160</sup> Hitchcock, I[saac]. Higby, S[amuel]. Bent, T[itus]. Billings, J[ames]. Emmet, and R. Evans, were appointed who retired, and after a short time reported the following preamble and resolutions:

That we (the Mormons, so called,) are grateful for the kindness which has<sup>161</sup> been shown to us by the citizens of Clay<sup>162</sup> since we have resided with them; and being desirous for peace, and wishing the good rather than the ill-will of mankind,<sup>163</sup> will use all honorable means to allay the excitement, and so far as we can remove any foundation for jealousies against us as a<sup>164</sup> people. We are aware that many rumors prejudicial to us as a society are afloat, and time only can prove their falsity to the world at large.

We deny having claim to this, or any other county, or country, further than we<sup>165</sup> purchase<sup>166</sup>, with money, or more<sup>167</sup> than the constitution and laws allow us as free American Citizens. We have taken no part for, or against slavery; but are opposed to the Abolitionists, and consider that men have a right to hold slaves or not according to law.

We believe it just to preach the gospel to the nations of the earth, and warn the righteous to save themselves from the corruptions of the world; but we do not believe it right to interfere with bond servants, nor preach the gospel to<sup>168</sup>, nor meddle with, nor influence them in the least to cause them<sup>169</sup> to be dissatisfied with their situation in this life; thereby jeopardizing the lives of men. Such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude.

We deny holding any communications with the Indians; and mean to hold ourselves as ready to defend our country against their barbarous<sup>170</sup> ravages, as any other people. We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent<sup>171</sup> and<sup>172</sup> inalienable rights, by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly. It is needless to enter into a<sup>173</sup> further detail of our faith or mention our sufferings; therefore:

1st, Resolved: for the sake of friendship, and to be in a covenant of peace, with the citizens of Clay county, and they<sup>174</sup> to be in a covenant of peace with us, notwithstanding the necessary loss of property, and expense we incur in moving, we comply with the requisitions of their resolutions in leaving the county of Clay<sup>175</sup>, as explained by the preamble accompanying

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159. Book B-1, 740: "Beebe"; Book B-2, 661, DHC 2:452: "Beebe"

160. *M&A* 2:359: "[esse]"

161. Book B-2, 661: "have"

162. DHC 2:452: adds "county"

163. DHC 2:452: adds "we"

164. Book B-2, 661: "<a>" (pos. WB)

165. DHC 2:453: adds "shall"

166. DHC 2:453: adds "the land"

167. Book B-2, 661: adds ellipses over erasure

168. DHC 2:453: adds "them"

169. Book B-2, 661 (darker ink): "<them>" (prob. TB)

170. Book B-1, 741: adds "~~attacks~~"

171. Book B-1, 741: adds "~~rights~~"

172. Book B-1, 741, Book B-2, 661: "an"

173. DHC 2:453: replaces "a" with "any"

174. *M&A* 2:360: replaces "they" with "the citizens of Clay county"; Book B-1, 741: omits "and they"

175. DHC 2:453: replaces "the county of Clay" with "Clay county"



the same; and that we will use our exertions to have the church do the same; and that we will also exert ourselves to stop the tide of emigration <sup>176</sup>of our people to this county.

2nd, Resolved: that we accept of<sup>177</sup> the friendly offer verbally tendered to us by the Committee yesterday, to assist us in selecting a location and removing to it.

3rd, Resolved: unanimously, that this meeting accept and adopt the above preamble and resolutions, which are here presented by the Committee.

4th, Resolved: that T[homas]. B. Marsh, L[yman]. Wight, and S[amuel]. Bent, be a Committee to carry <sup>178</sup>these proceedings to the meeting of the citizens of Clay<sup>179</sup>, to be held tomorrow at Liberty. The above was<sup>180</sup> unanimously adopted by the meeting.

W. W. PHELPS, Chairman.

JOHN CORRILL, Secretary.

[DN 3 (11 December 1852): 1]

[June, 1836.]

<sup>181</sup>The citizens of Clay County met pursuant to adjournment. The Chairman and Secretary resumed their stations, when the Committee, appointed by the Public Meeting of the citizens, at the Court house in Liberty on the 29th ultimo, reported through their Chairman, W. J. Moss, the foregoing preamble and resolutions of the elders of the Church of Latter Day Saints, on<sup>182</sup> the 1st inst., whereupon it was

*Resolved*, that this meeting do accept and receive the reply of the *Mormons* to the resolution passed on Wednesday the 29th of<sup>183</sup> June as perfectly satisfactory.

*Be it further Resolved*, by this meeting, that we will use our utmost endeavors, to carry into effect the object contained in the preamble and resolutions passed on Wednesday the 29th, as agreed to by the *Mormons*.

*Be it further Resolved*, that we urge it on our fellow citizens to keep the peace towards the *Mormons*, as good faith, justice, morality, and religion requires<sup>184</sup> us<sup>185</sup>.

*Be it further Resolved*, that a Committee of ten persons, two in each township, be appointed to raise money by subscription to aid those of the *Mormons*, who may from necessity require it, to leave this county.

*Resolved*, that Samuel Tillery, Jeremiah Minger, and Abraham Shafer, be appointed a Committee, to receive the pecuniary aid by subscription for the purpose <sup>186</sup>of aiding the poor persons that may belong to the *Mormons*, in removing from this county to their place of abode, and that the elders of the Church be requested to report the above named persons to the aforesaid Committee, who will judge of the proofs and facts entitling the *Mormons* to pecuniary aid, and appropriate the funds accordingly.

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176. Book B-1, 741: adds "~~to stop the tide of emigration~~"

177. DHC 2:453: omits "of"

178. DHC 2:453: adds "the minutes of"

179. DHC 2:454: adds "county"

180. DHC 2:454: replaces "above was" with "foregoing resolutions were"

181. *Source: M&A 2* (Aug. 1836): 360–61. This introduction was adapted from one that prefaces the preceding minutes in *M&A 2*:359.

182. Book B-1, 742: "on" overwrites "of"

183. Book B-1, 742: adds "of"

184. *M&A 2*:360, DHC 2:454: "require"

185. DHC 2:454: omits "us"

186. Book B-1, 742: adds "~~the purpose~~"



*Resolved*, that the said Committee be authorized to employ some suitable person to accompany those that may wish to examine a new Country. It is also understood that if the money which may be received by the Committee, is not appropriated for the purpose above named, it shall be refunded back in proportion to the amount subscribed.

*Resolved*, that the chair appoint five persons in each township, to carry the object of the above resolutions into effect.

The following gentlemen were then appointed in the different townships.

*For Liberty Township*, John Thornton, Joel Turnham, Peter Rogers, John Bird, David [R.] Atchison.

*For Fishing River Township*, Elisha Cameron, E. Price, G. Withers, M. Welton, James Kazey.

*For Platte Township*, T. C. Gordon, S. Harris, W. Owen, L. Rollins, I.<sup>187</sup> Marsh.

*For Washington Township*, B. Riley, S. Crawford, T. Findley, G. McIlvaine, P.Y. G. Bartee.

*For Gallatin Township*, D. Dale, W.<sup>188</sup> Nash, Wm. Todd, B. Ricketts, I.<sup>189</sup> Forboin<sup>190</sup>.

*Be it further Resolved*, that this meeting recommend the Mormons to the <sup>191</sup>good treatment of the citizens of the adjoining counties. We also recommend the inhabitants of the neighboring counties to assist the Mormons in selecting some abiding place for their people <sup>192</sup>where they will be, in a measure the only occupants; and where none will be anxious to molest them.

*Resolved*, that the proceedings of this meeting be handed over to the publishers of the *Far West*, with a request that it be printed, which was severally read and unanimously adopted, and <sup>193</sup>meeting adjourned.

JOHN BIRD, Chairman,  
JOHN F. DOHERTY, Secretary.

Liberty, July 2nd, 1836.

<sup>194</sup>Kirtland, July 25th, 1836.

To W. W. Phelps and others:<sup>195</sup>

Dear Brethren:—Yours of the first inst., accompanying the proceedings of a Public Meeting, held by the people of Clay<sup>196</sup>, was duly received. We are sorry that this disturbance has broken out, but<sup>197</sup> we do not consider it our fault. You are better acquainted with circumstances, than we are; and of course, have been directed by wisdom in your moves, relative to leaving the county.

We forward you our letter to Mr. Thornton and others, that you may know all that we have said. We advise that you be not the first aggressors. Give no occasion, and if the people will let you, dispose of your property, settle your affairs and go in peace. <sup>198</sup>You have thus far had an asylum, and now seek another, as God may direct.

Relative to your going to Wisconsin, we cannot say, we should think if you could stop

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187. *M&A* 2:361:“J.”

188. *DHC* 2:455:“N.”

189. *M&A* 2:361:“J”; *DHC* 2:455:“R.”

190. *M&A* 2:361:“Forbion”

191. Book B-1, 742: adds “~~Mormons~~”

192. Book B-2, 662: adds dashes over an erasure of about three words

193. *M&A* 2:361: adds “on motion the”

194. *Source: M&A* 2 (Aug. 1836): 359.

195. In *M&A* 2:359, this line appears at the end of the letter.

196. *DHC* 2:455: adds “county”

197. *M&A* 2:359: omits “but”; Book B-2, 663 (darker ink): “<but>” (prob. WB)

198. *M&A* 2:359: adds “go”; Book B-1, 743: “~~go~~”

short, in peace, you had better<sup>199</sup>. You know our feelings relative to not giving the first offense, and also of protecting your wives and little ones, in case a mob should seek their lives. We shell publish the proceedings of the public meeting, with your answer, as well as our letter. We mean that<sup>200</sup> the world shall know all things as they transpire. If we are persecuted, and driven, men shall know it.

Be wise; let prudence dictate all your counsels; preserve peace with all men, if possible, *STAND by the Constitution of your country*; observe its principles; and above all, show yourselves men of God, worthy citizens, and we doubt not, <sup>201</sup>community, ere long, will do you justice, and rise in indignation against those who are the instigators of your suffering and affliction<sup>202</sup>.

In the bonds of brotherly love we subscribe ourselves, as ever;

SIDNEY RIGDON,  
JOSEPH SMITH, junior,<sup>203</sup>  
OLIVER COWDERY,  
F. G. WILLIAMS,  
HYRUM SMITH.

The letter to Mr. Thornton<sup>204</sup>, referred to above was as follows:

<sup>205</sup>Kirtland, Geauga County, Ohio,  
July 25, 1836.

*To John Thornton Esq., Peter Rogers Esq., Andrew Robertson Esq., James T. V. Thompson Esq., Col. Wm. T. Wood, Doctor Woodson, I.*<sup>206</sup> *Moss, James H.*<sup>207</sup> *Hughes Esq., David R. Atchison Esq., and A. W. Doniphan Esq.:*

GENTLEMEN, we have just perused, with feelings of deep interest, an article in the *Far West*, printed at Liberty, Clay County, Missouri, containing the proceedings<sup>208</sup> of a Public Meeting of the citizens of said county, upon the subject of an excitement now prevailing among you, occasioned, either from false reports, against the Church of Latter Day Saints, or from the fact, that said church is <sup>209</sup>dangerous to the welfare of your county<sup>210</sup>; and will, if suffered among you, cause the ties of peace and friendship so desirable among all men, to be burst asunder, and bring war and desolation upon your own pleasant homes, under existing circumstances<sup>211</sup>.

While rumor is afloat with her accustomed cunning, and while public opinion is fast setting<sup>212</sup>, like a flood tide, against the members of the<sup>213</sup> church, we cannot but admire the candor,

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199. DHC 2:455: adds “do so”

200. Book B-2, 663 (darker ink): “<that>” (pos. TB)

201. DHC 2:456: adds “the”

202. DHC 2:456: “sufferings and afflictions”

203. DHC 2:456: places JS’s name first in the list

204. Book B-1, 743: adds “and others”

205. *Source: M&A 2* (Aug. 1836): 355–59.

206. *M&A 2*:355: “J.”

207. Book B-1, 743, Book B-2, 663: replace “H.” with “M.”

208. DHC 2:456: “proceeding”

209. DHC 2:456: adds “considered”

210. *M&A 2*:356, Book B-1, 743, Book B-2, 663, DHC 2:456: “country”

211. In *M&A 2*:356, “under existing circumstances” begins the next sentence; DHC 2:456: moves “under existing circumstances” to follow “suffered among you”

212. DHC 2:456: replaces “setting” with “rising”

213. *M&A 2*:356, Book B-1, 743, Book B-2, 663: replace “the” with “said”

with which your preambles<sup>214</sup> and resolutions were clothed, as presented to the <sup>215</sup>citizens of Clay County, on the 29th of June last: though, as you expressed in your report to said meeting, “We do not contend that we have the least right, under the constitution and laws of the country, to expel them by force,” yet communities may be at times unexpectedly thrown into a situation when wisdom, prudence, and that first item in nature’s law, SELF DEFENSE, would dictate that the responsible and influential part<sup>216</sup>, should step forward and guide the public mind in a course to save difficulty, preserve rights, and spare the innocent blood from staining the soil so dearly purchased with the lives and fortunes of our fathers; and<sup>217</sup> as you have come forward as “mediators” to prevent the effusion of blood, and save disasters consequent upon civil war, we take this opportunity to present to you though strangers, and through you, if you wish, to the people of Clay County, our heart-felt gratitude for every kindness rendered our friends in affliction, when driven from their peaceful homes, and to yourselves, also for the prudent course in the present excited state of your community: but in doing this, justice to ourselves, as communicants of that church to which our friends belong: and duty towards them as acquaintances, and former fellow citizens, require us to say something to exonerate them from the foul charges brought against them, to deprive them of their constitutional privileges and drive them from the face of society.

They have been charged, in consequence of the whims and vain notions of some few uninformed<sup>218</sup>, with claiming that upper country<sup>219</sup>, and that ere long they were to possess it, at all hazards, and in defiance of all consequences. This is unjust and far from <sup>220</sup>a foundation in truth; a thing not expected, or<sup>221</sup> looked for,—not desired by this society as a people, and where the idea could have originated is unknown to us. We do not, neither did we ever insinuate a thing of this kind, or hear it from the leading men of the society now in your country. There is nothing in all our religious faith to warrant it; but, on the contrary, the most strict injunctions to live in obedience to the laws, and follow peace with all men: and we doubt not but a recurrence to the Jackson County difficulties, with our friends, will fully<sup>222</sup> satisfy you, that at least heretofore, such has been the course followed by them, that instead of fighting for their own rights, they have sacrificed them for a season, to wait the redress guaranteed in the law, and so anxiously looked for at a time distant from this.

We have been and are still clearly under the conviction, that had our friends been disposed, they might have maintained their possessions in Jackson County. They might have resorted to the same barbarous means, with their neighbors, throwing down dwellings, threatening lives, driving innocent women and children from their homes, and thereby have annoyed their enemies equally at least: but <sup>223</sup>to their credit, and which ever must<sup>224</sup> remain upon the pages<sup>225</sup> of time, to their honor, <sup>226</sup>they did not<sup>227</sup>: they had possessions, they had homes, they had sacred rights, and more still, they had helpless, harmless innocence, with an approving conscience that they had violated

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214. Book B-1, 743: “preamble”

215. *M&A* 2:356: adds “meeting of the”

216. DHC 2:456: adds “[of a community]”

217. DHC 2:456: omits “and”

218. DHC 2:457: adds “[persons]”

219. DHC 2:457: adds “[north-western Missouri]”

220. DHC 2:457: adds “having”

221. Book B-1, 744: replaces “or” with “not”; Book B-2, 664: “nor”

222. Book B-2, 664: “<fully>” (WB)

223. *M&A* 2:356, Book B-1, 744, Book B-2, 664: add “this”

224. *M&A* 2:356, Book B-1, 744: “must ever”; DHC 2:457: “and it must ever”

225. DHC 2:457: “page”

226. DHC 2:457: adds “this”

227. DHC 2:457: adds “do”

no law of their country or their God, to urge them forward but to show to all that they were willing to forego these for the peace of their country, they tamely submitted, and have since been wanderers among strangers (though hospitable) without homes. We think these sufficient reasons, to show to your patriotic minds, that our friends, instead of having a wish to expel a community by force of arms, would suffer their rights to be taken from them, before shedding blood.

Another charge brought against our friends, is that of being dangerous in societies, “where slavery is tolerated and practiced.” Without occupying time here, we refer you to the April (1836) number of the *Latter Day Saints’ Messenger and Advocate*, printed at this place, a copy of which we forward to each of you. From the length of time which has transpired<sup>228</sup> since its publication, you can easily see it was put forth for no other reason, than to correct the public mind generally, without a reference or expectation of any<sup>229</sup> excitement of the nature of the one now in your country<sup>230</sup>. Why we refer you particularly, to this publication, is, because many of our friends who are now at<sup>231</sup> the West, were in this place when this paper made its appearance, and from personal observation gave it their decided approbation, and expressed<sup>232</sup> those sentiments to be their own, in the fullest particular.

Another charge of great magnitude is brought against our friends in the West<sup>233</sup> of “keeping up a constant communication with the Indian tribes on the<sup>234</sup> frontier; with declaring even from the pulpit, that the Indians are a part of God’s chosen people, and are destined by Heaven, to inherit this land, in common with themselves.” We know of nothing under the present aspect of our Indian relations, calculated to arouse the fears of the people of the upper Missouri more than a<sup>235</sup> combination or influence of this nature; and we cannot look upon it<sup>236</sup> other than one of the most subtle purposes of those whose feelings are embittered against our friends, to turn the eye of suspicion upon them from every man, who is acquainted with the barbarous cruelty of rude savages. Since a rumor was afloat that the western Indians were showing signs of war, we have received frequent private letters from our friends, who have not only expressed fears for their own safety, in case the Indians should break out, but a decided determination to be among the first to repel any invasion and defend the frontier from all hostilities. We mention the last fact, because it was wholly uncalled for on our part, and came previous to any excitement on the part of the people of Clay County, against our friends, and must definitely show, that this charge is also untrue.

Another charge against our friends, and one that is urged as a reason why they must immediately leave the county of Clay<sup>237</sup>, is, that they are making, or are<sup>238</sup> like<sup>239</sup> to make the same, “their permanent home, the center and general rendezvous of their people.” We have never understood such to be the purpose, wish, or design of this society; but on the contrary, have ever supposed that those who resided in Clay County, only<sup>240</sup> designed it as a temporary residence, until the law and authority of our country should put them in the quiet possession

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228. DHC 2:458: replaces “transpired” with “elapsed”

229. *M&A* 2:357: “an”

230. DHC 2:458: “county”

231. DHC 2:458: replaces “at” with “in”

232. DHC 2:458: replaces “expressed” with “declared”

233. DHC 2:458: adds “that”

234. Book B-1, 745, Book B-2, 665: replace “the” with “our”

235. Book B-2, 665: adds ellipses over erasure

236. DHC 2:458: adds “as being”

237. DHC 2:458: replaces “the county of Clay” with “Clay county”

238. Book B-2, 665 (darker ink): “<are>” (TB)

239. DHC 2:458: “likely”

240. Book B-2, 665 (darker ink): “on<ly>” (prob. TB)

of their homes, in Jackson County; and such as had not possessions there, could purchase to the entire satisfaction and interest of the people of Jackson County.

Having partially mentioned the leading objections urged against our friends, we would here add, that it has not been done with a view, on our part, to dissuade you from acting in strict conformity with your preamble and resolutions, offered to the people of Clay County, on the 29th ult., but from a sense of duty to a people embarrassed, persecuted, and afflicted: for you are aware, gentlemen, that in times of excitement virtues are transformed into vices; acts, which in other cases and <sup>241</sup>other circumstances, would be considered upright and honorable, <sup>242</sup>interpreted contrary to <sup>243</sup>their real intent and made objectionable and criminal; and from whom could we look for forbearance, and compassion, with confidence and assurance, more than from those whose bosoms are warmed with those pure principles of patriotism with which you have been guided in the present instance, to secure the peace of your county, and save a persecuted people from further violence and destruction?

It is said that our friends are poor; that they have but <sup>244</sup>little or nothing to bind their feelings or wishes to Clay County, and that in consequence, <sup>245</sup>have a less claim upon that county. We do not deny the fact that our friends are poor: but their persecutions have helped to render them so. While other men were peacefully following their vocations, and extending their interest <sup>246</sup>, they have been deprived of the right of citizenship, prevented from enjoying their own; charged with violating the sacred principles of our Constitution and laws: made to feel the keenest aspersions of the tongue of slander; waded through all but death; and are now suffering under calumnies calculated to excite the indignation and hatred of every people, among whom they <sup>247</sup>dwell; thereby exposing them to destruction and inevitable ruin!

If a people, a community, or <sup>248</sup>a society can accumulate wealth, increase in worldly fortune, improve in science and arts, rise to eminence in the eyes of the public, surmount these difficulties, so much as to bid defiance to poverty and wretchedness, it must be a new creation, a race of beings superhuman. But in all their poverty and wants we have yet to learn for the first time that our friends are not industrious, and temperate; and wherein they have not always been the *last*, to retaliate or resent an injury, and the first to overlook and forgive. We do not urge that there are not <sup>249</sup>exceptions to be found; all communities, all societies and associations, are cumbered with disorderly and less virtuous members; members who violate in a greater or less degree, the principles of the same: but this can be no just criterion by which to judge a whole society; and further still, where a people are laboring under constant fear of being dispossessed; very little inducement is held out to excite them to be industrious.

We think, gentlemen, that we have pursued the subject far enough; and we here express to you, as we have in a letter accompanying this to our friends, our decided disapprobation to the idea of shedding blood, if any other course can be followed to avoid it; in which case, and which alone, we have urged upon our friends to desist, only in *extreme* cases of self defense; and in this case not to *give* the offense, or provoke their fellow men to acts of violence, which we have no doubt they will observe as they ever have <sup>250</sup>; for you may rest assured, gentlemen, that we would

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241. Book B-1, 746, Book B-2, 666: add "under"

242. DHC 2:459: adds "are"

243. M&A 2:357: replaces "to" with "from"

244. Book B-2, 666: "<but>" (WB)

245. DHC 2:459: adds "they"

246. DHC 2:459: "interests"

247. M&A 2:357: adds "may"

248. Book B-1, 746: "\or/" (WR)

249. DHC 2:459: "no"

250. DHC 2:460: adds "done"

be the last to advise our friends to shed the blood of men, or commit one act to endanger the public peace. We have no doubt but our friends will leave your county, sooner or later; they have not only signified the same to us, but we have advised them so to do, as fast as they can, without incurring too much loss. It may be said that they have but *little* to lose if they lose the whole. But if they have but *little that little is their all*, and the imperious demands<sup>251</sup> of the helpless, urge them to make a prudent disposal of the same. And<sup>252</sup> we are highly pleased with a proposition in your preamble, suffering them to remain peaceably until a disposition can be made of their land &c., which if suffered, our fears are at once hushed, and we have every reason to believe, that during the remaining part of the residence of our friends in your county, the same feelings of friendship and kindness will continue to exist that have heretofore, and that when they leave you, you will have no reflection of sorrow to cast<sup>253</sup>, that they have been sojourners among you.

To what distance or place they will remove, we are unable to say; in that<sup>254</sup> they must be dictated with<sup>255</sup> judgment and prudence. They may explore the Territory of Wisconsin, they may remove there, or they may stop on the other side, of this we are unable to say; but be they where they will, we have this gratifying reflection, that they have never been the first, in an unjust manner, to violate the laws, injure their fellow men, or disturb the tranquility and peace under which any part of our country has heretofore reposed: and we cannot but believe, that ere long, the public mind must undergo a change, when it will appear to the satisfaction of all, that this people have been illy treated, and abused, without<sup>256</sup> cause, and when as justice would demand, those who have been the instigators of their sufferings will be regarded as their true characters demand.

Though<sup>257</sup> our religious principles are before the world, ready for the investigation of all men, yet we are aware that<sup>258</sup> all the persecution against our friends, has arisen, in consequence of the<sup>259</sup> calumnies, and misconstructions, without foundation in truth, or<sup>260</sup> righteousness,<sup>261</sup> in common with all other religious societies at their first commencement: and<sup>262</sup> should Providence order that we rise not as others before us, to respectability and esteem, but be trodden down<sup>263</sup> by the ruthless hand<sup>264</sup> of extermination, *posterity* will do us justice, when our persecutors are equally low in the dust, with ourselves, to hand down to succeeding generations, the virtuous acts and forbearance of a people, who sacrificed their reputation for their religion; and their earthly fortunes and happiness, to preserve peace, and save this land from being further<sup>265</sup> drenched in blood.

We have no doubt but your very seasonable mediation, in the time of so great an excitement, will accomplish your most sanguine desires<sup>266</sup>, in preventing further disorder; and we hope, gentlemen, that while you reflect upon the fact, that the citizens of Clay County are

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251. DHC 2:460: replaces “imperious demands” with “necessities”

252. DHC 2:460: omits “And”

253. DHC 2:460: omits “to cast”

254. *M&A* 2:358, Book B-2, 667: replace “that” with “this”

255. DHC 2:460: replaces “with” with “by”

256. Book B-1, 747: “a”

257. DHC 2:460: omits “Though”

258. *M&A* 2:358, Book B-1, 747, Book B-2, 667: add “the sole foundation of”

259. DHC 2:460: omits “the”

260. DHC 2:460: replaces “or” with “and”

261. DHC 2:460: begins new sentence by adding “This we have endured”

262. DHC 2:460: omits “and”

263. Book B-2, 667: “<down>” (prob. TB)

264. DHC 2:460: replaces “hand” with “force”

265. Book B-1, 747: “<further>” (WR)

266. *M&A* 2:358, Book B-1, 747: “desire”



*urgent* for our friends to leave you, that you will also bear in mind, that by their complying with your request to leave, is<sup>267</sup>, surrendering some of the dearest rights, and first, among those inherent principles,<sup>268</sup> guaranteed in the constitution of our country; and that human nature can be driven to a certain extent, when it will yield no further: therefore, while our friends suffer so much, and forego so many sacred rights, we sincerely hope, and we have every reason to expect it, that a suitable forbearance may be shown by the people of Clay<sup>269</sup>; which, if done, the cloud which has been obscuring your horizon will disperse and you be left to enjoy peace, harmony and prosperity.

With sentiments of esteem and profound respect, we are gentlemen your obedient servants,

SIDNEY RIGDON,  
JOSEPH SMITH, junior,<sup>270</sup>  
O[LIVER]. COWDERY,  
F[REDERICK]. G. WILLIAMS,  
HYRUM SMITH.

The following letter was received at “Liberty, Clay County, Missouri,” on the 28th of July.

<sup>271</sup>City of Jefferson, July 18th, 1836.

Messrs. W. W. Phelps and Others:

Gentlemen, the treatment your people have received, and are now receiving, is of an extraordinary character, such as is seldom experienced in any country by any people. As an individual I sympathize with you: and as the Executive of the state, deeply deplore such a state of things. Your appeal to the Executive is a natural one: but a proper understanding of our institutions will show you, that yours is a case not for the special cognizance of the Executive. It is a case, or, I may say, they are cases of individual wrong<sup>272</sup>. These, as I have before told you, are subjects for *judicial* interference: and, there are cases, sometimes, of individual outrage which may be so popular as to render the action of courts of justice nugatory, in endeavoring to afford a remedy. I would refer you to the charge of Judge Lawless, made to the Grand Jury of St. Louis. Public sentiment may become paramount law; and when one man, or society of men, become so obnoxious to that sentiment, as to determine the people to be rid of him or them, it is useless to run counter to it.

The time was when the people (except those in Jackson County,) were divided, and the major part in your favor; that does not now seem to be the case. Why is this so? Does your conduct merit such censures as exist against you? It is not necessary for me to give my opinion. Your neighbors accuse your people, of holding illicit communications<sup>273</sup> with the Indians, and of being opposed to slavery. You deny. Whether the charge, or the denial, is true, I cannot tell. The *fact* exists, and your neighbors seem to believe it true; and whether true, or false, the consequences will be the same (if your opponents are not merely gasconading) unless you can by your conduct and arguments, convince them of your innocence. If you cannot do this, all *I* can say to you, is, that in *this Republic* the *vox populi*, is the *vox dei*.

Yours respectfully,

DANIEL DUNKLIN.

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267. DHC 2:461: replaces “is” with “they are”

268. DHC 2:461: omits “and first ... principles”

269. DHC 2:461: adds “county”

270. DHC 2:461: places JS’s name first

271. *Source*: MS copy in WWPc, fd 8.

272. DHC 2:461: “wrongs”

273. DHC 2:462: “communication”





# KIRTLAND SAFETY SOCIETY ORGANIZED

## July 1836–January 1837

[DN 3 (25 December 1852): 1]

<sup>1</sup>On Monday afternoon, July 25th, in company with Sidney Rigdon, brother Hyrum Smith, and Oliver Cowdery, I left Kirtland, and at 7 o'clock the same evening, we took passage on board the Steamer, *Charles Townsend*, S. Fox, Master, at Fairport, and the next evening, about 10 o'clock, we arrived at Buffalo, New York, and took lodgings at the "Farmer's Hotel." Here we met with elders O[rson]. Hyde, and M[oses]. C. Nickerson, the former on his way to Canada, and the latter from that Province.

To avoid the crowding, fisting, fighting, racing, and rioting of the packets we took passages<sup>2</sup> on a line boat for Utica, where we arrived about 8 o'clock a.m., of the 29th, just in time to take the Rail Road Car for Schenectady, the first passenger's<sup>3</sup> Car on the New road. We were more than six hours traveling 80 miles. The Locomotive had hardly stopped before the cry was "Albany baggage<sup>4</sup> Cars start in five minutes." Amid a scene of confusion, bustle, and crowding, we succeeded, after a good share of scuffling and pulling, in getting our trunks on board the luggage<sup>5</sup> Car for Albany where we arrived the same evening.

On the 30th<sup>6</sup>, at 7 o'clock a.m., we went on board the Steamer *John Mason* which took us to the *Erie*, lying over the bar. While the passengers were stepping off the *John Mason*, the Steamer *Rochester* passed us, "Now for a race" was the cry from different parts, and a race and try<sup>7</sup> of speed it was; however, as fate or<sup>8</sup> steam<sup>9</sup> power of engine would have it, the *Erie*, after touching at Catskill<sup>10</sup> and West Point, where the *Rochester* did not, went into New York a few miles<sup>11</sup> "ahead." By such undue pressure of steam the lives of thousands have been sacrificed, and I thanked God that myself and friends were safely landed.

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1. Source: Following seven paragraphs based on Oliver Cowdery's letter from Long Island Sound to his brother in Kirtland, dated 3 Aug. 1836, published in *M&A* 2 (Sept. 1836): 372-75, and another from Boston, dated 24 Aug. 1836, published in *M&A* 3 (Oct. 1836): 386-93.

2. Book B-1, 748, Book B-2, 668: "passage"

3. DHC 2:463: "passenger"

4. Book B-1, 748, DHC 2:463: add "the" and begin new sentence

5. Book B-1, 749: "baggage"

6. Book B-1, 749: omits "On the 29th"; "30" in left margin

7. DHC 2:464: "race trial"

8. Book B-1, 749 (pencil): "<or>" (WB)

9. Book B-1, 749 (pencil): adds "or"

10. Book B-1, 749 (pencil): "\C/atts skill <Katts skill>" (WB); "C" *u.o.* "K"

11. DHC 2:464: replaces "miles" with "minutes"

While here<sup>12</sup>, I visited the burnt district, that<sup>13</sup> part of the city where it was estimated fifteen millions of property was<sup>14</sup> consumed by fire on the 16th of December 1835, according to the prediction of the Ancient Prophets, that there should be<sup>15</sup> “fire and vapor of smoke” in the last days.

From New York we continued our journey to Providence on board a Steamer, from thence to Boston by steam Cars, and arrived in Salem, Massachusetts, early in August, where we hired a house, and occupied the same during the month, teaching the people from house to house, and preaching publicly, as opportunity presented; visiting, occasionally sections of the surrounding <sup>16</sup>country, which are rich in the history of the Pilgrim Fathers of New England, in Indian warfare, Religious superstition, Bigotry, Persecution, and learned Ignorance.

The early settlers of Boston, (the Emporium of New England) who had fled from their mother country to avoid persecution and death, soon became so lost to principles of justice and religious liberty as to whip and hang the Baptist and the Quaker, who like themselves, had fled from tyranny to a land of freedom; and the Fathers of Salem from 1691<sup>17</sup> to 1693 whipped, imprisoned, tortured and hung many of their citizens for supposed witchcraft; and quite recently, while boasting of her light and knowledge, of her laws and religion, as surpassed by none on earth, has New England been guilty of burning a Catholic Convent in the vicinity of Charleston, and of scattering the inmates to the four winds; yes, in sight of the very spot where the fire of the<sup>18</sup> American Independence was first kindled, where a Monument is now erecting in memory of the Battle of Bunker Hill, and the fate of the immortal Warren, who bled, who died, on those sacred heights to purchase religious liberty for his country; in sight of this very spot, have the religionists of the 19th century, demolished a noble brick edifice, hurling its inhabitants forth upon a cold unfeeling world for protection and subsistence.

Well did the Savior say concerning such “by their fruits you shall know them,” and if the wicked mob who destroyed the Charleston Convent, and the cool calculating religious lookers on, who inspired their hearts with deeds of infamy, do not arise, and redress the wrong, and restore the injured four fold, they in turn, will receive of the measure they have meted out till the just indignation of a righteous God is *satisfied*. When will man cease to war with man, and wrest<sup>19</sup> from him his sacred rights<sup>20</sup> of worshiping his God according as<sup>21</sup> his conscience dictates? Holy Father hasten the day.

I received the following *Revelation*, given in<sup>22</sup> Salem, Massachusetts, August 6th 1836.

[D&C 111]<sup>23</sup>

I the Lord your God am not displeased with your coming this journey, notwithstanding your follies. I have much treasure in this city for you, for the benefit of Zion; and many people in this city whom I will gather out in due time for the benefit of Zion, through your instrumentality; therefore it is expedient that you should form acquaintance, with men in this city, as you shall

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12. DHC 2:464: replaces “here” with “in New York”

13. DHC 2:464: replaces “that” with “the”

14. Book B-1, 749, Book B-2, 669: “were”

15. Book B-1, 749: “be”

16. Book B-1, 749: adds “~~cities and~~”

17. DHC 2:465: “1691”

18. DHC 2:465: omits “the”

19. Book B-1, 749: “<wrest>” (WR)

20. Book B-1, 749: “right”

21. Book B-1, 749: “as” overwrites “to”

22. Book B-2, 670: replaces “in” with “at”

23. Source: Perhaps from WWP’s journal (see Marquardt 1999, 281).

be led, and as it shall be given you, and it shall come to pass in due time, that I will give this city into your hands, that you shall have power over it, insomuch that they shall not discover your secret parts; and its wealth pertaining to gold and silver shall be yours. Concern not yourselves about your debts, for I will give you power to pay them. Concern not yourselves about Zion, for I will deal mercifully with her. Tarry in this place and in the regions round about, and the place where it is my will that you should tarry, for the main, shall be signalized unto you by the peace and power of my Spirit, that shall flow unto you. This place you may obtain by hire, &c. And inquire diligently concerning the more ancient inhabitants and founders of this city; for there are more treasures than one for you in this city; therefore be ye as wise as serpents and yet without sin, and I will order all things for your good, as fast as ye are able to receive them, amen.

<sup>24</sup>While here<sup>25</sup>, brothers Brigham Young and L[yman]. C.<sup>26</sup> Johnson arrived. Brother Young had been through New York, Vermont, and Massachusetts, in company with his brother Joseph Young, having<sup>27</sup> visited their connexion<sup>28</sup> in this country and baptized a good number into the church, they staid<sup>29</sup> in Boston two or three weeks and baptized 17 persons; we had a good visit with the brethren for which I feel very thankful.

<sup>30</sup>Thus I continued in Salem and vicinity until I returned to Kirtland; some time in the month of September. During this month the Church in Clay County, Missouri commenced removing to their newly selected location on Shoal Creek, in the Territory attached to Ray County.

<sup>31</sup>During the quarter ending September 3rd fifty two Elders, six Priests, three Teachers, and two Deacons Licenses were recorded in the License Records, in Kirtland, Ohio, by Thomas Burdick. The intelligence from the Elders abroad was interesting. Elder P[arley]. P. Pratt still continued his labors in Upper Canada, Toronto and vicinity, with good success. Elder Lyman E. Johnson had been laboring in New Brunswick, and other places on the Sea Board, and on the 12, 13, and 14th, of August a Conference was held by elders Brigham Young and Lyman E. Johnson, at Newry, Maine, where 17 branches were represented, amounting<sup>32</sup> in all<sup>33</sup> 317 members.

<sup>34</sup>October 2nd, 1836, my father and uncle John Smith<sup>35</sup>, returned to Kirtland, from their mis-

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24. Book B-1, 750 (darker ink): adds "<Note O addenda page 4>" (WB). This paragraph was added to Book B-1, Addenda, 4, Note O, by WB possibly on 15 July 1845, and incorporated in Book B-2, 670, by WB between 23 July-2 Aug. 1845 (see MSHi Chronology). An erased penciled note in the left margin of B-1 apparently refers to this paragraph: "2 more [brethren arrive?] in the place" (pos. WR). *Source*: Probably added under BY's direction (cf. *M&A* 3 [Nov. 1836]: 408; *MSHiBY* [1968], 14).

25. DHC 2:466: adds "[at Salem]"

26. DHC 2:466: "E."

27. DHC 2:466: replaces "having" with "They" and begins new sentence

28. DHC 2:466: replaces "connexion" with "relations". However, the original reading likely refers to the "Methodist Connexion", with which the Youngs were formerly affiliated.

29. DHC 2:466: replaces "staid" with "remained"

30. *Source*: Composed by WR on 6 Jan. 1844 (see MSHi Chronology).

31. *Source*: Based on *M&A* 2 (Sept. 1836): 380-83.

32. DHC 2:467: replaces "amounting" with "numbering"

33. Book B-1, 750: omits "all"; Book B-2, 670: replaces "in all" with "to"

34. Book B-1, 750 (darker ink): adds "<Note N \& P/ addenda p[age] 4[-5] [*space*] note P also!>" (WB); ink after the space is lighter. The present paragraph is Note N, which appears on page 4, and the paragraph that follows is Note P, which appears on page 5. Both were added by WB possibly on 15 July 1845, and incorporated in Book B-2, 670-71, by WB between 23 July-2 Aug. 1845 (see MSHi Chronology). For an early draft of Notes N and P, see vol. 7, III.4. *Source*: Note N was probably added under the direction of GAS (see GASHi, 54; GASM, 87), and Note P was probably added under HCK's direction (cf. *MSt* 26 [10 Sept. 1864]: 584).

35. Book B-1, Addenda, 4, Note N: omits "Smith"

sion to the Eastern States, having traveled, about 2,400 miles, and visited nearly all the branches of the Church in New York, Vermont, New Hampshire, and Pennsylvania. During this mission they baptized many, conferred blessings upon many hundreds, and preached the gospel to many thousands. They also visited their friends and relatives in the land of their <sup>36</sup>nativity. My cousin George A. Smith returned the same day from his mission to Richland County, Ohio.

October 2nd<sup>37</sup> [1836]<sup>38</sup>, brother H[eber]. C. Kimball returned to Kirtland having been absent nearly five months, during which time he baptized thirty persons<sup>39</sup> into <sup>40</sup>the Church of Jesus Christ of<sup>41</sup> Latter Day Saints, this being in fulfillment of a blessing that I had conferred upon his head before he started on his mission.

<sup>42</sup>Through the month of October the saints continued to gather at Shoal Creek, Missouri, and my attention was particularly directed to the building up of Kirtland, and the spiritual interests of the church.

<sup>43</sup>And<sup>44</sup> on the 2nd of November the brethren at Kirtland drew up certain articles of agreement, preparatory to the organization of a Banking Institution, to be called the "Kirtland Safety Society." President O[liver]. Cowdery, was delegated to Philadelphia to procure plates for the institution; and elder O[rson]. Hyde, to repair to Columbus, with a petition to the Legislature of Ohio, for an act of incorporation which was presented at an early period of their session but because we were "Mormons" the Legislature raised some frivolous excuse on which they refused to grant us those banking privileges they so freely granted to others. Thus elder Hyde was compelled to return without accomplishing the object of his mission, while elder Cowdery succeeded at a great expense in procuring the plates and bringing them to Kirtland.

<sup>45</sup>Forty four Elders licenses were recorded in the License Records at Kirtland, during the quarter ending December 1st; also five Priests and one Teacher's license. By T[homas]. Burdick.

The saints having gathered in considerable number<sup>46</sup>, and still gathering<sup>47</sup> on Shoal Creek, Missouri, petitioned for an Act of Incorporation for a New County<sup>48</sup>, which was granted about the middle of December, under the name of Caldwell County, from which time a fresh impetus was given to the gathering, and the County grew like Jonah's Gourd.

<sup>49</sup>Minutes of a Conference, held in the House of the Lord

<sup>50</sup>on the 22nd of December, 1836.

The authorities of the church being present, viz: the first Presidency, the High Council of

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36. Book B-1, Addenda, 4, Note N: adds "~~birth~~"

37. DHC 2:467: omits date

38. Book B-1, Addenda, 5, Note P: adds year

39. Book B-1, Addenda, 5, Note P: adds "\persons/" at *boln* in left margin (WB)

40. Book B-1, Addenda, 5, Note P: adds "to"

41. DHC 2:467: replaces "Jesus Christ of" with "the"

42. *Source*: Composed by WR on 6 Jan. 1844 (see MSHi Chronology).

43. *Source*: Possibly based on *M&A* "Extra" [1836].

44. DHC 2:467: omits "And"

45. *Source*: Based on *M&A* 3 (Dec. 1836): 432.

46. Book B-1, 751, Book B-2, 671, DHC 2:468: "numbers"

47. DHC 2:468: omits "and still gathering"

48. Book B-1, 751: "<for a new county>" (WB)

49. Book B-1, 751 (pencil): adds at *coln* "<here insert minutes of conference on page 754/>" (WB). These minutes appear on page 754 of Book B-1, out of chronological sequence, but according to publication date, and include the following introduction: "In the same number of the Messenger and Advocate was published the 'Minutes of a conference, ...'" The minutes were moved to the present location when copied into Book B-2, 671-72. *Source*: *M&A* 3 (Jan. 1837): 443-44.

50. DHC 2:468: adds "at Kirtland"

Kirtland, the quorum of the Twelve, the Presidents of the Seventies, the President of the Elders and his Counselors, and many other official members, such as Priests, Teachers, Deacons, &c. The house was called to order, and the following motions were made, seconded and carried by the unanimous voice of the assembly.

1st. That it has been the case that a very improper and<sup>51</sup> unchristianlike course of conduct has been pursued<sup>52</sup> by the elders of this church, and the churches abroad, in sending their poor from among them, and moving<sup>53</sup> to this place, without the necessary means of subsistence: whereas the church in this place being poor from the beginning, having had to pay an extortionate<sup>54</sup> price for their lands, provisions, &c. And having a serious burden imposed<sup>55</sup> upon them by comers, and goers, from most parts of the world, and in assisting the<sup>56</sup> traveling elders<sup>57</sup> and their<sup>58</sup> <sup>59</sup>families, while they themselves have been laboring in the vineyard of the Lord, to preach the gospel; and also having suffered great loss in endeavoring to benefit Zion, it <sup>60</sup>has become a serious matter which ought <sup>61</sup>to be considered by us.

Therefore, after deliberate discussion upon the subject, it was motioned<sup>62</sup>, seconded, and unanimously carried, that we have borne our part of this burden, and that it becomes the duty, henceforth, of all the churches abroad, to provide for those who are objects of charity, that are not able to provide for themselves; and not send them from their midst, to burden the church in this place, unless they come and prepare a place for them, and <sup>63</sup>means for their support.

2nd. That there be a stop put to churches or families gathering or moving to this place, without their first coming or sending there<sup>64</sup> wise men, to prepare a place for them, as our houses are all full, and our lands mostly occupied, except those houses that do not belong to the church, which cannot be obtained without great sacrifice, especially when brethren with their families are, crowding in upon us, and are compelled to purchase at any rate; and consequently are thrown into the hands of speculators, and extortioners, with which course<sup>65</sup> the Lord is not well pleased: also that the churches abroad <sup>66</sup>do according to the Revelation contained in the book of Commandments page 238, commencing at section 10<sup>67</sup>, which is as follows:

[“]Now verily I say unto you, let all the churches gather together all their monies; let these things be done in their time, be not in haste; and observe to have all these<sup>68</sup> things prepared before you, and let honorable men be appointed, even wise men, and send them to purchase these lands; and every<sup>69</sup> church in the Eastern countries when they are built up, if they

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51. Book B-1, 754: “an”

52. *M&A* 3:443: omits “has been pursued”

53. DHC 2:468: omits “and moving”

54. DHC 2:468: replaces “extortionate” with “extraordinate”

55. Book B-1, 754: repeats “imposed”

56. DHC 2:468: omits “the”

57. DHC 2:468: “Elder”

58. DHC 2:468: “theirs”

59. DHC 2:468: adds “the”

60. DHC 2:469: adds “(the thing complained of)”

61. *M&A* 3:443: adds “well”

62. DHC 2:469: replaces “motioned” with “moved”

63. DHC 2:469: adds “provide”

64. Book B-2, 672, DHC 2:469: “their”

65. *M&A* 3:443, Book B-1, 754, Book B-2, 672: omit “course”

66. DHC 2:469: adds “be required to”

67. Reference is to D&C [1835] 97:10; DHC 2:469: “book of Doctrine and Covenants, commencing at section 101:72-74”

68. DHC 2:469: omits “these”, which is consistent with D&C [1835].

69. DHC 2:469: replaces “every” with “all branches of the”, which is inconsistent with D&C [1835].

will harken unto this counsel, they may buy lands and gather together upon them, and in this way they may establish Zion.["]]

<sup>70</sup>JOSEPH SMITH, Chairman,  
WARREN PARRISH, Clerk.

<sup>71</sup>On the 31st of December, at the setting of the sun, Doctor Willard Richards was baptized at Kirtland, under the hands of President Brigham Young, <sup>72</sup>in the presence of Heber C. Kimball, and others, who had spent the afternoon in cutting the<sup>73</sup> ice to prepare for the baptism.

<sup>74</sup>Doct. [Willard] Richards was born at Hopkinton, Middlesex County<sup>75</sup>, Massachusetts, June 24th, 1804, and from the religious teachings of his parents (Joseph and Rhoda Richards,) he was the subject of religious impressions from his earliest moments, although careless and indifferent in his external deportment. At the age of ten years, he removed with his father's family to Richmond, in the same state, where he witnessed several sectarian "revivals" and offered himself to the congregational church in that place, at the age of 17, having previously<sup>76</sup> passed the painful ordeal of conviction and conversion, according to that order, even to the belief that he had committed the unpardonable sin; but the total disregard of that church to his request for admission, led him to a more thorough investigation of the principles of religion, when he became convinced that the sects were all wrong, and that God had no church on earth, but that he would soon have a church whose creed would be the truth, the whole truth, and nothing but the truth<sup>77</sup>, and from that time kept himself aloof from Sectarian influence, boldly declaring his belief, to all who wished to learn his views; until the Summer of 1835, while in the practice of Medicine near Boston, the Book of Mormon which President Brigham Young had left with his cousin Lucius Parker, at Southborough<sup>78</sup>, accidentally or providentially fell in his way, which was the first he had seen or heard of the Latter Day Saints, except the scurrilous<sup>79</sup> reports of the public prints, which amounted to nothing more than that "*a boy named Jo Smith, somewhere out west, had found a Gold Bible.*"<sup>80</sup> He opened the Book without regard to place, and totally ignorant of its design or contents, and before reading half a page declared <sup>81</sup>"*God or the Devil, has had a hand in that Book, for man never wrote it,*" he<sup>82</sup> read it twice through in about ten days, and so firm was his conviction of the truth, that he immediately commenced settling his accounts, selling his medicine, and freeing himself from every incumbrance, that he might go to Kirtland, 700 miles west, the nearest point he could

70. M&A 3:444: adds "Pres't"

71. Source: Composed by WR on 7 Jan. 1844 (see MSHi Chronology).

72. Book B-1, 751: deletes remainder of paragraph; Book B-2, 673 (darker ink): adds remainder of paragraph above the line (WR)

73. Book B-2, 673: omits "the"

74. BHR moved the following biographical sketch of WR to a footnote (cf. DHC 2:469-70). Source: Probably composed by WR on 7 Jan. 1844 (see MSHi Chronology).

75. Book B-1, 751: omits "Middlesex County"; Book B-2, 673 (darker ink): "<Middlesex County>" (WR)

76. Book B-1, 751: "<previously>" (WR)

77. Book B-1, 751: omits "but that he would soon ... nothing but the truth"; Book B-2, 673 (darker ink): adds same words above the line (WR)

78. Book B-1, 751: omits "which President Brigham Young ... at Southborough"; Book B-2, 673 (darker ink): adds same words above the line (WR)

79. Book B-1, 751: replaces "scurrilous" with "lying"; Book B-2, 673: "{~~lying~~} <scurrilous>" (WR)

80. Book B-1, 751: omits "which amounted to nothing ... a gold Bible"; Book B-2, 673 (darker ink): adds same words above the line (WR)

81. Book B-1, 751, Book B-2, 673: add "that"

82. Book B-1, 751, Book B-2, 673: omit "he"



hear of a saint<sup>83</sup>; and give the work a thorough investigation; firmly believing that if the doctrine was true, God had some greater work for him to do, than <sup>84</sup>peddle pills; but no sooner did he commence a settlement, than he was smitten with <sup>85</sup>palsy, from which he suffered exceedingly, and was prevented executing his design until October 1836, when he arrived at Kirtland, in company with his brother (Doct. Levi Richards, who attended him as Physician) where he was most<sup>86</sup> cordially and hospitably received and entertained<sup>87</sup> by his cousin, President Brigham Young, <sup>88</sup>with whom he tarried, and gave the work an unceasing and untiring investigation until the day of his baptism.

[DN 3 (8 January 1853): 1]

<sup>89</sup>Minutes of a Meeting of the Members of the “Kirtland Safety Society,” held on the 2nd day of January, 1837.

At a Special meeting of the Kirtland Safety Society, two thirds of the members being<sup>90</sup> present. S[idney]. Rigdon was called to the Chair, and W[arren]. Parrish chosen Secretary.

The house was called to order, and the object of the meeting explained by the Chairman; which was:

1st to annul the old constitution; which was adopted by the Society, on the 2nd day of November 1836; which was on motion, by the unanimous voice of the meeting, annulled.

2nd. To adopt articles of agreement, by which the Kirtland Safety Society are to be governed.

After much discussion and investigation, the following Preamble and Articles of Agreement were adopted by the unanimous voice of the meeting.

We the undersigned subscribers, for the promotion of our temporal interests, and for the better management of our different occupations, which consist in Agriculture, Mechanical Arts, and Merchandising; do hereby form ourselves into a firm or company for the before mentioned objects, by the name of the “Kirtland Safety Society Anti-Banking Company” and<sup>91</sup> for the proper management of said Firm, we individually and jointly, enter into, and adopt the following articles of agreement.

Art. 1st. The capital stock of said Society or firm shall not be less than four millions of dollars; to be divided into shares of fifty dollars each; and may be increased to any amount, at the discretion of the managers.

Art. 2nd. The management of said company shall be under the superintendence of thirty two managers, to be chosen annually, by, and from among the members of the same; each member being entitled to one vote for each share, which he, she, or they, may hold in said company; and said votes may be given by Proxy or in *propria persona*.

Art. 3rd. It shall be the duty of said managers, when chosen, to elect from their number, a Treasurer and Secretary. It shall be the further duty of said managers to meet in the upper room of the office of said company, on the first Mondays of November, and May of each year

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83. Book B-1, 751: omits “700 miles ... a saint”; Book B-2, 673 (darker ink): adds same words above the line (WR)

84. DHC 2:470: adds “to”

85. Book B-1, 751, Book B-2, 673: add “the”

86. Book B-1, 751: omits “most”; Book B-2, 673 (darker ink): “<most>” (WR)

87. Book B-1, 751: omits “and entertained”; Book B-2, 673 (darker ink): “<& entertained>” (WR)

88. Book B-1, 751: adds “and”

89. *Source: M&A 3* (Jan. 1837): 441-43. Cf. *M&A 3* (Mar. 1837): 475-77.

90. Book B-1, 751: “<being>” (WR)

91. DHC 2:471: omits “and”

at 9 o'clock a.m., to inspect the Books of said company, and transact such other business, as may be deemed necessary.

Art. 4th. It shall be the duty of said, managers to choose from among their number, seven men, who shall meet in the upper room of said office on Tuesday of each week, at 4 o'clock p.m., to inquire into and assist in all matters pertaining to said company.

Art. 5th. Each manager shall receive from the company one dollar per day for his services when called together at the annual and semiannual meetings. The Treasurer and Secretary and the seven, the Committee of the managers, shall receive a compensation for their services as shall be agreed by the managers at their semi-annual meetings.

Art. 6th. The first election of managers, as set forth in the 2nd Article, shall take place at the meeting of the members to adopt this agreement, who shall hold their offices until the first Monday of November 1837 unless removed by death or misdemeanor, and until others are duly elected. Every annual election of managers shall take place on the first Monday of November in each year. It shall be the duty of the Treasurer and Secretary of said company<sup>92</sup> to receive the votes of the members by ballot, and declare the election.

Art. 7th. The books of the company shall be always open for the inspection of the members.

Art. 8th. It shall be the duty of the Managers of the company to declare a dividend once in six months; which dividend shall be apportioned among the members, according to the installments by them paid in.

Art. 9th. All persons subscribing stock in said firm, shall pay their first installment at the time of subscribing, and other installments from time to time<sup>93</sup>, as shall be required by the Managers.

Art. 10th. The Managers shall give thirty days notice in some public paper, printed in this county, previous to an installment being paid in. All subscribers residing out of the State, shall be required to pay in half the amount of their subscriptions at the time of subscribing, and the remainder, or such part thereof, as shall be required at any time, by the Managers, after thirty days notice.

Art. 11th. The Treasurer shall be empowered to call special meetings of the Managers whenever he shall deem it necessary, separate and aside from the annual and semi-annual meetings.

Art. 12th. Two thirds of the managers shall form a quorum to act at the semi-annual meetings, and any number of the seven, the committee of the managers, with the Treasurer and Secretary, or either of them, may form a quorum to transact business at the weekly meetings, and in case none of the seven are present at the weekly meetings, the Treasurer and Secretary must transact the business.

Art. 13th. The managers shall have power to enact such by-laws as they may deem necessary from time to time, provided they do not infringe upon these articles of agreement.

Art. 14th. All notes given by said society, shall be signed by the Treasurer and Secretary thereof, and we the individual members of said firm, hereby hold ourselves bound for the redemption of all such notes.

Art. 15th. The notes given for the benefit of said society shall be given to the Treasurer in the following form: "Ninety days after date, we jointly, and severally, promise to pay A. B. or order, \_\_\_\_\_ dollars and \_\_\_\_\_ cents, value received." A record of which shall be made in the books at the time, of the amount, and by whom given, and when due, and deposited with the files, and papers of said Society.

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92. Book B-2, 675 (darker ink): "<company>" (TB)

93. Book B-1, 753 (pencil): adds "<to time>" (US)

Art. 16th. Any article in this agreement may be altered at any time, annulled, added unto, or expunged by the vote of two thirds of the members of said Society, except the 14th article, that shall remain unaltered during the existence of said Company. For the true and faithful fulfillment of the above covenant and agreement, we individually bind ourselves to each other, under the penal sum of one hundred thousand dollars. In witness whereof we have hereunto set our hands and seals the day and date first above written<sup>94</sup>.

<sup>95</sup>In connection with the above articles of agreement of the “Kirtland Safety Society,” I published the following remarks, to all who were preparing themselves, and appointing their wise men, for the purpose of building up Zion and her stakes, in the January number of the *Messenger and Advocate*:

It is wisdom and according to the minds<sup>96</sup> of the Holy Spirit, that you should call at Kirtland, and receive counsel and instruction upon those principles that are necessary to further the great work of the Lord, and to establish the children of the kingdom, according to the oracles of God, as they are had among us; and further, we invite the brethren from abroad, to call on us, and take stock in our “Safety Society;” and we would remind them also of the sayings of <sup>97</sup>Isaiah, contained in the 60th chapter, and more particularly the 9th and 17th verses, which are as follows:—“Surely the isles shall wait for me, and the ships of Tarshish first, and<sup>98</sup> to bring thy sons from far, their silver and their gold (not their bank notes) with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. [...]”<sup>99</sup> For brass I will bring gold, and for iron I will bring silver, and for<sup>100</sup> wood, brass, and for stones<sup>101</sup>, iron. I will also make thy officers peace, and thine exactors righteousness.” Also 62nd chapter, 1st verse:—“For Zion’s sake I will<sup>102</sup> not hold my peace, and for Jerusalem’s sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof<sup>103</sup> as a lamp that burneth.”

J[OSEPH]. SMITH, junior.

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94. *M&A* 3:443, Book B-1, 753: “written above”

95. *Source*: The following introductory paragraph and letter are from *M&A* 3 (Jan. 1837): 443.

96. *M&A* 3:443, Book B-1, 753, Book B-2, 676, DHC 2:473: “mind”

97. *M&A* 3:443: adds “the prophet”

98. DHC 2:473: omits “and”

99. DHC 2:473: adds ellipsis for missing verses

100. *M&A* 3:443, Book B-1, 754, Book B-2, 676: omit “for”

101. DHC 2:473: “stone”

102. *M&A* 3:443, DHC 2:473: “will I”

103. Book B-2, 676 (darker ink): “<thereof>” (TB)



### 33.

## PRIESTHOOD MEETINGS IN KIRTLAND

January–April 1837

[DN 3 (8 January 1853): 1 (cont.)]

<sup>1</sup>During the winter, the House of the Lord at Kirtland was filled to overflowing with attentive hearers, mostly communicants, and in the evenings<sup>2</sup> of the same<sup>3</sup>, the singers met under the direction of elders Luman<sup>4</sup> Carter and Jonathan<sup>5</sup> Crosby, junior, who gave instructions<sup>6</sup> in the principles of vocal music. On Monday evenings the quorum of High Priests meet<sup>7</sup> in the west room of the attic story, where they transact the business of their particular quorum. On Tuesday evenings the Seventies occupy the same room. On Wednesday evenings<sup>8</sup> the rooms are occupied by the quorum of elders; and on Thursday p.m.<sup>9</sup>, a prayer meeting is held in the lower part of the house free for<sup>10</sup> all, though generally conducted by Patriarch Joseph Smith, senior. The Twelve, the High Council, and other quorums, generally, meet each week to transact business, and during the week, the<sup>11</sup> “Kirtland High School” is taught in the attic story, by H. M. Hawes, Esq., professor of the Greek and Latin languages. The school numbers from 135 to 140 students, divided into three departments. The classics<sup>12</sup>, where the languages only are taught; the English department, where mathematics, common arithmetic, geography, English grammar, writing and reading are taught; and the juvenile department, the last two having each an assistant instructor.—The school commenced in November, and on the first Wednesday in January the several classes passed a public examination in presence of the Trustees of the school, parents and guardians, and their progress, in study, was found of the highest order<sup>13</sup>.

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1. *Source*: Summary of “Our Village,” *M&A* 3 (Jan. 1837): 444.

2. Book B-1, 755, Book B-2, 676: “evening”

3. DHC 2:474: omits “of the same”

4. Book B-1, 755 (pencil): adds “<Luman>” (pos. WB)

5. Book B-1, 755 (pencil): adds “<Johnathan>” (pos. WB)

6. DHC 2:474: “instruction”

7. Book B-1, 755, Book B-2, 676: “meets”

8. Book B-2, 676: “evening”

9. DHC 2:474: replaces “p.m.” with “evening”

10. DHC 2:474: replaces “for” with “to”

11. Book B-1, 755: “the” overwrites illegible

12. DHC 2:474: “classic”

13. Book B-2, 676: “<order>” (WB)

<sup>14</sup>Owing to the multiplicity of letters, with which I was crowded from almost every quarter, I was compelled to decline all, not post paid, and gave notice of the same, in the *Messenger* [*and Advocate*]<sup>15</sup>.

<sup>16</sup>The brethren in Missouri were very busy in gathering into Caldwell county, entering United States land, building houses and preparing to put in crops in the spring.

<sup>17</sup>On the first of February, 1837, the firm of O[liver]. Cowdery & Co. was dissolved by mutual consent, and the entire establishment was transferred to Joseph Smith, junior, and Sidney Rigdon; and Warren O.<sup>18</sup> Cowdery acted as their agent in the Printing Office and book-bindery, and editor of the *Messenger and Advocate*.

<sup>19</sup>During the quarter ending March the<sup>20</sup> 3d, 32 elders, 7 priests, 3 teachers, and 2 deacons licenses were recorded in the License Records in Kirtland, by T[homas]. Burdick.

<sup>21</sup>A short<sup>22</sup> notice only, was given, that a solemn assembly would be called, of the official members of the Church, on the 6th of April, for the purpose of washing, anointing, washing of feet, receiving instructions, and the further organization of the ministry. **We gave notice to a few churches by mail, and more would have been apprized had we been notified in due season to do so ourselves.**

**We proceed to give a synopsis of the proceedings.** Meetings were held by the different quorums on Monday <sup>23</sup>3d, Tuesday, <sup>24</sup>4th, and Wednesday, <sup>25</sup>5th, to anoint<sup>26</sup> such of their respective members as had not been washed and anointed, that all might be prepared for the meeting on the sixth.

At an early hour on Thursday the sixth [of April]<sup>27</sup>, the official members assembled in the House of the Lord, when<sup>28</sup> the time for the first two or three hours was spent by the different quorums in washing of feet, singing, praying, and preparing to receive instruction<sup>29</sup> from the Presidency<sup>30</sup>. The Presidents, together with the Seventies and their Presidents, repaired to the west room in the attic story, where, for want of time the preceding evening, it became necessary to seal the anointing of those who had recently been anointed and not sealed.

Another subject of vital importance to the Church, was the establishing of<sup>31</sup> the grades of the different quorums. It was ascertained that all but one or two<sup>32</sup> of the Presidents of the Seventies were

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14. *Source*: Based on *M&A* 3 (Jan. 1837): 447.

15. DHC 2:475: adds “*and Advocate*”

16. *Source*: Composed by WR on 19 Jan. 1844 (see MSHi Chronology).

17. *Source*: Based on *M&A* 3 (Feb. 1837): 458–59.

18. DHC 2:475: correctly reads “A.”

19. *Source*: Based on *M&A* 3 (Mar. 1837): 472.

20. Book B-1, 755: omits “the”

21. *Source*: Remainder of this chapter closely follows Warren A. Cowdery’s report in “Anniversary of the Church of Latter Day Saints,” *M&A* 3 (Apr. 1837): 486–89. Some light and heavy editing. Deleted material supplied here in bold type.

22. DHC 2:475: replaces “short” with “brief”

23. Book B-1, 755: adds “the”

24. Book B-1, 755, Book B-2, 677, add “the”

25. Book B-1, 755: adds “the”

26. *M&A* 3:486: “evenings, to wash and anoint”

27. DHC 2:475: adds “of April”

28. *M&A* 3:486: replaces “when” with “where”

29. DHC 2:476: “instructions”

30. *M&A* 3:486: replaces “Presidency” with “Presidents of the church”

31. Book B-1, 756, Book B-2, 677: omit “of”

32. *M&A* 3:486: omits “or two”; Book B-1, 756 (pencil): “<or Two>” (WB)

High Priests, and when they had ordained and set apart any<sup>33</sup> from the quorums<sup>34</sup> of elders, into the Quorum of Seventies, they had conferred upon them<sup>35</sup> the High Priesthood also. This was declared to be wrong, and not according to the order of heaven. New Presidents of the Seventies were accordingly ordained to fill the places<sup>36</sup> of such of them as were high priests, and the *ex officio* Presidents, and such of the Seventies as had been legally ordained to the High Priesthood<sup>37</sup>, were directed to unite with the High Priests<sup>38</sup>. **After closing the particular business in the quorum of the seventies to which we have just alluded**, all the quorums then assembled in the lower room of the Lord's House, where they were addressed by the Presidents from the stand.<sup>39</sup>

President Joseph Smith, junior, addressed the assembly and said, that<sup>40</sup> the Melchizedek High Priesthood **he said** was no other than the Priesthood of the Son of God; that there are certain ordinances which belong to the Priesthood, from which flow certain results; that<sup>41</sup> the Presidents or Presidency, are over the church, and revelations of the mind and will of God to the Church, are to come through the Presidency.—This is the order of heaven, and the power and privilege of this Priesthood. It is also the privilege of any officer in this Church to obtain revelations, so far as relates to his particular calling and duty in the church. All are bound by the principles of virtue and happiness, but one great privilege of the<sup>42</sup> Priesthood is to obtain revelations **as before observed** of the mind and will of God.—It is also the privilege of the Melchizedek Priesthood, to reprove, rebuke, and admonish, as well as to receive revelations<sup>43</sup>. <sup>44</sup>If the church knew all the commandments, one half they would condemn through prejudice and ignorance.

A High Priest, is a member of the same Melchizedek Priesthood with the Presidency, but not of the same power or authority in the church. The Seventies are also members of the same priesthood<sup>45</sup>; are a sort of traveling council or Priesthood, and may preside over a church or churches, until a high priest can be had. The Seventies are to be taken from the quorum of elders, and are not to be High Priests. They are subject to the direction and dictation of the Twelve, who have the keys of the ministry. All are to preach the gospel, by the power and influence of the Holy Ghost; and no man **said he** can preach the gospel without the Holy Ghost.

The Bishop is a high priest, and necessarily so, because he is to preside over that particular branch of church affairs, that are denominated the lesser priesthood, and because we have no direct lineal descendant of Aaron, to whom it would of right belong. **He remarked that** this is the same or

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33. *M&A* 3:486: omits "any"

34. *M&A* 3:486: "quorum"

35. Book B-2, 677: "<them>" (WB)

36. *M&A* 3:486: "place"

37. DHC 2:476: "to the High Priesthood"

38. DHC 2:476: adds "quorum"

39. DHC 2:476: adds: "The following, in substance, is what was said"

40. *M&A* 3:487: replaces "addressed ... that" with "rose and spoke on the subject of the Priesthood"; DHC 2:477: omits "that"

41. *M&A* 3:487: omits "that"; DHC 2:477: replaces "that" with "and"

42. *M&A* 3:487, Book B-1, 756: "this"

43. DHC 2:477: "revelation"

44. Remainder of paragraph based on *M&A* 3:487: "He here remarked something concerning the will of God, and said, that what God commanded, the one half of the church would condemn." Book B-1, 756 (pencil): "~~What commands, <If the church knew all the commandments> one half the church will condemn. <they would condemn> through ignorance and prejudice~~" (WB). Corrected by apostolic committee on 20 June 1845 (see vol. 7, IV.4).

45. DHC 2:477: adds "[i.e. the High Priesthood]"



a branch of the same priesthood, which may be illustrated<sup>46</sup> by the figure of the human body, which has different members, which have different offices to perform; all are necessary in their place, and the body is not complete without all the members.

From a retrospect<sup>47</sup> of the requirements of the servants of God to preach the gospel, we find few<sup>48</sup> qualified even to be priests; and if a priest understands his duty, his calling, and ministry, and preaches by the Holy Ghost, his enjoyment is as great as if he were one of the Presidency; and his services are necessary in the body; as are also those of teachers and deacons. Therefore, in viewing the church as a whole, we may strictly denominate it one Priesthood.<sup>49</sup>

I frequently rebuke and admonish my brethren, and that because I love them;<sup>50</sup> not because I wish<sup>51</sup> to incur their displeasure, or mar their happiness. Such a course of conduct is not calculated to gain the good will of all, but rather the ill will of many; therefore, the situation in which I stand<sup>52</sup>, is an important one: so, you see, brethren, the higher the station<sup>53</sup>, the greater the difficulty of the station; but these rebukes and admonitions become necessary from the perverseness of the brethren, for their temporal as well as spiritual welfare. They actually constitute a part of the duties of my<sup>54</sup> station and calling. Others have other duties to perform, that are important and far less<sup>55</sup> enviable, and may be just as good, like the feet and hands, in their<sup>56</sup> relation to the human body, neither can claim priority, or say to the other I have no need of you. After all that has been said, the greatest and most important duty<sup>57</sup> is, to preach the gospel.

There are many causes of embarrassment,<sup>58</sup> of a pecuniary nature now pressing upon the heads of the church. **He observed** they began poor; were needy, destitute, and were truly afflicted by their enemies; yet the Lord commanded them to go forth and preach the gospel, to sacrifice their time, their talents, their good name, and jeopardize their lives; and in addition to this, they were to build a house for the Lord, and prepare for the gathering of the saints. Thus it is easy to see this must involve<sup>59</sup> them<sup>60</sup>. They had no temporal means in the beginning commensurate with such an undertaking; but this work<sup>61</sup> must be done; this place [Kirtland]<sup>62</sup> had to be built up. **He further remarked that it must be built up, that more houses must be built. He observed that** large contracts have been entered into for lands on all sides, where our enemies have signed away their rights<sup>63</sup>. We are indebted to them

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46. *M&A* 3:487: "and illustrated his position"

47. *M&A* 3:487: replaces "retrospect" with "view"

48. *M&A* 3:487: "he remarked that few were"

49. *DHC* 2:478: adds "President Smith also said"

50. In *M&A* 3:487, preceding sentence reads: "He remarked that he rebuked and admonished his brethren frequently, and that because he loved them."

51. *M&A* 3:487: "he wished"

52. *M&A* 3:487: "he stood"

53. *M&A* 3:487, Book B-2, 678, *DHC* 2:478: replace "station" with "authority"

54. *M&A* 3:487: replaces "my" with "his"

55. *DHC* 2:478: replaces "less" with "more"

56. Book B-2, 678: "<their>" (prob. WB)

57. *M&A* 3:487: omits "duty"

58. *M&A* 3:487: replaces first part of sentence with "He then alluded to the temporal affairs of the church in this place, stating the causes of the embarrassments"

59. *DHC* 2:479: "[have] involved"

60. *DHC* 2:479: adds "[in financial difficulties]"

61. Book B-1, 757: "<work>" (WR)

62. *DHC* 2:479: adds "[Kirtland]"

63. *M&A* 3:488, Book B-1, 757, Book B-2, 679: "right"

**to be sure**, but our brethren from<sup>64</sup> abroad have only to come with their money, take these contracts, relieve their brethren from<sup>65</sup> the pecuniary embarrassments under which they now labor, and procure for themselves a peaceable place of rest among us. **He then closed at about 4 p.m. by uttering a prophecy saying**, This place must and will be built up, and every brother that will take hold and help secure and discharge those contracts that have been made, shall be rich.

At 4 p.m.,<sup>66</sup> President Hyrum Smith **then arose and** addressed the assembly<sup>67</sup>, principally in relation to<sup>68</sup> the temporal affairs of the Church, and<sup>69</sup> censured those who counseled such brethren as moved to this place, when they were not authorized to give advice. He also alluded in terms of disapprobation, to the practice of some individuals, in getting money from brethren that come in, when it ought to be appropriated to the discharge of heavy debts that are now hanging over the heads of the church, or <sup>70</sup>the payments of the land contracts which had been made for the benefit of the saints in this place. **He closed his remarks by plain practical advice and exhortation.**

Twenty five minutes before five, President Oliver Cowdery spoke, opposing the idea of elders attempting to preach or teach that which they did not know, &c.

<sup>71</sup>**President Oliver Cowdery rose immediately and made a few brief and pertinent remarks relative to the preaching of the gospel and teaching the people.**

**He opposed the idea of elders attempting to preach or teach that which they did not know, saying that this generation could bear no more than is already revealed, therefore, elders, to any that attempt to teach, or preach the gospel, ought to study diligently and attentively the things that God has revealed and commanded and press the necessity of obedience to them. He made but few other remarks and then closed.**

President Sidney Rigdon rose a little before 5 p.m., and **said that the object of this mission and ministry, was the gathering together of the saints. The preaching of the gospel was the first thing. Nothing can effect the gathering of the saints but that. A place to gather them is also important and both are to be had in view, when we preach.**

After referring to the gathering, and the preaching of the gospel, as the first things<sup>72</sup>, alluded to the debt which had been contracted **by the committee** for building the Lord's House, and other purposes<sup>73</sup>, and **further said that the elders must go forth and do their duty. Others, he said had a duty to do and they must to theirs, or trouble would, most assuredly come upon them. It was the will of God he said that all should be industrious, in extricating themselves from debt.**

**In the course of his remarks he** stated three principal items that constituted nearly the aggregate of debt that now remained unliquidated.

First a charge of 6,000 dollars **of which he was able to speak definitely from correct data**, which was appropriated and expended in consequence of the brethren being driven by a lawless mob from their possessions in Jackson county.

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64. *M&A* 3:488: omits "from"

65. *M&A* 3:488: replaces "from" with "of"

66. *M&A* 3:488: omits "4 p.m."

67. *M&A* 3:488: "audience"

68. *M&A* 3:488: "The main drift of his remarks alluded to"

69. *M&A* 3:488: replaces "and" with "He"

70. *DHC* 2:479: adds "for"

71. The preceding paragraph summarizes the following two paragraphs from *M&A* 3:488.

72. Book B-1, 757, Book B-2, 679: "thing"

73. *M&A* 3:488: omits "and other purposes"

The second was the building of the Lord's House. **The nature of this debt had been changed, and was now a merchant debt. The committee had purchased goods, and these goods had been sold to workmen, and for materials for the building, consequently the committee were curtailed in their available means to make remittances for them, and a great share of that debt remained unliquidated. He stated from minutes that were furnished him during the time he was remarking upon this item, that the unliquidated debt of which<sup>74</sup> was rising of thirteen thousand dollars.**

<sup>75</sup>The third item of debt was for the purchase of land, that there might be a place of rest, a place of safety, a place that<sup>76</sup> the saints might lawfully call their own. All this is to lay a foundation for the gathering of Israel, and when the elders go abroad they can speak understandingly, and urge the necessity and propriety of the gathering, from the facts<sup>77</sup> that we have a place *for them*, and it is the will of God they should come.

**He then stated the sum in round numbers that he thought would be sufficient to meet the whole debt, which must be met that we might dwell in peace. This, said he, will make this stake of Zion safe. This is no fiction, but a solemn fact, a reality. He felt assured the object might be accomplished if all will exert themselves.**

**All cannot go out from home to labor in preaching and proclaiming the gospel, but such as cannot go can contribute, or in some way assist, the families of those who can go.**

**He then uttered a prediction, that if all would exert themselves as they might, three months should not pass away before we can shout victory over the adversary.**

**He exhorted all to prey not one upon another, brethren, and<sup>78</sup> for the time being, and<sup>79</sup> say<sup>80</sup> pay me what thou owest; but contribute all in your power to discharge the great debts that now hang over the Church. He exhorted to diligence, to faithfulness, and on these, promised deliverance; and thus closed his address.**

At half past five, bread and water were distributed liberally among the quorums, and it was truly a refreshing season to spirit and body. **The meeting was then dismissed by a benediction.**

Many brethren and sisters assembled in the evening for prayer and exhortation, and some tarried nearly all night.

**Thus ended our anniversary, and we hope and trust good was done. Important instructions were certainly given and enforced with an energy of expression and a clearness of thought and perception, not to be mistaken: and believing as we do, that a general good feeling pervaded the whole audience, we trust that it will be a time long to be remembered from important items of instructions being treasured up into good and honest hearts.**

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74. M&A 3:488: replaces "of which" with "for the building"

75. This paragraph was rewritten by LDS editors for clarity without significant change.

76. Book B-1, 758: "that" overwrites "for"

77. DHC 2:479: "fact"

78. M&A 3:488: omits "brethren, and"; Book B-1, 758, Book B-2, 679: omit "and"

79. DHC 2:480: omits "and"

80. DHC 2:480: adds "not"

34.

## APOSTASY AT KIRTLAND

April-June 1837

[DN 3 (8 January 1853): 1 (cont.)]

<sup>1</sup>Far West, Mo., April 7th [1837].<sup>2</sup>

At a meeting of the Presidency of the church in Missouri, the High Council, Bishop and council<sup>3</sup>, **convened at the house of Levi Jackman in the City of Far West, on the 7th April, 1837.**<sup>4</sup>

**Present: John Whitmer and W. W. Phelps, Pres. and John Murdock, Levi Jackman, T[homas]. B. Marsh, D[avid]. W. Patten, Solomon Hancock, Simeon Carter, Lyman Wight, Calvin Bebee and Elias Higbee, Counselors. Also Edward Partridge Bishop, and Isaac Morley and John Corrill his Counselors.**

**Meeting opened by prayer and singing, “The Towers of Zion soon shall Rise,” &c.**

**<sup>5</sup>Resolved, that John Corrill act as clerk.**

It was resolved that the city plot<sup>6</sup> of Far West retain its present form; and that the alleys be opened by a majority of the owners of each square, or block, when they shall desire it; that the price and sale of the town lots be left to W. W. Phelps, John Whitmer, Edward Partridge, Isaac Morley, and John Corrill; that Jacob Whitmer, Elisha H. Groves, and George M. Hinkle be a building committee of the House of the Lord in this city (Far West.) that Jacob Whitmer be received as high councilor, until the arrival of President David Whitmer; also that President David Whitmer, John Whitmer, and W. W. Phelps, superintend the building of the Lord’s House, in this city, and receive revelations, visions, &c. concerning said house.<sup>7</sup>

**Closed by singing, and benediction by John Whitmer.**

JOHN CORRILL, Clerk.

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1. *Source*: FWR, 68–69 (ER) (*FWR* [1983], 103–4). Some light editing. Deleted material supplied here in bold type.

2. Book B-1, 758: moves this line to end of letter immediately preceding signature; Book B-2, 679 (darker ink): adds this line interlinearly here (WR)

3. DHC 2:481: “counselors”

4. Book B-1, 758: adds “on the 7th of April”; Book B-2, 679: replaces date with a long dash over erasure of about five words

5. In FWR, this resolution and those in the following paragraph are numbered 1–6.

6. DHC 2:481: “plat”

7. Book B-1, 758: adds “Far West, April 7, 1837”

<sup>8</sup>**April 24, 1837. A High Council held in the Town of Far West. Presided John Whitmer and W. W. Phelps.**

David W. Patten preferred a charge against Lyman Wight, for teaching erroneous doctrines, which was investigated by the High Council at Far West, April 24th, 1837.

**Counselors as follows: Simeon Carter, John Murdock, Thomas B Marsh, Levi Jackman, George M. Hinkle, Elias Higbee, Calvin Bebee, Solomon Hancock, Jacob Whitmer, King Follett, Charles C. Rich, Edmund Fisher.**

**Council opened by prayer by W. W. Phelps.**

**Case most difficult.**

**Witnesses:** Seymour Bronson<sup>9</sup>, George P. Dykes, and others,<sup>10</sup> testified that Lyman Wight said, that we (the church) were under a telestial law, because God does not whip **in a Celestial, or** under a celestial law, therefore He took us (the church) out of doors to whip us, as a parent takes<sup>11</sup> his children out of doors<sup>12</sup> to chastise them; and that the Book of Doctrine and Covenants was a telestial law; and the Book of Commandments (a part of <sup>13</sup>revelations printed in Jackson county) was a celestial law.

**George P. Dykes witnesses to the same, and George Johnson testifies the same also.**

The Presidency decided, with the approbation of the council,<sup>14</sup> that Lyman Wight had taught erroneous doctrine, and that he <sup>15</sup>make an acknowledgment to the council; also that he go and acknowledge to the church<sup>16</sup> where he had preached such abominable doctrine. **The above was unanimously sanctioned by the counselors.**

**Council closed by singing: “This earth was once a garden place,” &c. and benediction by John Whitmer.**

(Signed) NATHAN WEST, Clerk.

<sup>17</sup>**High Council convened at the Town of Far West, May 22, 1837.**

**Present, Presidents W. W. Phelps and John Whitmer.**

**Presiding Counselors: John Murdock, Simeon Carter, Elias Higbee, D[avid]. W. Patten, E[lisha]. H. Groves, Lyman Wight, Jacob Whitmer, Levi Jackman, G[eorge]. M. Hinkle, T[homas]. B. Marsh, Isaac Higbee, Thomas Grover.**

**Council opened, prayer by President J[ohn]. Whitmer.**

**After which an appeal was handed to the council from the Bishop’s council by John Patten and was rejected because of its illegality.**

**Therefore the former complainants viz.** Joshua Fairchild, David Pettegrew<sup>18</sup>, Benjamin Johnson, and Sheffield Daniels, entered a<sup>19</sup> complaint against **the defendant** John Patten<sup>20</sup>, for not fulfilling his contracts, or covenants, in consequence of which they were materi-

8. Source: FWR, 74 (ER) (FWR [1983], 111). Some light editing. Deleted material supplied here in bold type.

9. DHC 2:481: spells “Brunson”

10. FWR, 74: omits “George P. Dykes, and others”

11. DHC 2:481: “took”

12. Book B-2, 680: “<to whip us ... out of doors>” (TB)

13. Book B-1, 758, Book B-2, 680: add “the”

14. FWR, 74: omits “with the ... council”

15. DHC 2:481: adds “be required to”

16. Book B-1, 758, DHC 2:482: “churches”

17. Source: FWR, 75 (ER) (FWR [1983], 112-13). Heavily edited. Deleted material supplied here in bold type.

18. FWR, 75, Book B-2, 680, DHC 2:482: “Pettigrew”

19. FWR, 75: replaces “a” with “the following”

20. Book B-1, 758: “Patton”

ally injured:<sup>21</sup> which was proved by Lyman Wight and Abigail Daniels, before the High Council at Far West, May 22d, 1837.

**Four of the councilors spoke on the subject. John Murdock, Elias Higbee, Simeon Carter, and D. W. Patten.**

**Testimonies, Lyman Wight, John Killion and Abigail Daniels.**

**The above testimonies plainly manifested that John Patten did break covenant, &c. After long investigation by the councilors and parties the Presidency decided that both accuser and accused should be disfellowshipped if they did not settle their difficulty.**

After a long investigation by the councilors and parties, the Presidency, W. W. Phelps, and John Whitmer<sup>22</sup>,<sup>23</sup> that both accuser and accused should be disfellowshipped, if they did not settle their difficulties.

Jesse Hitchcock was then cut off from the High Council.<sup>24</sup>

James Emmet,<sup>25</sup> who had previously been disfellowshipped, made satisfaction and was restored to **his former** fellowship; and John Corrill was appointed agent to the Church, and keeper of the Lord's Store House.<sup>26</sup>

**Council Closed.**

**(Signed)** HARVEY GREEN, Clerk.

<sup>27</sup>On the 28th of May, a charge was preferred against John Patten<sup>28</sup>, for not complying with his agreement, by John Corrill and others<sup>29</sup>, which <sup>30</sup>being sustained by testimony, the High Council decided that John Patten be disfellowshipped until he make satisfaction.

<sup>31</sup>About this time, the Presidency of the church at Far West called a general meeting of the church, among whom<sup>32</sup> were<sup>33</sup> <sup>34</sup>the High Council, two of the Twelve Apostles, <sup>35</sup>ten of the Seventies, <sup>36</sup>the Bishop and one counselor, when it was<sup>37</sup> resolved <sup>38</sup>that we withdraw fellowship from James Emmet, for unwise conduct, until he returns and makes satisfaction.

Resolved unanimously, that we will not fellowship any ordained member who will not<sup>39</sup>, or does not observe the *word of wisdom according to its literal reading*.

21. FWR, 75: omits remainder of paragraph, which summarizes the bolded text given below.

22. FWR, 75: omits names

23. FWR, 75, Book B-1, 758: add "decided"; DHC 2:482: adds "[it was decided]"

24. FWR, 75, reads: "Jesse Hitchcock's case was then taken into consideration and was cut off from the high council."

25. In FWR, 75, first part of sentence reads: "James Emmet's case was brought into question"

26. FWR, 75, reads: "The Presidency, then nominated John Corrill for an agent to the Church and Keeper of the Lord's Store House Which was seconded and carried unanimously by the High Council and multitude."

27. Source: Based on FWR, 76 (ER) (FWR [1983], 113-14).

28. Book B-1, 759: "Patton" here and in next instance

29. FWR, 76: replaces "and others" with "John Killian, Lyman Wight, John Corrill, W. W. Phelps, Gr M. Hinkle, Abigail Daniels"; DHC 2:482: moves "by John Corrill and others" to follow "was preferred"

30. DHC 2:482: adds "charge"

31. Source: Following three paragraphs based on FWR, 70-71 (ER) (FWR [1983], 106-7).

32. DHC 2:482: replaces "among whom" with "at which"

33. Book B-1, 759: "were" overwrites "was"

34. DHC 2:482: adds "present"

35. FWR, 70: adds "about"

36. Book B-1, 759: adds "and"

37. FWR, 71: omits "when it was"

38. FWR, 71: adds "unanimously"

39. FWR, 71, Book B-1, 759, Book B-2, 680: omit "not"

Resolved unanimously, that we sanction the LITERARY FIRM, and give them our voice and prayers, to manage all the concerns<sup>40</sup> of the same, as far as it concerns this place, according to <sup>41</sup>revelation in Book of Doctrine and Covenants, first edition, published at Kirtland, Ohio, page 152, section 26th, given November, 1831 [D&C 70].

<sup>42</sup>Minutes of a High Council held in the  
Lord's House, in Kirtland, Monday, May 29th, 1837, ten o'clock a.m.

Isaac Rogers, Artemas Millet, Abel Lamb and Harlow Redfield, appeared as complainants against Presidents F[rederick].<sup>43</sup> G. Williams and David Whitmer, and elders Parley P. Pratt, Lyman Johnson, and Warren Parrish.

Sidney Rigdon presiding.

#### COUNCILORS.

John Smith,  
Jared Carter,  
Noah Packard,  
Joseph Kingsbury,  
Joseph Coe,  
Gideon Carter,

John Johnson,  
John P. Greene,  
Oliver Granger,  
Samuel H. Smith,  
Martin Harris,  
Willard<sup>44</sup> Woodstock.

President Rigdon then read the following complaint<sup>45</sup>:

To the Presidency of the Church of Latter Day Saints:

We, the undersigned, feeling ourselves aggrieved with the conduct of Presidents David Whitmer and F[rederick]. G. Williams, and also with elders Lyman [E.] Johnson, Parley P. Pratt, and Warren Parrish, believing that their course for some time past has been injurious to the Church of God in which they are high officers. We therefore desire that the High Council should be assembled, and we should have an investigation of their behavior, believing it to be unworthy of their high calling, all of which we respectfully submit.<sup>46</sup>

ABEL LAMB,  
NATHAN HASKINS,  
HARLOW REDFIELD,  
ARTEMAS MILLET,  
ISAAC ROGERS.

Kirtland, May, 1837.<sup>47</sup>

40. DHC 2:482: replaces "concerns" with "affairs"

41. DHC 2:482: adds "the"

42. *Source*: Following minutes closely follow KHCM, 226-30 (MC) (KCMB [2002], 181-84). Some light editing. Deleted material supplied here in bold type.

43. Book B-1, 759: "Frederick"

44. KHCM, 226: "William"; Book B-1, 759: "William<ard>" (pos. WB)

45. KHCM, 226: "read the declaration of the complainants which was as follows"

46. Book B-2, 681: adds ellipses over erasure of about three words

47. Book B-1, 759: moves this line above to precede names; Book B-2, 681: adds it here above the line (TB)



Elder W[arren]. Parrish then stated that the declaration just read was not in accordance with the copy which they <sup>48</sup>received, of the charge<sup>49</sup> preferred against them.

The<sup>50</sup> resolution was then offered and carried, that three speak on a side.

The council was then opened by prayer, by President Rigdon.

After a short address to the councilors, by President Rigdon, **the council proceeded to try the cases.** President F[rederick]. G. Williams arose, and wished to know by what authority he was called before the present council; that according to the Book of Covenants, he ought to be tried before the bishop's court.

After some discussion between Presidents Rigdon and Williams, President Rigdon gave his decision that President Williams should be tried before the present council.

President David Whitmer also objected to being tried before the present council.

President Williams then expressed a willingness to be tried for his conduct, and if this was the proper tribunal, he would be tried before it, but still thought it was not.

President David Whitmer **then made some remarks**, objected to being tried before the present council, stating that he thought the instructions <sup>51</sup>in the Book of Covenants, showed that this was not the proper authority to try him.

Councilor Green[e] gave<sup>52</sup> it as his opinion that the present council was the proper authority to try Presidents Williams and Whitmer.

President Rigdon then submitted the case to the councilors.

Councilor John Smith then put the question to the council for <sup>53</sup>decision, in substance as follows: Have the present council authority, from the Book of Covenants, to try Presidents Williams and Whitmer? A majority of the council decided that they could not conscientiously proceed to try Presidents Williams and Whitmer, and they were accordingly discharged.

After one hour's adjournment, the council sat again at one o'clock p.m. Sidney Rigdon and Oliver Cowdery presiding.

Councilor John Smith stated that he had selected three High Priests to sit in the council to fill vacancies, and asked the council if they accepted the selection he had made. Council decided in the affirmative.

On motion of Warren Parrish, the councilors were directed to sit as they were originally chosen, or according to the form in the Book of Doctrine and Covenants as far as possible.

Resolved, that three speak on each side.

Councilor Martin Harris motioned<sup>54</sup> that President F[rederick]. G. Williams take a seat with the Presidents.

After much discussion as to the propriety of his sitting, motion carried, and President Williams took his seat.

Elder P[arley]. P. Pratt then arose and objected to being tried by President Rigdon, or Joseph Smith, junior, in consequence of their having previously expressed their opinion against him, stating also that he could bring evidence to prove what he then said.

President Rigdon then stated that he had previously expressed his mind respecting the conduct of<sup>55</sup> elder Pratt, and that he had felt and said that elder Pratt had done wrong, and he

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48. DHC 2:485: adds "[the accused]"

49. DHC 2:485: "charges"

50. KHCM, 227, Book B-2, 681: replaces "The" with "A"

51. KHCM, 228: adds "on the [blank] page"

52. KHCM, 228: "then made some remarks, giving"

53. Book B-1, 760: adds "a"

54. DHC 2:485: "moved"

55. Book B-2, 682: "<of>" (prob. WB)

still thought so, and left it with the council to decide whether under such circumstances, he should proceed to try the case.

After much discussion between the councilors and parties, President Rigdon said<sup>56</sup> that under the present circumstances, he could not conscientiously proceed to try the case, and after a few remarks, left the stand.

President Oliver Cowdery then said, that although he might not<sup>57</sup> be called upon to preside, yet if he should be, he should also be unfit to judge in the case, as he had previously expressed his opinion respecting the conduct of elder [Parley P.] Pratt and others, and left the stand.

President Williams then arose and said, that as he had been implicated with the accused, he should be unwilling to preside in the case, and left the stand.

The council and assembly then dispersed in confusion.

W. F.<sup>58</sup> COWDERY, Clerk.

[DN 3 (22 January 1853): 1]

[May, 1837.]

<sup>59</sup>Some time this month, the *Messenger and Advocate* office and contents, were transferred to William Marks, of Portage, Allegheny County, New York, and [Joseph] Smith and [Sidney] Rigdon continued the office, by power of Attorney from said Marks.

<sup>60</sup>At this time the spirit of speculation in lands, and property of all kinds, which was so prevalent throughout the whole nation, was taking deep root in the church, as the fruits of this spirit, evil surmisings, fault finding, disunion, dissension, and apostasy followed, in quick succession, and it seemed as though all the powers of earth and hell, were combining their influence in an especial manner to overthrow the church at once, and make a final end. Other Banking Institutions refused the “Kirtland Safety Society’s” Notes. The enemy abroad and apostates in our midst united in their schemes, flour and provisions were turned towards other markets, and many became disaffected towards me as though I were the sole cause of those very evils I was most strenuously striving against; and which were actually brought upon us, by the brethren not giving heed to my counsel.

No quorum in the church was entirely exempt from the influence of those false spirits who were<sup>61</sup> striving against me for the mastery; even some of the Twelve were so far lost to their high and responsible calling, as to begin to take sides, secretly, with the enemy.

<sup>62</sup>In this state of things, and but a few weeks before, the Twelve were expecting to meet in full quorum, (some of them having been absent for some time;) God revealed to me that something new must be done for the salvation of his church, and on or about the first of June 1837, Heber C. Kimball, one of the Twelve was set apart by the spirit of prophecy and revelation<sup>63</sup>, prayer and the<sup>64</sup> laying on

56. KHCM, 230: “brought the matter to a lose by saying”

57. Book B-1, 760: “<no[t]>” (US)

58. KHCM, 230: “M. F. Cowdery” (MFC); Book B-1, 760 (pencil): “M<arcelus> F.” (US); DHC 2:486: “F.W.”

59. *Source*: This paragraph based on *M&A* 3 (Apr. 1837): 496.

60. *Source*: This paragraph composed by WR on 20–21 Jan. 1844 (see MSHi Chronology).

61. DHC 2:488: replaces “were” with “are”

62. *Source*: Ordination of Kimball and Hyde based on MiEng 1:289, with elaboration possibly provided by HCK or OH. Cf. HCKj [1837–47], 4 June 1837 (*OPW*, 4–5).

63. Book B-1, 761: “<Revelation>” (WR)

64. DHC 2:489: omits “the”

of <sup>65</sup>hands, of the first Presidency, to preside over a mission to England, to be the first foreign mission of the church of <sup>66</sup>Christ <sup>67</sup>in the last days. While we were about ordaining him, Orson Hyde, another of the Twelve, came in, and upon listening to what was passing, his heart melted within him, (for he had begun<sup>68</sup> to drink of the cup filled with the overflowings of speculation,) <sup>69</sup>he acknowledged all his faults, asked forgiveness, and offered to accompany President Kimball on his mission to England, his offer was accepted, and he was set apart for that purpose.

<sup>70</sup>Thirty five Elders, three Priests, two Teachers, and two Deacons Licenses, were recorded in the License Records in Kirtland, during the quarter ending June 3rd by T[homas]. Burdick.

<sup>71</sup>On the 10th of June 1837, a Conference of the church was held at Portland, district of Johnstown, Upper Canada, at which elder John E. Page presided. There were present 13 Elders, 5 Priests, 8 Teachers, and 6 Deacons, and there were 7 Elders, 9 Priests, 11 Teachers, and 5 Deacons ordained, and<sup>72</sup> West Bastard, Bedford, Bathurst, North Bathurst, East Bastard, Williamsburg, Leeds, and South Crosby branches were represented at the Conference, comprising 300 members in good standing, and five baptized at Conference, total 305 being the fruits of the labors of <sup>73</sup>John E. Page in the last thirteen months.

<sup>74</sup>At a meeting of the High Council, at the Committee Store, Far West, June 11th, 1837. John Whitmer and W. W. Phelps Presiding.

**High Councilors: Lyman Wight, Levi Jackman, G[eo]r[ge] M. Hinkle, Calvin Bebee, E[lisha]. H. Groves, Simeon Carter, Jacob Whitmer, Elias Higbee, Isaac Higbee, Harvey Green, John Murdock, Samuel Thompson.**

**John Corrill appointed Clerk.**

**Council opened in prayer by W. W. Phelps.**

Resolved by the Council and all present that the building Committee be upheld in the Mercantile business, by our prayers: that Lyman Wight, Simeon Carter, and Elias Higbee be upheld in <sup>75</sup>a leather store: that John Corrill, Isaac Morley, and Calvin Bebee<sup>76</sup> engage in the Mercantile business if they choose: that the right of no man shall be infringed upon, to do as he choose according to the law of God or<sup>77</sup> man; and that the above named men shall be upheld in purchasing goods as other men.

It was reported that certain individuals, not of the church, were desirous, or were about to establish themselves as Grocers, *retailers of Spirituous Liquors*, and so forth, in Far West, where-upon it was<sup>78</sup> Resolved that we will not uphold any man or men to take a partner out of the church to trade or traffic in this line of business, nor sell for any man or men out of the church in his name, or on commission.

65. Book B-1, 761: adds "the"

66. Book B-1, 761 (pencil): "<{Jesus}>" (US)

67. Book B-1, 761 (pencil): "<{of Latter Day Saints}>" (US)

68. Book B-1, 761: "began"

69. Book B-1, 761: adds "and"

70. *Source*: Based on *M&A* 3 (June 1837): 528.

71. *Source*: Based on *M&A* 3 (Aug. 1837): 558-59. Cf. *WWj*, Vol. 1a [1833-37], 10 June 1837 (*WWj* 1:279).

72. DHC 2:491: omits "and"

73. Book B-1, 761: adds "~~James Blakesly and~~"; DHC 2:491: adds "Elder"

74. *Source*: FWR, 76-77 (ER) (*FWR* [1983], 114-15). Some light and heavy editing. Deleted material supplied here in bold type.

75. DHC 2:491: adds "conducting"

76. Book B-1, 761: "Beebe"

77. DHC 2:491: replaces "or" with "and"

78. FWR, 77: omits "It was reported ... it was"

<sup>79</sup>David W. Patten requested that the church pay his debts, and take him for security, that he might go forth and preach the gospel.

**Resolved that br. [Samuel] Musick's request concerning dealing in mercantile business be deferred until next Council.**

Resolved that elder Patten's request be granted, and that David W. Patten, and Thomas B. Marsh, receive each a lot in the town of Far West, free of charge, and that the Bishop, if he approve, give a title.

**Adjourned. Sang "Adam ondi Ahman," &c. And benediction by John Whitmer.**

(Signed) JOHN CORRILL, Clerk.

<sup>80</sup>The same evening [11 of June]<sup>81</sup> while I was engaged in giving some<sup>82</sup> special instructions to elders Kimball and Hyde, and President<sup>83</sup> Joseph Fielding, concerning their mission to England, President Brigham Young came into my house, where we were sitting, accompanied by Doctor Willard Richards, who had just returned from a special business mission to New York, Boston, and other Eastern cities, on which he started with President Young <sup>84</sup>the 14th <sup>85</sup>March. Doct. Richards<sup>86</sup> having been <sup>87</sup>ordained an Elder <sup>88</sup>on the 6th of March, and President Young having returned from the mission a few days previous. My instructions to the brethren were, when they arrived in England, to adhere closely to the first principles of the gospel and remain silent concerning the gathering, the vision, and the Book of Doctrine and Covenants, until such time as the work was fully established, and it should clearly be<sup>89</sup> made<sup>90</sup> manifest by the Spirit, &c.<sup>91</sup>

<sup>92</sup>Monday June 12th<sup>93</sup> I was taken sick and kept my room unable to attend to business.

<sup>94</sup>Elder W[illard]. Richards having reported his mission, requested the privilege of fulfilling a covenant<sup>95</sup> which he made with President Kimball in January, which was, that he should, agreeable to his desire<sup>96</sup>, accompany<sup>97</sup> the Twelve on their first foreign mission. President Hyrum Smith and Sidney Rigdon granted his petition, laid their hands upon his head, and set him apart for the English Mission.

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79. This and next paragraph summarizes FWR, 77, without change in meaning.

80. *Source*: Based on WRj 1:11-12, 17-19 (transcription in vol. 8, II.4), with expansion probably by WR (cf. WRHi 8:73; 27:133-34).

81. DHC 2:491: adds "[11th of June]"

82. Book B-2, 683 (different ink): "<some>" (pos. TB)

83. DHC 2:492: replaces "President" with "Priest"

84. DHC 2:492: adds "on"

85. DHC 2:492: adds "of"

86. Book B-1, 762: "<Richards>" (WR)

87. DHC 2:492: adds "previously"

88. DHC 2:492: adds "viz."

89. Book B-1, 762, DHC 2:492: "be clearly"

90. Book B-2, 684 (different ink): "<made>" (pos. WB)

91. DHC 2:492: replaces "&c." with "to do otherwise"

92. *Source*: Undetermined. Composed by WR on 24 Jan. 1844 (see MSHi Chronology), possibly with JS's help.

93. Book B-1, 762: "the 12th of June"

94. *Source*: Based on WRj 1:19-22 (transcription in vol. 8, II.4), with expansion probably by WR. Cf. MiEng 1:289; WRHi 8:73; 27:134.

95. Book B-1, 762: "covenant" overwrites illegible

96. Book B-1, 762: "to his desire" overwrites illegible

97. Book B-1, 762: "accompanying"

<sup>98</sup>Tuesday 13th, my afflictions continued to increase, and were very severe insomuch <sup>99</sup>I was unable to raise my head from my pillow when the brethren called to bid me farewell: <sup>100</sup>and at 9 o'clock a.m., elders H[eber]. C. Kimball, O[rson]. Hyde, W[illard]. Richards, and Joseph Fielding, a Priest a native of Honeydon, England left Kirtland in company with President Brigham Young and <sup>101</sup>several of the Kirtland brethren and sisters, who continued with them as far as Fairport, on Lake Erie, where the mission <sup>102</sup>took a steamer for Buffalo, directing their course for New York City.

<sup>103</sup>Wednesday <sup>104</sup>14th, I had <sup>105</sup>continued to grow worse and worse until my sufferings were excruciating, and although in the midst of it all I felt to rejoice in the salvation of Israel's God, yet I found it expedient to call to my assistance those means which a kind providence had Provided for the restoration of the sick, in connection with the ordinances, and Doctor Levi Richards, at my request, administered to me, herbs and mild food, and nursed me with all tenderness and attention, and my heavenly Father blessed his administrations to the ease <sup>106</sup>and comforting of my system, for I began to amend in a short time, and in a few days I was able to resume my usual labors.

This is one of the many instances that <sup>107</sup>I have suddenly been brought from a state of health, to the borders of the grave, and as suddenly restored, for which my heart swells with gratitude to my heavenly Father, and I feel renewedly to dedicate myself and all my powers to his service.

While I was thus afflicted the enemy of all righteousness was suggesting, apostates reporting, and the doubtful believing that my afflictions were sent upon me, because I was in transgression, and had taught the church things contrary to godliness, but of this the Lord judge betwixt me and them, while I pray my Father to forgive them the wrong <sup>108</sup>.

<sup>109</sup>The brethren engaged in <sup>110</sup>the mission to England <sup>111</sup>, landed at Buffalo, and went down the canal <sup>112</sup>. While walking on its bank, President Kimball found an Iron ring, about one and one fourth inch diameter, which he presented to elder Richards, saying, "I will make you a present of this, keep it in remembrance of me, for our friendship shall be as endless as this ring."

<sup>113</sup>The brethren having been disappointed in not receiving funds from Canada, while at Buffalo, elder Richards left the company at Albany, and in company with President Kimball visited his friends in Richmond, Massachusetts, where they obtained means sufficient to continue their journey, and arrived

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98. *Source*: Undetermined. Composed by WR on 24 Jan. 1844 (see MSHi Chronology), possibly with JS's help.

99. DHC 2:492: adds "that"

100. *Source*: Based on WRj 1:22-23 (transcription in vol. 8, II.4) and MiEng 1:289, with expansion probably by WR (cf. WRHi 8:73; 27:134; HCKj [1840], 10-11).

101. Book B-1, 762: omits "President Brigham Young and"; Book B-2, 684 (darker ink): adds same words above the line (WR)

102. DHC 2:493: "missionaries"

103. *Source*: Undetermined for following three paragraphs. Composed by WR on 24 Jan. 1844 (see MSHi Chronology), possibly with JS's help.

104. Book B-1, 762: adds "the"

105. DHC 2:493: omits "had"

106. DHC 2:493: "easing"

107. DHC 2:493: replaces "that" with "in which"

108. DHC 2:493: adds "they do"

109. *Source*: Probably WR's expanded version of WRj 1:23 (transcription in vol. 8, II.4).

110. DHC 2:493: replaces "engaged in" with "appointed to"

111. Book B-1, 763: "{\The brethren ... England/}"

112. Book B-1, 763 (pencil): adds "<near Lyon's town>" (prob. WR)

113. *Source*: Based on MiEng 1:289-90. Cf. WRj 1:23-25; WRHi 8:73; 27:134; HCKj [1840], 11.

in New York on the eve of the 22nd <sup>114</sup>June, where they found elder Hyde, and brother Fielding, also three brethren from Canada, viz, John Goodson, one of the Seventies; and <sup>115</sup>elder Isaac Russel<sup>116</sup>, and John Snider<sup>117</sup>, a Priest<sup>118</sup>, who had gone forward to join the mission, and on the 23rd they engaged passage to Liverpool in the second cabin of the Merchant Ship *Garrick*.

<sup>119</sup>The brethren found but one member of the church in the City of New York, viz, elder Elijah Fordham, who was very attentive and rendered them assistance according to his means; but they being short of funds to pay their passage &c., removed from their lodgings at Mrs. Fordham's, (elder Fordham's sister-in-law) on the 24th and hiring a room<sup>120</sup> in an unfurnished<sup>121</sup> store house of elder Fordham's Father, took lodgings on the floor, and ate their bread and drank their water, until they went on Ship board.

<sup>122</sup>Sunday, 25th, the brethren kept<sup>123</sup> in <sup>124</sup>fasting, prayer and council<sup>125</sup>, for the success of the Mission and had a joyful time.

In the afternoon two Sectarian Priests came in, to talk and find fault but they were soon confounded and left<sup>126</sup>.

<sup>127</sup>On the 28th the brethren deposited one of O[rson]. Hyde's *Timely Warnings*, in the New York Post Office, for each of the Sectarian Priests in the City, amounting to some hundreds.

<sup>128</sup>Went<sup>129</sup> on board the *Garrick* on the 29th and left the dock; on the 30th, lay at anchor in the<sup>130</sup> east<sup>131</sup> river, and at 7½<sup>132</sup> a.m., of<sup>133</sup> the first<sup>134</sup> of July, were towed out of harbor by a steamer, hoisted sail, and were out of sight of land <sup>135</sup>4½<sup>136</sup> p.m.

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114. DHC 2:494: adds "of"

115. DHC 2:494: omits "and"

116. DHC 2:494: spells "Russell"

117. DHC 2:494: spells "Snyder"

118. Book B-1, 763: "<a Priest>" (WR)

119. *Source*: Based on MiEng 1:290. Cf. WRj 1:25; WRHi 8:73; 27:134; HCKj [1840], 11-12.

120. Book B-1, 763: "{\room/}"

121. Book B-2, 685: "unfinished"

122. *Source*: Probably based on WRj 1:26 (transcription in vol. 8, II.4). Cf. MiEng 1:290; HCKj [1840], 11-12.

123. DHC 2:495: replaces "kept" with "remained"

124. DHC 2:495: adds "their lodgings"

125. DHC 2:495: "praying and counseling"

126. Book B-1, 763: omits "and left"; Book B-2, 685 (different ink): "<& left>" (pos. WR)

127. *Source*: Based on MiEng 1:290, which has 29th. Cf. HCKj [1840], 12.

128. *Source*: Based on WRj 1:27-28 (transcription in vol. 8, II.4), and MiEng 1:290. Cf. HCKj [1840], 12.

129. DHC 2:495: "They went"

130. DHC 2:495: omits "the"

131. Book B-1, 763 (pencil): "North <East>" (pos. WB)

132. DHC 2:495: "7:30"

133. Book B-1, 763: "of" overwrites "on"; DHC 2:495: replaces "of" with "on"

134. Book B-1, 763: "first" overwrites illegible

135. Book B-2, 685, DHC 2:495: add "at"

136. DHC 2:495: "4:30"

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# PROGRESS OF BRITISH MISSION

## July–September 1837

[DN 3 (22 January 1853): 1 (cont.)]

The following is an extract from a letter to the brethren in Kirtland written at—

<sup>1</sup>Far West, Missouri, July<sup>2</sup> 7th, 1837.

**Permit me to drop you a few lines to show you our progress temporally and spiritually. A multiplicity of business has prevented me from writing much the year past, but the greatness of our doings and the importance of the occasion require a recital to you for your consolation.**

Monday the 3rd of July was a great and glorious day in Far West, more than fifteen hundred saints assembled at<sup>3</sup> this place, and at half past eight in the morning, after prayer, singing, and an address, <sup>4</sup>proceeded to break the ground for the Lord's House. The day was beautiful; the Spirit of the Lord was with us, a cellar<sup>5</sup> for this great edifice 110 feet long by 80 feet broad, was nearly finished. On<sup>6</sup> Tuesday the 4th, we had a large meeting, and several of the Missourians were baptized: our meetings held in the open prairie were **in fact** larger than they were in Kirtland when I was there. We have more or less to bless, confirm, and baptize, every Sabbath. This same day our School Section was sold at auction, and although entirely a prairie, it brought on a years credit, from three and a half to \$10.20 per acre, making our first School fund five thousand and seventy dollars!! Land cannot be had around town, now, much less than \$10 per acre.

Our numbers increase daily, and notwithstanding the season has been cold and backward, no one has lacked a meal or<sup>7</sup> went hungry. Provisions **to be sure** have risen<sup>8</sup>, but not as high as <sup>9</sup>accounts say<sup>10</sup> they are<sup>11</sup> abroad. Public notice has been given by the Mob in Davis<sup>12</sup> County,

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1. Source: *M&A* 3 (July 1837): 529. Deleted material supplied here in bold type.
  2. *M&A* 3:529: "May". Corrected to "July" in *M&A* 3:560.
  3. Book B-1, 763, Book B-2, 685: "in"
  4. DHC 2:496: adds "they"
  5. DHC 2:496: replaces "a cellar" with "an excavation"
  6. DHC 2:496: omits "On"
  7. Book B-2, 685 (different ink): "<or>" (pos. WR)
  8. DHC 2:496: adds "in price"
  9. Book B-1, 764: adds "~~our~~"
  10. Book B-2, 685: "<say>" (pos. TB)
  11. DHC 2:496: replaces "are" with "were"
  12. DHC 2:496: spells correctly "Davie's"



north of us, for the Mormons to leave that county by the first of August, and go into Caldwell; our enemies will not slumber, till Satan knows the bigness of his lot<sup>13</sup>. Our town gains some, we have about one hundred buildings, eight of which are stores. If the brethren abroad are wise, and will come on with means, and help enter the land and populate the county, and build the Lord's House, we shall soon have one of the most precious spots on the Globe; God grant that it may be so. Of late we receive little news from you, and we think much of that is exaggerated.

As ever,

W. W. PHELPS.

N. B. Please say in your *Messenger and Advocate*<sup>14</sup>, a "Post Office has been established at Far West, Caldwell County, Missouri. **Our brethren will now have a chance to write to their friends.**"

<sup>15</sup>The same day [July 7th]<sup>16</sup>, the *Garrick* passed the banks of Newfoundland.

<sup>17</sup>Some time previous to this I resigned my office in the "Kirtland Safety Society," disposed of my interest therein, and withdrew from the Institution; being fully aware, after so long an experiment, that no institution of the kind, established upon just and righteous principles, for a blessing not only to the church, but the whole nation, would be suffered to continue its operations in such an age of darkness, speculation, and wickedness. Almost<sup>18</sup> all Banks throughout the country, one after the other<sup>19</sup>, have<sup>20</sup> suspended specie payment, and gold and silver have<sup>21</sup> rose<sup>22</sup> in value in direct ratio with the depreciation of paper currency.

<sup>23</sup>The great pressure of the money market is<sup>24</sup> felt in England, as well as America, and bread stuffs are everywhere high; the season has been cool, wet, and backward. Mexico unwilling<sup>25</sup> to acknowledge the Independence of Texas, considers her inhabitants as rebellious subjects. Spain is divided against herself, wasting her blood and treasure in her own destruction. Portugal is rapidly exhausting her resources in princely luxuries. Poland has lost her rank among the Nations, to gratify the ambition of Nicholas, the Russian Autocrat. The government of<sup>26</sup> Buenos Ayres has declared war against Peru, and nearly all the Republics of South America are mingled in the strife, while the Indians continue their depredations on the inhabitants of Florida. Trouble and distress are the grand topics of conversation, amongst Politicians, Merchants, Mechanics, and demagogues; and crimes, misdemeanors, and casualties, occupy a large space in the public journals.

<sup>27</sup>Sunday July 16, elder Hyde preached on the quarter deck of the *Garrick*, concerning the

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13. DHC 2:496: replaces "the bigness of his lot" with "how vain is his plotting"

14. *M&A* 3:529: omits "*and Advocate*"

15. *Source*: Based on WRj 1:29 (transcription in vol. 8, II.4). Cf. WRHi 8:73; 27:134.

16. DHC 2:497: adds "(July 7th)"

17. *Source*: Apparently based on *M&A* 3 (July 1837): 537.

18. Book B-1, 764: omits "Almost"; Book B-2, 686 (darker ink): "<Almost>" (pos. WB)

19. Book B-1, 764: replaces "the other" with "another"

20. Book B-1, 764, Book B-2, 686: omit "have"

21. Book B-1, 764, Book B-2, 686: omit "have"

22. DHC 2:497: "risen"

23. *Source*: Based on *M&A* 3 (June 1837): 527 and *M&A* 3 (July 1837): 534-35.

24. Book B-1, 764: "i\n/æ"; "n" *u.o.* "w"

25. Book B-2, 686: adds ellipses over erasure

26. Book B-2, 686: adds "the"

27. *Source*: Based on *HCKj* [1840], 13-14, WRj 1:30 (transcription in vol. 8, II.4), MiEng 1:290, and O. Hyde

Prophecies, the cabin passengers listened with attention and were particularly affected during prayer; also a little child belonging to some of the steerage passengers, that was sick until it was considered hopeless, was healed by the power of God<sup>28</sup>, President Kimball laying his<sup>29</sup> hands upon it secretly.

<sup>30</sup>On the 18th the *Garrick* entered St. George's Channel in sight of Cape Clear.

<sup>31</sup>On Thursday morning July 20th the *Garrick* anchored in the River Mersey opposite Liverpool, and while the cable chains were yet rattling; the <sup>32</sup>Merchant Ship *South America*<sup>33</sup>, which left New York at the same time with the *Garrick*; under a bet of \$10,000, as was said<sup>34</sup>, <sup>35</sup>which would be in Liverpool first, <sup>36</sup>came along side, having kept in sight daily during the voyage, but never getting ahead of the *Garrick*, and in all the different stages<sup>37</sup> from Kirtland to Liverpool no conveyance<sup>38</sup> was permitted to go past the mission<sup>39</sup>.

<sup>40</sup>While the passengers were going on board a steamer, elders Kimball, Hyde, Richards, and Goodson jumped into a small boat and were rowed toward shore, when within leaping distance elder Kimball sprang from the boat, as if impelled by some superior power and lighted<sup>41</sup> on the steps of the Dock, followed instantly by elders Hyde, and Richards, all three of whom<sup>42</sup> had not one farthing on earth <sup>43</sup>at their command, while elder Goodson<sup>44</sup>, having a heavy purse of silver in his hand, waited until the vessel touched shore.

<sup>45</sup>On the brethren went to Preston, about 30 miles from Liverpool, and as they alighted from the coach a large flag was unfurled nearly over their heads, with this inscription in letters of gold, "Truth will Prevail." It being Election day for members of Parliament, King William the fourth having<sup>46</sup> recently died, and Queen Victoria being<sup>47</sup> about to organize her Cabinet. Taking lodgings in Wilford Street, some of the elders had an interview that evening with the<sup>48</sup> Rev. James Fielding, brother to<sup>49</sup>

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in *M&A* 3 [Aug. 1837]: 550-51. Cf. *WRHi* 8:73; 27:134; *HCKj* [1837-47], 1 July 1837 (*OPW*, 6-7).

28. Book B-1, 764: "<the power of God>" (WR)

29. Book B-1, 764 (pencil): "its <his>" (US)

30. *Source*: Based on *WRj* 1:31 (transcription in vol. 8, II.4) and *MiEng* 1:290. Cf. *WRHi* 8:73; 27:134.

31. *Source*: O. Hyde in *M&A* 3 (Aug. 1837): 550, for wager (cf. *HCKj* [1840], 14); and *WRj* 1:31-32 (transcription in vol. 8, II.4), for date (cf. *MiEng* 1:290; *WRHi* 8:73; 27:135).

32. Book B-2, 686: adds long dash over an erasure of about four words

33. Book B-1, 765: "the South America a Merchant ship"; Book B-2, 686 (darker ink): "<South America>" (WR)

34. *DHC* 2:498: replaces "as was said" with "it is said" and moves it to follow "a bet"

35. *DHC* 2:498: adds "as to"

36. Book B-1, 765: adds "and which"

37. Book B-1, 765: "<stages>" (WR)

38. *DHC* 2:498: replaces "conveyance" with "vessel"

39. Book B-1, 765: replaces "the mission" with "them"; Book B-2, 686 (darker ink): "<mission>" (WR)

40. *Source*: Based on *WRj* 1:32 (transcription in vol. 8, II.4), *HCKj* [1840], 15, and O. Hyde in *M&A* 3 (Aug. 1837): 551.

41. *DHC* 2:498: "alighted"

42. Book B-1, 765: replaces "whom" with "which"

43. Book B-2, 686: adds ellipses over erasure of about three words

44. Book B-1, 765: "<Goodson>" (WR)

45. *Source*: This paragraph based on *MiEng* 1:290-91 and *HCKj* [1840], 16-17. Cf. *WRj* 1:34-35; *WRHi* 8:73; 27:135; *HCK* in *EJ* 1 (Oct. 1837): 4.

46. *DHC* 2:498: "had"

47. *DHC* 2:498: replaces "being" with "was"

48. Book B-1, 765: omits "the"

49. *DHC* 2:499: replaces "to" with "of"

Joseph Fielding, who had<sup>50</sup> a chapel in that place, where all the seven brethren went to hear him preach on Sunday <sup>51</sup>23rd, when<sup>52</sup>, after his sermon in the morning, Mr. Fielding gave notice to his congregation that there were present some ministers from America and they would occupy his pulpit in the afternoon. This unexpected offer was unsolicited, but joyfully received; and in the afternoon President Kimball gave a brief relation of the history of the church from the commencement, followed by elder Hyde who bore testimony to the same, thus was the key turned and the door <sup>53</sup>opened to the inhabitants of England. At the close of the meeting Mr. Fielding offered his pulpit for the evening, when elder Goodson preached and bro. Fielding bore testimony.

The same day that the gospel was first preached in England, I received the following Revelation given at Kirtland, Ohio, July 23rd 1837.

The word of the Lord unto Thomas B. Marsh concerning the Twelve Apostles of the Lamb.

[D&C 112; 1844:104]

1. Verily thus saith the Lord unto you, my servant Thomas, I have heard thy prayers, and thine alms have come up as a memorial before me in behalf of those thy brethren who were chosen to bear testimony of my name, and to send it abroad among all Nations, kindreds, Tongues and people, and ordained through the instrumentality of my servants.

2. Verily I say unto you, there have been some few things, in thine heart and with thee, with which I the Lord was not well pleased, nevertheless inasmuch as thou hast abased thyself thou shalt be exalted, therefore all thy sins are forgiven thee. Let thy heart be of good cheer, before my face, and thou shalt bear record of my name, not only unto the Gentiles but also unto the Jews; and thou shalt send forth my word unto the ends of the earth.

3. Contend thou therefore morning by morning, and day after day, let thy warning voice go forth; and when the night cometh, let not the inhabitants of the earth slumber because of thy speech.

4. Let thine habitation be known in Zion, and remove not thy house, for I the Lord have a great work for thee to do, in publishing my name among the children of men, therefore gird up thy loins for the work. Let thy feet be shod, also, for thou art chosen, and thy path lieth among the mountains, and among many nations, and by thy word many high ones shall be brought low; and by thy word many low ones shall be exalted, thy voice shall be a rebuke unto the transgressor, and at thy rebuke let the tongue of the slanderer cease its perverseness.

5. Be thou humble and the Lord thy God shall lead thee by the hand, and give thee answer to thy prayers. I know thy heart and have heard thy prayers concerning thy brethren. Be not partial towards them in love above many others; but let thy love be for them as for thyself, and let thy love abound unto all men, and unto all who love my name; and pray for thy brethren of the Twelve: admonish them sharply for my name's sake, and let them be admonished for all their sins, and be faithful before me unto my name; and after their temptations and much tribulations; behold I the Lord will feel after them, and if they harden not their hearts, and stiffen not their necks against me, they shall be converted and I will heal them.

6. Now I say unto you, and what I say unto you I say unto all the Twelve; arise and gird up your loins, take up your cross, and follow me, and feed my sheep. Exalt not yourselves; rebel

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50. Book B-1, 765: replaces "had" with "was"

51. Book B-1, 765: omits "the"

52. DHC 2:499: omits "when" and begins new sentence

53. DHC 2:499: adds "of salvation"

not against my servant Joseph, for verily I say unto you I am with him, and my hand shall be over him; and the keys which I have given unto him, and also to youward shall not be taken from him until I come.

7. Verily I say unto you my servant Thomas, thou art the man whom I have chosen to hold the keys of my kingdom (as pertaining to the Twelve) abroad among all nations, that thou mayest be my servant to unlock the doors of the kingdom in all places, where my servant Joseph, and my servant Sidney, and my servant Hyrum cannot come, for on them have I laid the burden of all the churches for a little season; wherefore whithersoever they shall send you, go ye and I will be with you, and in whatsoever place ye shall proclaim my name, an effectual door shall be opened unto you that they may receive my word, whosoever receiveth my word receiveth me, and whosoever receiveth me receiveth those, (the first Presidency) whom I have sent, whom I have made counselors for my name's sake unto you.

8. And again I say unto you that whomsoever you shall send in my name, by the voice of your brethren the Twelve, duly recommended and authorized by you, shall have power to open the door of my kingdom unto any nation, whithersoever ye shall send them[;] inasmuch as they shall humble themselves before me, and abide in my word, and harken to the voice of my Spirit.

9. Verily; verily! I say unto you, darkness covereth the earth and gross darkness the minds of the people, and all flesh has become corrupt before my face; behold vengeance cometh speedily upon the inhabitants of the earth. A day of wrath! A day of burning! A day of desolation! of weeping! of mourning and lamentation! and as a whirlwind it shall come upon all the face of the earth saith the Lord.

10. And upon my house shall it begin, and from my house shall it go forth saith the Lord. [First among those among you, saith the Lord,]<sup>54</sup> who have professed to know my name and have not known me, and have blasphemed against me in the midst of my house saith the Lord.

11. Therefore see to it that you trouble not yourselves concerning the affairs of my church in this place saith the Lord, but purify your hearts before me, and then go ye into all the world, and preach my gospel unto every creature, who have not received it; And he that believeth and is baptized shall be saved, and he that believeth not and is not baptized shall be damned.

12. For unto you (the Twelve) and those (the first Presidency) who are appointed with you, to be your counselors and your leaders, is the power of this priesthood given for the last days and for the last time, in the which is the dispensation of the fullness of times; which power you hold in connection with all those who have received a dispensation at any time from the beginning of the creation, for verily I say unto you, the keys of the dispensation which ye have received have come down from the fathers; and last of all being sent down from heaven unto you.

13. Verily I say unto you behold how great is your calling. Cleanse your hearts and your garments, lest the blood of this generation be required at your hands. Be faithful until I come for I come quickly and my reward is with me to recompense every man according as his work shall be. I am Alpha and Omega, Amen.

<sup>55</sup>Albert P. Rockwood, of Holliston, Massachusetts having heard of the Saints through elders Young and Richards, came to Kirtland to investigate, and was baptized on the 25th <sup>56</sup>July by President Brigham Young<sup>57</sup>.

54. Bracketed words omitted in *DN*, probably through haplography, but appear in Book B-1, 765, and DHC 2:501.

55. *Source*: Probably contributed by BY (cf. *MSHiBY* [1968], 19–20).

56. DHC 2:502: adds “of”

57. Book B-1, 767: “<by President Brigham Young>” (pos. WB)

<sup>58</sup>Wednesday 26th<sup>59</sup>, elder Hyde preached in the evening in Mr. Fielding's chapel, and elder Richards bore testimony, much feeling was manifested by the congregation and many were convinced of the truth, but Mr. Fielding fearing for the loss of his society, more than the displeasure of heaven, closed his doors against the brethren from that time, and opposed the work with all his power. Invitations were given to the Elders to preach in private houses in different parts of Preston, which <sup>60</sup>were improved daily, after the close of the factories.

<sup>61</sup>Thursday <sup>62</sup>27th, I started from Kirtland, in company with elders Rigdon and Marsh for the purpose of visiting the saints in Canada, Bro. Rockwood on his return home; elder Brigham<sup>63</sup> Young on a mission to the Eastern Cities, started with us, when we arrived at Pains[e]ville <sup>64</sup>**Horace Kingsbury [Kingsbury] and others of our enemies entered various complaints, and instituted several malicious suits against me and elder Rigdon, from which we succeeded in extracting ourselves in a short time, and returning to Kirtland, went on our way in a day or two, and soon found ourselves among the brethren in Canada.**

<sup>65</sup>[At Painesville] we were detained <sup>66</sup>all day by malicious and vexatious Law Suits, about Sunset I got into my carriage to return home to Kirtland, at this moment the Sheriff sprang into the carriage seized my lines, and served another writ upon me; which was sworn out by a man who had a few weeks previously brought a new fashioned Cooking Stove to Kirtland, and prevailed on me to put it up in my kitchen; saying <sup>67</sup>it would give credit to his stove, wishing to have it tested by our people; and now he thought would be a good time to get pay for it; I gave my watch to the officer for security, and we all returned home.

<sup>68</sup>The following day I remained at home until evening, when we set out again in brother S. B. Stoddard's wagon to Ashtabula a distance of 30 miles and arrived there a little after day break, and stayed till afternoon and enjoyed ourselves very much in walking on the beach and bathing in the beautiful clear water of the Lake; at 4 p.m., we took a deck passage on board the steamer for

58. Source: Based on MiEng 1:291. Cf. WRj 1:36; HCK in *EJ* 1 (Oct. 1837): 4; *HCKj* (1840), 17-18.

59. Book B-1, 767: date not in text; "Wednesday 26" in margin

60. DHC 2:502: adds "opportunities"

61. Source: Based on BYj, vol. 2, 27 July 1837, which reads: "I started from Kirtland this evening to goe down the Lake in company with Jos Joseph smith S[idney] Rigdon & T. B. Marsh and others—we went in a wagon to Ash-abulry [Ashtabula] took about the nex[t] day at 3 o'clock P.M. arived at Buffalo at 6 o.c. A. M. the 29[th] had a ples[a] nt tim[e] took cars for the Falls there Mr. [Albert P.] Rockwood and my self parted with the Brotherin that was going to Toronto" (see also *MSHiBY* [1968], 20-22).

62. Book B-1, 767, Book B-2, 689: add "July"

63. Book B-1, 767: "B<righam>" (pos. WB)

64. Remainder of paragraph did not appear in *DN* or DHC 2:502. Book B-1, 767, cancels the remainder of the paragraph and replaces it with the two paragraphs below. This change was incorporated in Book B-2, 689, by WB about 4-5 Aug. 1845 (see *MSHi Chronology*). Two notes added in pencil in WRj 1:27, under 27 and 29 July 1837, are relevant: "Joseph went to canada—persecution at Paynsvill—Bishop Whitney can tell— ... Court arrived on Mr. Rigdon &c for making spurious money." On Horace Kingsbury, see DHC 3:174; *KHCM*, 2 (*KCMB* [2002], 2); *OC* to Horace Kingsbury, 29 Nov. 1833, *OC Letter Book*, 10-11, in *NMS*.

65. Book B-1, 767: adds "<p[age]/ 4 \5/ [6] addenda note {\S/}>" (WB), with "p" and "5" in pencil. Next to this in left margin is a penciled note: "addition to be made here" (pos. WB). This and next paragraph were added to Book B-1, Addenda, 5-6, Note S, by WB before it was incorporated in Book B-2, 689, by WB on 4 Aug. 1845 (see *MSHi Chronology*). Source: Added under BY's direction as an expansion of BYj [1837-45], vol. 2, 27 July 1837. Brigham Young Memoranda for Book B-1 in vol. 7, III.3, mentions: "make addition 41 line[s] Josephs journey with others to Canada." Included in *MSHiBY* [1968], 20-22.

66. Book B-1, Addenda, 6, Note S: adds "here"

67. Book B-1, Addenda, 6, Note S: adds "that"

68. Book B-1, Addenda, 6, Note S: adds "on"

Buffalo; at night we all lay down to rest on the upper deck of the boat, and for pillows some took their boots, others their valises, and had a comfortable night's repose, we arrived at Buffalo the next morning in safety, here we separated from brother<sup>69</sup> Brigham Young and A[lbert]. P. Rockwood, they going to the Eastern States<sup>70</sup>, and myself, brothers S[idney]. Rigdon, and T[homas]. B. Marsh, started for Toronto, Upper Canada.

<sup>71</sup>About daybreak Sunday July 30th, elder [Isaac] Russel[l] (who had been appointed to preach on the Obelisk in Preston Market Place that day) <sup>72</sup>who slept in the second story of their lodgings in Wilfred<sup>73</sup> Street, went up to the third loft where elders Hyde and Kimball were sleeping, and called upon them to pray for him, that he might be delivered from the evil spirits that were tormenting him to such a degree that he felt he could not live long, unless he obtained relief. They immediately arose, and laid hands on him, and prayed that the Lord would have mercy on his servant, and rebuke the Devil; while thus engaged, elder Kimball was struck with great force by some invisible power, and fell senseless on the floor, and the first thing elder Kimball recollected, was<sup>74</sup> being supported by elders Hyde and Russell beseeching a<sup>75</sup> throne of grace in his behalf. They then laid him on the bed, but his agony was so great he could not endure<sup>76</sup>, and arose fell on his knees, and prayed; then he arose and sat upon the bed, while the brethren distinctly saw the evil spirits, who foamed and gnashed upon them with their teeth, by legions, for the space of some minutes; elder Richards was present the latter part of the time<sup>77</sup>.

<sup>78</sup>About 10 o'clock in the morning<sup>79</sup> the brethren repaired to the River Ribble according to previous appointment and in the midst of a large collection of people baptized nine individuals, one of which<sup>80</sup> was George D. Watt the first man baptized in England in this dispensation.

<sup>81</sup>On Monday the 31st of July, the Elders held a council, and appointed <sup>82</sup>Goodson and Richards a mission to Bedford, and <sup>83</sup>Russell and Snyder to Alton, Cumberland County, continuing in prayer until morning. August 1st, when they took their departure for their several stations.

<sup>84</sup>The same day <sup>85</sup>a general meeting of the Presidency, High Council, Bishop, and council<sup>86</sup>, and the saints assembled at Far West. The High Council elected Thomas Grover <sup>87</sup>high councilor in place of Jesse Hitchcock; and George Morey in place of Peter Whitmer, junior, deceased, and Titus Billings

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69. DHC 2:503: "Brothers"

70. Book B-1, Addenda, 6, Note S: "<States>" (prob. WB)

71. Source: Based on HCKj [1840], 19. Cf. HCK quoting O. Hyde's journal in EJ 1 (Oct. 1837): 4-5.

72. DHC 2:503: adds "and"

73. DHC 2:503: "Wilford"

74. Book B-1, 768: "reco\llected/ {\was/}" overwrites illegible

75. DHC 2:503: replaces "a" with "the"

76. DHC 2:503: adds "it"

77. Book B-1, 768: "~~about an hour and a half~~ <some minutes. Elder Richards> was present the latter part of the time>" (WR). Source: Based on WRj 1:37 (transcription in vol. 8, II.4).

78. Source: Based on MiEng 1:291.

79. Book B-1, 768: replaces "in the morning" with "A.M."

80. DHC 2:504: replaces "which" with "whom"

81. Source: Based on MiEng 1:291. Cf. HCK in EJ (Oct. 1837): 5; HCKj [1840], 20.

82. DHC 2:504: adds "Elders"

83. DHC 2:504: adds "Elders"

84. Source: Based on FWR, 78-79 (ER) (FWR [1983], 116-17), which dates the meeting to 1 Aug. 1837.

85. DHC 2:504: adds "(August 1st)"

86. DHC 2:504: "counselors"

87. DHC 2:504: adds "a"



was elected Bishop's counselor in place of John Corrill, voted unanimously by the whole assembly, that in the absence of the Presidency, Councilors Bishop and council<sup>88</sup> at Kirtland, the Elders<sup>89</sup> had no authority<sup>90</sup> consequently their votes<sup>91</sup> during that space of time are considered null and void, and that every President of High Priests and Elders be ordained by some higher authority; and the President of any quorum having counselors may ordain them himself.

[DN 3 (5 February 1853): 1]

<sup>92</sup>Elders Goodson and Richards arrived in Bedford on the 2nd, and were joyfully received by the Rev. Timothy R. Matthews, to whom they had letters of introduction from his brother-in-law, Joseph Fielding, and were invited to preach in his chapel in the evening to his congregation<sup>93</sup>.

<sup>94</sup>Friday 4th, elder Kimball baptized Jennetta<sup>95</sup> Richards, at Preston<sup>96</sup>, daughter of the<sup>97</sup> Rev. John Richards of Walkerfold, Chaidgley, 15 miles from Preston and confirmed her at the water side. This was the first confirmation in England, sister Richards returned home the day following, Saturday 5th, and persuaded her father to write to elder Kimball to come and preach in his chapel.

<sup>98</sup>The same day August 5th, the Presidency, High Council, and all the authorities of the church in Missouri<sup>99</sup> assembled in council at Far West. And unanimously resolved<sup>100</sup> to go on moderately and build a house unto the name of the Lord in Far West; as they had means, and appointed Edward Partridge Treasurer, to receive all the donations and subscriptions for the erection of the House of the Lord, Isaac Morley to be his Secretary; also voted, that the Committee, viz, Jacob Whitmer, Elisha H. Groves, and George M. Hinkle stand<sup>101</sup> until President David Whitmer goes to and returns from, Kirtland; also, that the building Committee of the House of the Lord have no store, connected with building the House, but that every firm or individual that embarks in that business, have, own, and claim such property as their own private individual property, and stewardship.

<sup>102</sup>The elders at Bedford continued to lecture in the basement of Mr. Matthews chapel, from evening to evening,<sup>103</sup> with the most flattering prospects, until this evening, when elder Goodson, contrary to the most positive instructions of President Kimball, and without advising with any one, read publicly the vision from the Doctrine and Covenants, which turned the current of feeling generally; and nearly closed the door in all that region—Mr. Matthews wished the meetings to be removed from his house, but continued to attend the meetings occasionally, and investigated the subject to considerable extent.

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88. FWR, 78, DHC 2:504: "counselors"

89. DHC 2:504: adds "in Missouri"

90. DHC 2:504: adds "[to act as a Council for the Church]"

91. FWR, 79: replaces "votes" with "acts"; DHC 2:504: replaces "votes" with "acts" and adds "in that capacity"

92. *Source*: Based on MiEng 1:292. Cf. *EJ* 1 (Oct. 1837): 6; *HCKj* [1840], 20, 24.

93. Book B-1, 768: replaces "congregation" with "church"

94. *Source*: Based on MiEng 1:191-92. Cf. *HCKj* [1840], 21-22.

95. Book B-1, 768: "Jennotta"

96. Book B-1, 768: "<at Preston>" (WR)

97. Book B-1, 768: omits "the"

98. *Source*: Based on FWR, 79-80 (ER) (*FWR* [1983], 117-18).

99. Book B-1, 768: "<in M[iss]o[uri]>" (WR)

100. FWR, 79: "Voted unanimously by the authorities present"

101. DHC 2:505: adds "[as the building committee of the Lord's House at Far West]"

102. *Source*: Expansion of WRj 1:39 (transcription in vol. 8, II.4), and MiEng 1:292. Cf. *HCKj* [1840], 24; *HCK* in *EJ* 1 (Oct. 1837): 6.

103. Book B-1, 769: adds "~~until this evening~~"



<sup>104</sup>In the August number of the *Messenger and Advocate* was published a prospectus for a new paper to be published at Kirtland, Ohio, called the *Elders Journal* of the Church of Latter Day Saints, to commence in October, edited by Joseph Smith junior.

<sup>105</sup>Elders Kimball and Hyde, and brother Fielding, having continued their labors in Preston, elder Hyde preached to a great multitude in the market place Sunday the 6th of August, opposed by one Reverend <sup>106</sup>gentleman who was quickly confounded by the spirit of truth; and in the evening they met at the house of sister Ann Dawson, and confirmed between forty and fifty, who had been baptized, most of whom had been members of Mr. James Fielding's church; so mightily grew the word, this being only the third Sabbath <sup>107</sup>in Preston. Mr. Fielding persecuted and called the elders "thieves, sheep stealers," &c., acknowledging them good judges, having "stolen all the best of his flock." Sister Dawson (a widow) kindly received the elders into her house and lodged them, which was a great blessing to the brethren, as they were quite destitute, most of the people extremely poor, and lodgings scarce; while they went from house to house as invited, to procure their daily meals.

<sup>108</sup>Elder Kimball having received a letter from Mr. [John] Richards inviting him to preach in his chapel repaired to Walkerfold, where he was most hospitably received and the day following preached three times in Mr. Richards pulpit.

<sup>109</sup>Elders Goodson and Richards baptized five at Bedford among whom, and the first was Mrs. Ann Braddock, a widow, who was obliged to support her family by her industry, yet she received the elders and lodged them.

<sup>110</sup>Tuesday 15th<sup>111</sup>, <sup>112</sup>the quorum of High Priests organized at Far West, Missouri, this day.

<sup>113</sup>Timothy<sup>114</sup> R. Matthews, having investigated the work acknowledged the truth, and having previously borne testimony of the same to his church in public, and urged them to go forward, agreed with <sup>115</sup>Goodson and Richards to meet them on the bank of the River Ouse, one hour before Sun set, and be baptized. The hour and the elders arrived, but Mr. Matthews was not there, he had gone out<sup>116</sup> in<sup>117</sup> the country to preach.

104. Source: Based on *M&A* 3 (Aug. 1837): 545-47.

105. Source: Based on *HCKj* [1840], 20-21, 40. Cf. *MiEng* 1:191, for the Rev. Fielding saying he was losing his "best members".

106. Book B-1, 769: adds "(sectarian Priest)"; Book B-2, 690: adds a long dash

107. DHC 2:506: adds "of the brethren"

108. Source: Summarizes *HCKj* [1840], 22. Cf. *MiEng* 1:291-92; *HCK* in *EJ* 1 (Oct. 1837): 5-6.

109. Source: Expansion of *WRj* 1:44 (transcription in vol. 8, II.4), for 10 Aug. 1837. Cf. *MiEng* 1:292.

110. This paragraph inserted interlinearly in Book B-1, 769 (TB), and incorporated in Book B-2, 690, by WB about 4-5 Aug. 1845 (see *MSHi Chronology*). BHR moved this paragraph to beginning of the fourth paragraph below (see DHC 2:507). Source: Probably based on 1 Aug. 1837 minutes in *FWR*, 79 (ER) (*FWR* [1983], 117), which records that a meeting was "appointed [for] the 15th inst. for the High Priests and Elders to meet and choose their respective Presidents." However, apparently there are no minutes for that date. Instead, an entry for 20 Aug. certified that "Charles C. Rich was duly elected a president of the Highpriesthood in Zion and was ordained to that office under the hand of John Whitmer and William W. Phelps presidents. Also Harvey Green to the presidency of Elders in Caldwell Co. Mo. at the same time" (ER) (*FWR*, 80; *FWR* [1983], 119).

111. Book B-1, 769: date not in text; "Tuesday 15" in margin

112. Remainder of paragraph written above the line in Book B-1, 769.

113. Source: Based on *MiEng* 1:292-93. Cf. *HCKj* [1840], 24.

114. Book B-1, 769: "~~Richard~~ <Timothy>" (prob. *WR*)

115. DHC 2:506: adds "Elders"

116. Book B-1, 769: "out" overwrites illegible

117. DHC 2:506: "into"

<sup>118</sup>Elder Kimball preached on Monday and Wednesday evenings<sup>119</sup> in<sup>120</sup> Mr. Richard's chapel at Walkerfold<sup>121</sup> and on Thursday baptized six individuals.

<sup>122</sup>Mr. Matthews baptized himself in the river and then went to baptizing his people, denouncing the elders as false teachers, and the doctrine<sup>123</sup> of the Latter Day Saints as having come from hell, while he went to preaching the same doctrine, baptizing all, even infants, and laid on hands for confirmation.

<sup>124</sup>[...]<sup>125</sup> Charles C. Rich, was ordained President of the High Priests quorum<sup>126</sup> in Missouri, and Henry Green President of the Elders in Caldwell County, August 20th.

<sup>127</sup>The<sup>128</sup> same day elders Wilford W. Woodruff and Jonathan H. Hale landed at Vinalhaven, on North Fox Island, and commenced preaching<sup>129</sup>.

In the August number of the [*Messenger and*] *Advocate* I published the following

### <sup>130</sup>CAUTION

To the brethren and friends of the Church of the Latter Day Saints. I am disposed to say a word, relative to the bills of the "Kirtland Safety Society Bank." I hereby warn them to beware of speculators, renegades, and gamblers, who are duping the unwary and unsuspecting, by palming upon them, those bills, which are of no worth here, I discountenance and disapprove of any and all such practices, I know them to be detrimental to the best interests of society, as well as to the principles of religion.

<sup>131</sup>JOSEPH SMITH, junior.

<sup>132</sup>In this month elder [Isaac] Russell succeeded in establishing a small branch in Alston, England.

<sup>133</sup>While<sup>134</sup> I was engaged in visiting the churches in Canada, preaching, <sup>135</sup>baptizing, and<sup>136</sup> blessing the saints, <sup>137</sup>strengthening the things that were<sup>138</sup>.

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118. Source: Based on *HCKj* [1840], 22-23.

119. Book B-1, 769: "evening"

120. Book B-1, 769: "in" overwrites "and"

121. Book B-1, 769: "<at Walkerfold>" (pos. WB)

122. Source: Based on *MiEng* 1:293.

123. DHC 2:507: "doctrines"

124. Source: Based on 20 Aug. 1837 minutes in FWR, 80 (ER) (*FWR* [1983], 119), which record that C. C. Rich was ordained "under the hand of John Whitmer and William W. Phelps presidents ... John Whitmer, Recorder."

125. BHR moved fourth paragraph above to this location (see DHC 2:507).

126. Book B-1, 769 (darker ink): "high-priest<s>~~hood~~ <quorum>" (pos. WB)

127. Source: Probably based on *EJ* 1 (Oct. 1837): 1-2. Cf. *WWj*, vol. 1a [1833-37], 20 Aug. 1837 (*WWj* 1:169).

128. Book B-1, 769: "Also the"; Book B-2, 691: "[~~erasure~~] The"

129. Book B-1, 769: adds "the gospel"

130. Source: *M&A* 3 (Aug. 1837): 560.

131. DHC 2:508: adds "[Signed]"

132. Source: Based on *MiEng* 1:294-95.

133. Source: Undetermined. A letter of Mary Fielding Smith, ca. Sept. 1837, mentions JS's return to Kirtland from Canada after being briefly detained in Painesville by a mob (CHL; printed in Godfrey et al. 1982, 64-65).

134. DHC 2:508: replaces "While" with "At this time"

135. Book B-1, 770: adds "~~and and~~"

136. DHC 2:508: omits "and"

137. DHC 2:508: adds "and"

138. DHC 2:508: replaces "thing that were" with "branches"

<sup>139</sup>I returned to Kirtland about the last of August, and wrote the following letter, which I sent by the hand of Thomas B. Marsh:

<sup>140</sup>Kirtland, Geauga, County, Ohio

September 4th, 1837.<sup>141</sup>

Joseph Smith junior President of the Church of Christ<sup>142</sup> of <sup>143</sup>Latter Day Saints in all the world: to John Corrill and the whole church in Zion, sendeth greeting.

Blessed be the God and Father of our Lord Jesus Christ, who has blessed you with many blessings in Christ, and who has delivered you many times from the hands of your enemies, and planted you many times in an heavenly or holy place; my respects and love to you all, and my blessings upon all the faithful, and true hearted in the New and Everlasting Covenant; and<sup>144</sup> forasmuch as I have desired for a long time to see your faces, and converse with you,<sup>145</sup> and instruct you in those things which have been revealed to me pertaining to the kingdom of God in the last days, I now write unto you offering as<sup>146</sup> an apology. My being bound with the<sup>147</sup> cords of affliction by the workers of iniquity, and <sup>148</sup>by the labors of the church, endeavoring in all things to do the will of God for the salvation of the church, both in temporal, as well as spiritual things.

Brethren, we have waded through a scene of<sup>149</sup> affliction and sorrow thus far for the will of God, that language is inadequate to describe, pray ye therefore with more earnestness for our redemption. You have undoubtedly been<sup>150</sup> informed by letter and otherwise of our difficulties in Kirtland, which are now about being settled, and that you may have a knowledge of the same, I subscribe to<sup>151</sup> you the following minutes of the Committee of the whole church in Kirtland, the authorities &c., referring you to my brother Hyrum and brother Thomas B. Marsh for further particulars; also that you may know how to proceed to set in order, and regulate the affairs of the church in Zion, whenever they become disorganized.

<sup>152</sup>*Minutes of a Conference assembled in Committee of the whole church* <sup>153</sup>on Sunday<sup>154</sup> the 3rd of September 1837.

At<sup>155</sup> 9 o'clock in the morning<sup>156</sup> George W. Robinson was called upon to take <sup>157</sup>min-

139. Source: Undetermined. Probably a guess.

140. Source: Closely follows JSj [1838], 18-22 (GWR) (*PJS* 2:216-20; *JSP* 1:240-44; *APR*, 162-66; *PWJS*, 391-92).

141. JSj [1838], 18: reverses order of place and date lines

142. JSj [1838], 18: "<of Christ>"

143. DHC 2:508: adds "the"

144. DHC 2:508: omits "and"

145. Book B-2, 692: adds ellipses over erasure of about two words

146. Book B-1, 770: "<as>" (US)

147. Book B-1, 770, DHC 2:508: omit "the"

148. DHC 2:508: adds "also"

149. DHC 2:508: omits "a scene of"

150. Book B-2, 692: "<been>" (pos. TB)

151. DHC 2:508: replaces "subscribe to" with "inclose"

152. Source: Following minutes included in JS's letter of 4 Sept. 1837. While these minutes closely follow JSj [1838], 18-20 (GWR) (*PJS* 2:217-19; *JSP* 1:241-44; *APR*, 163-65), two sections were silently introduced from KHCM, 234-38 (GWR) (*KCMB* [2002], 184-87).

153. DHC 2:509: adds "at Kirtland"

154. JSj [1838], 20: omits "Sunday"

155. Book B-1, 770: omits "At"

156. JSj [1838], 20: "9 O Clock A.M."; Book B-1, 770: replaces "in the morning" with "A.M."

157. Book B-1, 770, Book B-2, 692: add "the"

utes of the Conference, Sidney Rigdon then presented Joseph Smith junior to the church to know if they still looked upon, and would still receive, and uphold him as the President of the whole church, and the vote was unanimous in the affirmative.

President Smith then presented Sidney Rigdon and Frederick G. Williams as<sup>158</sup> his Counselors<sup>159</sup>, and to constitute with himself the three first Presidents of the church; voted unanimously in the affirmative,<sup>160</sup>except for F[rederick]. G. Williams which was not carried<sup>161</sup>.

President Smith then introduced Oliver Cowdery, Joseph Smith senior, Hyrum Smith, and John Smith for assistant Counselors. These last four, together with the first three, are to be considered the heads of the church; carried unanimously.

Voted that Newel K. Whitney hold his office as Bishop, and continue to act as such in Kirtland, and that Reynolds Cahoon, and Vinson Knight, continue to act as counselors to the Bishop.

The Twelve Apostles were then presented one by one, when Thomas B. Marsh, David W. Patten, Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, Orson Pratt,<sup>162</sup>William Smith, and William E. McLellin were received unanimously in their Apostleship, Luke [S.] Johnson, Lyman [E.] Johnson, and John F. Boynton, were rejected and cut off<sup>163</sup>, though privileged with confessing and making satisfaction.

Elder Boynton (who was the only one<sup>164</sup>present at the time) arose and endeavored to confess, justifying himself in his former conduct by reason of the failure of the Bank, &c.

His conduct was strongly protested<sup>165</sup>, by elder Brigham Young, in a plain and energetic manner, stating various reasons why he could not receive him into fellowship until a hearty repentance and confession were manifested.

Elder Young was followed by elder Marsh, who acquiesced in testimony and resolutions.

<sup>166</sup>President<sup>167</sup> Rigdon then addressed the assembly showing the cause of the difficulty with elders Boynton and Johnson, in leaving their calling to attend to other occupations.

Elder Boynton, again arose and still attributed his difficulties to the failure of the Bank, stating that he<sup>168</sup>understood the Bank<sup>169</sup> was instituted by the will of God, and he had been told that it should never fail let men do what they would.

President Smith then arose and stated that if this had been declared, no one had authority from him for so doing, for he had always said that unless the institution was conducted on righteous principles, it would not stand.

A vote was then taken to know if the congregation was satisfied with<sup>170</sup>Boynton's confession, carried in the negative.

158. JSj [1838], 20: replaces "as" with "for"; Book B-1, 770: "~~and Frederick G. Williams for~~ <as>" (US). This and next emendation suggested by BY in 1845 (see Brigham Young Memoranda for Book B-1 in vol. 7, III.3).

159. Book B-1, 770: "counsellors <and Fred. G Williams vote not carried>" (WB)

160. JSj [1838], 20, Book B-1, 771: omit remainder of paragraph; however, this information was inserted above.

161. DHC 2:509: adds "unanimously"

162. Book B-1, 771: adds "~~and~~"

163. DHC 2:509: replaces "cut off" with "disfellowshipped"

164. DHC 2:509: adds "of the three"

165. DHC 2:509: adds "against"

166. This paragraph not in JSj [1838], 21, but is based on the following from KHCM, 236: "President Rigdon then arose, & made an address of considerable length, Showing the starting point or cause of all the difficulty of Elders Boynton & Johnson, he also cautioned all the Elders, concerning leaving their calling to pursue any occupation derogatory to that calling, assuring them that if pursued, God would let them run them=selves into difficulties, that he may stop them in their courses [courses], that Salvation may come unto them."

167. Book B-1, 771: "President" overwrites "Elder"

168. JSj [1838], 21, Book B-1, 771: add "had"

169. Book B-2, 693: "<stating that he understood the Bank>" (TB)

170. DHC 2:510: adds "Elder"

Conference adjourned for one hour.

Conference assembled<sup>171</sup> at 2 o'clock in the afternoon<sup>172</sup>; opened by reading, singing, and prayer. The President then arose and said he would call upon the church to know if they were satisfied with their High Council, and should proceed to name them individually.

John Johnson, Joseph Coe, Joseph [C.] Kingsbury, and Martin Harris were objected to, also John P. Greene, but his case was put<sup>173</sup> over until he should be present.

Noah Packard, Jared Carter, Samuel H. Smith, were voted to retain their office<sup>174</sup>.

Oliver Granger, Henry G. Sherwood, William Marks, Mayhew Hillman Harlow Redfield, Asahel<sup>175</sup> Smith [Jr.], Phinehas Richards, and David Dort were chosen to fill the places of those objected to,<sup>176</sup> (and Thomas Grover having moved west) John Smith chosen one of the Presidents of the church, and Orson Johnson having been excluded from the church,<sup>177</sup> (all having belonged to the High Council.)

The President then called upon the congregation to know if the recently appointed Presidents of the Seventies, should stand in their calling.

Voted that John Gaylord, James Forster, Salmon Gee, Daniel S. Miles, Joseph Young, Josiah Butterfield, and Levi [W.] Hancock, should retain their office<sup>178</sup> as Presidents, of the<sup>179</sup> Seventies; John Gould was objected<sup>180</sup>.

The President then arose and made some remarks, concerning the former Presidents of the Seventies, the calling<sup>181</sup> and authorities<sup>182</sup> of their Priesthood, &c, &c.

Voted that the old Presidents of the Seventies,<sup>183</sup> be referred to the quorum of High Priests, and also,<sup>184</sup> that if any members of the quorum of the Seventies should be dissatisfied and would not submit to the present order, and receive these last Presidents, that they<sup>185</sup> should have power to demand their license<sup>186</sup>, and they<sup>187</sup> should no longer be considered members of the church.

Conference closed, by prayer by the President.

JOSEPH SMITH junior, President,  
GEORGE W. ROBINSON, Clerk.

<sup>188</sup>Dear Brethren, Oliver Cowdery has been in transgression, but as he is now chosen

171. DHC 2:510: "reassembled"

172. Book B-1, 771: replaces "in the afternoon" with "P.M."

173. DHC 2:510: replaces "was put" with "went"

174. DHC 2:510: replaces "voted to retain their office" with "sustained"

175. JSj [1838], 21, Book B-1, 771: "Asael"

176. Remainder of paragraph not in JSj [1838], 21, but is based on the following from KHCM, 237: "and the seats in the Council which were vacated by reason of Thomas Grover having moved to the west John Smith having been chosen one of the Presidents of the church, & Orson Johnson being excluded from the Church, all having belonged to the high council."

177. DHC 2:510: omits "and Orson Johnson having been excluded from the church"

178. DHC 2:510: "offices"

179. DHC 2:510: omits "the"

180. DHC 2:510: adds "to"

181. Book B-2, 693: "callings"

182. DHC 2:510: "authority"

183. DHC 2:510: adds "[who were High Priests]"

184. Book B-2, 693: adds ellipses over erasure

185. DHC 2:510: replaces "that they" with "the latter"

186. DHC 2:510: "licenses"

187. DHC 2:510: replaces "they" with "the former"

188. Apparently a continuation of above letter of 4 Sept. 1837. Source: JSj [1838], 22 (GWR) (PJS 2:219-20; JSP 1:244; APR, 165-66).

as one of the Presidents or Counselors, I trust that he will yet humble himself and magnify his calling, but if he should not, the church will soon be under the necessity of raising their hands against him; therefore pray for him.

David Whitmer, Leonard Rich, and others have been in transgression, but we hope that they may be humble and ere long make satisfaction to the church, otherwise they cannot retain their standing; therefore we say unto you, beware of all disaffected characters for they come not to build up but to destroy, and scatter abroad. Though we or an Angel from heaven preach any other gospel, or introduce an order of things, other<sup>189</sup> than<sup>190</sup> those things which ye have received, and are authorized to receive from the first<sup>191</sup> Presidency, let him be accursed.

May God Almighty bless you all, and keep you unto the coming and kingdom of our Lord and Savior Jesus Christ.

Yours in the bonds<sup>192</sup> of the<sup>193</sup> New Covenant<sup>194</sup>,  
JOSEPH<sup>195</sup> SMITH, junior.

<sup>196</sup>I received the following Revelation, given at Kirtland, Ohio, September 4th, 1837. Making known the transgression of John Whitmer, and William W. Phelps.

Verily thus saith the Lord unto you my servant Joseph, My servant<sup>197</sup> John Whitmer and William W. Phelps, have done those things which are not pleasing in my sight, therefore if they repent not they shall be removed out of their places, Amen.

JOSEPH<sup>198</sup> SMITH, junior.<sup>199</sup>

<sup>200</sup>September 9th, the High Council of Kirtland withdrew the hand of fellowship from Uriah and Lydia Ann Hawkins, for unlawful matrimony, deceiving, and unchristian like conduct.

September 9th, the High Council of Kirtland met in the Lord's House, and organized by electing Jared Carter, President, and Phinehas Richards, Clerk. The members elected on the 3rd were ordained, and drew for their numbers, and the whole were arranged as follows: John P. Green[e], No. 1, Asahel Smith No.<sup>201</sup> 2, Samuel H. Smith 3, Mayhew Hillman 4, William Marks 5, Noah Packard 6, Oliver Granger 7, David Dort 8, Jared Carter 9, Phinehas Richards 10, Henry G. Sherwood 11, and Harlow Redfield 12.

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189. JSj [1838], 22, Book B-2, 693: omit "other"

190. JSj [1838], 22: "<than>"

191. Book B-1, 772: "<first>" (WR)

192. DHC 2:511: "bond"

193. Book B-2, 694: "<the>" (pos. WB)

194. JSj [1838], 22: "<Covenant>"

195. Book B-1, 772: "J<oseph>" (pos. WR)

196. *Source*: Following introductory paragraph and revelation closely follow JSj [1838], 23 (GWR) (*PJS* 2:220; *JSP* 1:245 ; *APR*, 166).

197. JSj [1838], 23, Book B-2, 694, DHC 2:511: "servants"

198. JSj [1838], 23, Book B-1, 772: "J."

199. DHC 2:511: omits name

200. *Source*: Following two paragraphs based on KHCM, 238-39 (PR) (*KCMB* [2002], 187-88). DHC 2:511: reverses these paragraphs

201. Book B-1, 772: omits "No"



<sup>202</sup>Sunday September 10th, 2 o'clock afternoon<sup>203</sup>, in <sup>204</sup>assembly of the church in the Lord's House, Kirtland.

**Meeting opened by prayer by Pres. [Sidney] Rigdon.** President Rigdon read the rules and regulations of the House of the Lord, as passed by the different quorums on the 18th of January 1836,<sup>205</sup> when the church voted to receive the same and be governed by them.

The minutes of the High Council of the 9th instant were read, after which those of<sup>206</sup> the Twelve, who were disfellowshipped the previous Sabbath had opportunity to speak; and Luke [S.] Johnson, Lyman [E.] Johnson, and John F. Boynton, made their confessions<sup>207</sup>, and were received into fellowship by vote of the church, also to retain their Apostleship.

President Smith read a letter from elder [Thomas B.] Marsh to the church, stating that before he started from Missouri he had received satisfaction from these elders; elder Young also stated the same.

High Councilor John P. Green[e] **was then called upon to remove some objections made by certain individuals upon his case on the last Sabbath, he not being present at that time. Elder Green[e] then arose and** made some confessions to the church stating wherein he had been wrong for a short time past, and the church voted that he be received into fellowship, and retain his office.

President Rigdon **then arose and said as our time was somewhat limited in consequence of a previous appointment, it would be impossible to proceed any farther in transacting business, on the present occasion, and whilst they were commemorating the Lords Super, he would make** some observations upon the business transacted last Sabbath, reproving some for the conjectures they had respecting President Smith and himself conniving together to remove certain individuals from office, &c., or at least to use their influence so to do<sup>208</sup>, this he informed them was a mistake, for not one word had passed between them on the subject, neither had he a premeditated thought upon the subject.

President Smith then corrected some mistakes of certain individuals, and<sup>209</sup> which had been circulated by them concerning what he had said on the last Sabbath.

The Lord's Supper was administered by elders Luke [S.] and Lyman [E.] Johnson, and John [F.] Boynton. **Elder Boynton closed by short prayer.**

G[EORGE]. W. ROBINSON, Clerk.

When a lying spirit is abroad it is difficult for truth to be understood.

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202. Source: KHCM, 240-41 (GWR) (KCMB [2002], 188-89). These minutes extensively rewritten without significantly altering meaning. Deleted material supplied here in bold type.

203. Book B-1, 772: replaces "afternoon" with "P.M."

204. DHC 2:512: adds "an"

205. KHCM, 240: omits "as passed ... 1836"

206. Book B-1, 772: "<of>" (WR)

207. Book B-1, 772: "confession"

208. DHC 2:512: "to do so"

209. DHC 2:512: omits "and"





# APOSTASY IN OHIO AND MISSOURI

September-December 1837

[DN 3 (5 February 1853): 1 (cont.)]

<sup>1</sup>At a Conference of the authorities of the church, and the saints in the House of the Lord at Kirtland, September 17th, Bishop N[ewell]. K. Whitney said the time had arrived when it became necessary for him to travel, and necessarily <sup>2</sup>must have an Agent to act in his absence agreeably<sup>3</sup> to the provisions made in the revelations &c, and<sup>4</sup> nominated William Marks, who was elected agent to the Bishop by unanimous vote.

<sup>5</sup>George W. Robinson was unanimously elected General Church Recorder in place of Oliver Cowdery who had removed to Missouri.

After taking into consideration the situation of Zion and the church in general; the Conference decided that it was of great importance to the cause of truth in general, and the prosperity of the work that the Bishop and his counselors send abroad their memorial to all the saints throughout the land, as well as to all well wishers to the cause of Zion, and that their appeal go forth in the name and by the authority of the church, to all the saints scattered abroad.

<sup>6</sup>The same evening, the Elders assembled in Conference, in the House of the Lord.

When I addressed them on the subject of the gathering of the saints in the last days, and the duties of the different quorums in relation thereto.

It appeared manifest to the Conference that the places appointed for the gathering of the saints were at this time crowded to overflowing, and that it was necessary that there be more stakes of Zion appointed, in order that the poor might have a place to gather to, “wherefore it was moved, seconded,

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1. *Source*: Following three paragraphs based on *EJ* 1 (Nov. 1837): 17, with part from KHCM, 242 (GWR) (*KCMB* [2002], 189-90). Rewritten without significant alteration in meaning.

2. DHC 2:513 adds “he”

3. DHC 2:513: “agreeable”

4. DHC 2:513: replaces “and” with “He” and begins new sentence

5. This paragraph not in *EJ* 1:17, but based on the following from KHCM, 242: “Pres. Rigdon then stated that it was necessary that the Church should have a general recorder & Clerk, to fill the place of O. Cowdery who had lately removed to the west. George W. Robinson was nominated & elected by a unanimous voice of the Church, to act in that office as General Clerk & recorder of the whole Church.”

6. *Source*: Following minutes based on KHCM, 243-45 (GWR) (*KCMB* [2002], 190-91). These minutes rewritten without significant alteration in meaning.

and voted unanimously that President Joseph Smith junior, and Sidney Rigdon, be requested by this Conference to go and appoint other stakes, or places of gathering, and that they receive a certificate of their appointment, signed by the Clerk of the church.”

Elder William Marks, who had previously been appointed agent to the Bishop, being called upon, arose and said that he would comply with the request of the church, and the Lord being his helper he would discharge the duties thereof<sup>7</sup> to the best of his ability. After which the Elders present who were in a situation to travel were called upon to number themselves, and there were numbered one hundred and nine, and they were divided into eight companies in the following order: number one to thirteen called the first company, were appointed to travel East; No. 13<sup>8</sup> to 26 were to travel South East; No. 26<sup>9</sup> to 39 South; No. 39<sup>10</sup> to 52 South West; No. 52<sup>11</sup> to 65 West; No. 65<sup>12</sup> to 78 North West; No. 78<sup>13</sup> to 91 North; No. 91<sup>14</sup> to 104 North East; five being left after this division; No. 105 was appointed to travel with the company going South East; No. 106 with the company<sup>15</sup>; 107 South; 108 East; 109 with the North company. It was further appointed that those who might desire to travel a different course from the one which was appointed to the division to which they belonged, might have the privilege of changing with one<sup>16</sup> of another division; and lastly it was appointed that the different divisions hold their own meetings to make such arrangements as they shall<sup>17</sup> think proper in relation to their journeying.

Agreeable to the vote of the Conference on the 17th, Bishop Whitney and council<sup>18</sup> issued their<sup>19</sup> memorial from<sup>20</sup>:

<sup>21</sup>Kirtland, Ohio, September 18th, 1837.

<sup>22</sup>To the Saints scattered abroad, the Bishop and his Counselors of Kirtland<sup>23</sup>, send greeting:

Whereas the church in Kirtland has taken into consideration the affairs of the Latter Day Saints in general, having opportunities of making themselves acquainted with the situation of the

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7. DHC 2:514: replaces “thereof” with “of his office”

8. DHC 2:514: replaces “13” with “14”

9. DHC 2:514: replaces “26” with “27”

10. DHC 2:514: replaces “39” with “40”

11. DHC 2:514: replaces “52” with “53”

12. DHC 2:514: replaces “65” with “66”

13. DHC 2:514: replaces “78” with “79”

14. DHC 2:514: replaces “91” with “92”

15. Book B-1, 773: adds “South”; DHC 2:514: adds “northwest”

16. DHC 2:514: replaces “one” with “those”

17. DHC 2:514: “should”

18. DHC 2:515: “counselors”

19. DHC 2:515: replaces “their” with “the”

20. Book B-1, 774: adds “Kirtland to the saints scattered abroad September 18th. See Messenger & Advocate P[age]. 561”; DHC 2:515: replaces “from” with “as follows”

21. Book B-1, 774: adds “p<[age] 7 addenda note Y>” (WB); preceding addition *w.o.* illegible penciled words. The following letter was added in Book B-1, Addenda, 7-9, Note Y, by WB on 6 Aug. 1845, and incorporated in Book B-2, 695-97, by WB possibly on 5 Aug. 1845 (see MSHi Chronology). WB recorded that on 5 Aug. 1845 he “went to Bishop Whitney and obtained printed Council Memorial Sep 1837 <to insert in church History>”, and that on the next day he “wrote in old Book B 2½ Pages addenda Y” (see MSHi Chronology). Since these minutes appear in Book B-2, 695-97, and WB apparently wrote pp. 704-9 on 6 Aug., he probably incorporated the minutes in B-2 on 5 Aug. before copying them into addenda Y in B-1 the following day. Source: *M&A* 3 (Sept. 1837): 561-64.

22. Book B-1, Addenda, 7, Note Y: adds “Whereas the church”

23. DHC 2:515: moves “of Kirtland” to follow “Bishop”

saints throughout the continent, together, with<sup>24</sup> <sup>25</sup>very flattering prospects of the prosperity of the cause of God in our land; and also of the peculiar condition of the city of Kirtland, which is a kind of first fruits of the cities which the Lord has begun<sup>26</sup> to build unto himself in these last days; it has been deemed of great importance to the prosperity of the cause of truth in general, that the Bishop and his Counselors send abroad this their memorial to all the saints throughout the land, as well as to all well wishers to the cause of Zion, in this our most happy country.

It is a fact well known, that the saints in the City of Kirtland have been called to endure a great fight of<sup>27</sup> affliction for the truth's sake; and to bear a heavy burden in order that the foundation of the kingdom of God might be laid on a sure and certain basis, so that the prophetic vision of Daniel might most certainly be fulfilled; that this kingdom might break in pieces all other kingdoms, and stand for ever. The exertions of the enemy to prevent this, have been very great; and through their great exertions, they have given to the saints great trouble, and caused them much expense. In addition to this, they have had to publish the word of the Lord, which has been attended with great expense; these<sup>28</sup> <sup>29</sup>together with building the House of the Lord, have embarrassed them very much; for when subscriptions failed, they went on and accomplished the work of building the house themselves, plighting all that they had, property, credit, and character<sup>30</sup>, and by these means accomplished this great work which is the wonder and admiration of the world. This they have done in faith, believing that as the multitude of saints increased, that<sup>31</sup> their liberality would abound towards those who regarding nothing but the salvation of the world, have thus exposed themselves to <sup>32</sup>ruin in order that the work of the gathering might not fail. And besides all this<sup>33</sup>, there have been a large number of poor who have had to receive assistance from the donations of the church, which have tended to increase its embarrassments; and now so numerous are the saints grown, that it is impracticable for them all to gather to the places which are now appointed for this purpose.

The church in<sup>34</sup> Kirtland has, therefore, required at the hand of our beloved brother<sup>35</sup>, Joseph Smith junior, and Sidney Rigdon; (men who have not thought their lives dear unto them, in order that the cause of God might be established,) Presidents whom God has appointed to preside over the whole church, and the persons to whom this work belongs, that they should go forth, and lay off other stakes of Zion or places of gathering, so that the poor may have a place of refuge, or places of refuge, in the day of tribulation which is coming swiftly on the earth. All these things will be attended with expense. Feeling ourselves under great responsibility by virtue of our office and calling in the church of God, we present this our memorial to all the saints, making a most<sup>36</sup> solemn appeal to the feelings, benevolence, and philanthropy, of all the saints into whose hands this our memorial comes, in faith and confidence, that this appeal will not be <sup>37</sup>made in vain.

24. DHC 2:515: replaces "together, with" with "and the"

25. *M&A* 3:561, Book B-1, Addenda, 7, Note Y: add "the"

26. Book B-1, Addenda, 7, Note Y: "began"

27. DHC 2:515: omits "a" and "fight of"

28. Book B-1, Addenda, 7, Note Y: "those"

29. DHC 2:515: adds "things"

30. DHC 2:515: replaces "character" with "reputation"

31. DHC 2:515: omits "that"

32. DHC 2:515: adds "financial"

33. Book B-1, Addenda, 7, Note Y: omits "this"

34. *M&A* 3:562, Book B-2, 696: replace "in" with "of"

35. *M&A* 3:562, Book B-1, Addenda, 8, Note Y, Book B-2, 696, DHC 2:516: "brethren"

36. Book B-1, Addenda, 8, Note Y: omits "most"

37. Book B-1, Addenda, 8, Note Y: adds "~~in vain~~"

It is the fixed purpose of our God, and has been so from the beginning, as appears by the testimony of the Ancient Prophets, that the great work of the last days was to be accomplished by the tithing of his saints. The saints were required to bring their tithes into the store house, and after that, not before, they were to look for a blessing that there should not be room enough to receive it; see Malachi 3rd Chapter, 10th verse. Our appeal then to the saints is founded on the best of testimony, that which no saint<sup>38</sup> will feel to gainsay, but rejoice to obey. The saint<sup>39</sup> of God will rejoice in all that the Lord does, and in doing all that the Lord requires. The sacrifice of righteousness which the Lord requires will be offered with a willing heart, and ready mind, and with great joy, because they are accounted<sup>40</sup> worthy to offer up sacrifice for his name.

In making this appeal to the benevolence of the saints of God, we do not only take into consideration the situation of the poor, the embarrassments of the stake of Kirtland; but also their own interests; for every saint has an equal interest in building up the Zion of our God; for it is after the Lord has built up Zion, that he will appear in his glory. Psalm 102: 16. We all look for the appearing of the great God and our Savior Jesus Christ; but we shall look in vain, until Zion is built; for Zion is to be the dwelling place of our God when he comes. Joel 3: 21. Any one who will read this chapter with attention, will see that it treats of the last days, and of the Zion of the last days. How then is the Lord to dwell in Zion, if Zion be<sup>41</sup> not built up? This question we leave with<sup>42</sup> the saints to answer. The salvation of the saints one and all depends on the building up of Zion; for without this there is no salvation; for deliverance in the last days is found in Zion, and in Jerusalem, and in the remnant whom the Lord our God shall call, or in other words, in the stakes which he shall appoint. Joel 2: 32.

It is in Zion where the Lord is to create upon every dwelling place, and upon her assemblies, a cloud and<sup>43</sup> <sup>44</sup>smoke by day, and the shining of a flaming fire by night. It is upon the glory of Zion, that there will be a defense. It is in Zion that there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from <sup>45</sup>storm and from rain. Isaiah 4: 5, 6. It is upon the walls of Zion, where the watchman<sup>46</sup> shall see eye to eye. Isaiah 52: 8.

Whatever is glorious—Whatever is desirable—Whatever pertains to salvation, either temporal or spiritual, our hopes, our expectations, our glory, and our reward, all depend on our building up Zion according to the testimony of the prophets, for unless Zion is built; our hopes perish, our expectations fail, our prospects are blasted, our salvation withers, and God will come and smite the whole earth with a curse. Hear then O ye saints of the last days! And let this our appeal have a favorable reception among you. Let every saint consider well the nature of his calling in the last days, and the great responsibility which rests upon him or her, as one to whom God <sup>47</sup>has revealed his will, and make haste not only to the relief of Kirtland, but also to the building up of Zion. Let every man, and every woman, give heed the very instant that they embrace the gospel, and exert themselves with energy to send on means to build up Zion; for our God bids us to haste<sup>48</sup> the building of the city, saying the time has come when the city

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38. Book B-1, Addenda, 8, Note Y: omits “saint”

39. DHC 2:516: “Saints”

40. *M&A* 3:562: “counted”

41. *M&A* 3:563, Book B-2, 697: replace “be” with “is”

42. *M&A* 3:563, Book B-1, Addenda, 8, Note Y, Book B-2, 697, DHC 2:516: omit “with”

43. DHC 2:517: replaces “and” with “of”

44. *M&A* 3:563, Book B-1, Addenda, 8, Note Y: add “a”

45. Book B-1, Addenda, 8, Note Y: adds “the”

46. DHC 2:517: “watchmen”

47. Book B-1, Addenda, 9, Note Y: adds “as”

48. DHC 2:517: “hasten”

must be pushed forward with unceasing exertions; for behold, the day of calamity draweth nigh, and unless the saints speed<sup>49</sup> the building of the city, they will not escape.

Be admonished then O ye saints! And let not covetousness, which is idolatry, nor worldly ambition hinder you; but gather up your gold, and your silver, and all<sup>50</sup> the means you have, and send on to the saints who are engaged in this great work of building the Zion of <sup>51</sup>God, that there may be a place of refuge for you, and for your children in the day<sup>52</sup> of God's vengeance, when he shall come down on Idumea, or the world, in his fury, and stamp them down in his wrath, and none shall escape, but the inhabitants of Zion. What we say unto one, we say unto all, haste—haste—and delay not; for the hour of desolation does not linger, and with all the power that the saints have, and with all the diligence they can use, they will scarcely escape.

The time is not far distant, when some of those who now deride and mock the saints for devoting their all to build up the<sup>53</sup> Zion of God, will bless their name, for having provided a city of refuge for them and their children, regardless of the ravings of ungodly priests, and the mockings of a stupid and ignorant people. In the confidence which we have in the good sense and righteous principles of the multitude of the saints, we send this our memorial in the name of our master, Jesus; believing that this appeal will be received with great kindness, and will be attended to with untiring perseverance, until the object for which it has been sent shall be accomplished. And may the God of all grace, pour out his richest blessings on your heads, and crown you with abundance, that the Zion of our God may flourish, and cease not, until the righteousness thereof shall go forth as the light, and the salvation thereof as a lamp which burneth, is the prayer of your brethren in Christ Jesus.

N[EWEL]. K. WHITNEY,  
R[EYNOLDS]. CAHOON,  
V[INSON]. KNIGHT.

[DN 3 (19 February 1853): 1]

<sup>54</sup>About this time elder P[arley].<sup>55</sup> P. Pratt who was laboring in New York <sup>56</sup>published his *Voice of Warning* consisting of 216 pages.

<sup>57</sup>I started from Kirtland on the 27th of September in company with brother Sidney Rigdon, to fulfill the mission appointed us on the 18th of September by a Conference of Elders, in establishing places of gathering for the saints; brothers William Smith and Vinson Knight accompanying us.

<sup>58</sup>October 1st, elder Lyman Sherman was elected high Councilor at Kirtland in place of Jared Carter removed to Far West.

<sup>59</sup>October 2nd, Samuel H. Smith was elected President of the High Council, and <sup>60</sup>council voted

49. DHC 2:517: replaces "speed" with "hasten"

50. Book B-1, Addenda, 9, Note Y: omits "all"

51. *M&A* 3:564, Book B-1, Addenda, 9, Note Y: add "our"

52. Book B-2, 697 (darker ink): "<day>" (TB)

53. Book B-1, Addenda, 9, Note Y: "<the>" (prob. WB)

54. *Source*: Probably based on *M&A* 3 (Sept. 1837): 567-69, and *EJ* 1 (Oct. 1837): 9.

55. Book B-1, 774, Book B-2, 698: "Parley"

56. Book B-1, 774: adds "city"

57. *Source*: Based on *EJ* 1 (Nov. 1837): 27.

58. *Source*: Based on KHCM, 247 (GWR) (*KCMB* [2002], 193).

59. *Source*: Summarizes KHCM, 247-48 (PR) (*KCMB* [2002], 193).

60. Book B-2, 698: adds "the"

that if a councilor absented himself from their meetings without a reasonable excuse, he should be reported to the church as a delinquent.

<sup>61</sup>[October 11th]<sup>62</sup> The High Council of<sup>63</sup> Kirtland voted that their<sup>64</sup> Clerk grant licenses to the members of the Council (who wished to travel) signed by the President and Clerk.

<sup>65</sup>We arrived at Terre Haute, Indiana, on the 12th, about midway from Kirtland to Far West.

<sup>66</sup>My brother Hyrum's wife Jerusha F. Smith<sup>67</sup> died on the 13th of October, while I was at Terre Haute and her husband at Far West. She left five small children, and numerous relatives to mourn her loss, <sup>68</sup>severely felt by all. She said to one of her tender offspring when on her dying bed "Tell your father when he comes, that the Lord has taken your mother home, and left you for him to take care of." She died in full assurance of a part in the first resurrection.

<sup>69</sup>October 15th, the High Priest's quorum at Kirtland, decided to take Doct. Sampson Avard's license, until he returns<sup>70</sup> and make satisfaction, and the High Council concurred.

<sup>71</sup>October 18th, the High Council and Presidents of the different quorums, met in the Lord's House, **according to adjournment.** Samuel H. Smith, Presiding, **opened the meeting by prayer,** and after a lengthy discussion concerning existing evils, agreed that it was time to commence the work of reform, and voted unanimously to meet again in the Lord's House on Monday evening<sup>72</sup> next, and invite the different quorums to meet at the same time, and commence pruning the vine of God in Kirtland, and thus continue the work evening after evening<sup>73</sup>, until it shall be wisdom to stay the<sup>74</sup> hands, **then dismissed, and dispersed.**

PHINEHAS RICHARDS, Clerk <sup>75</sup>H[igh]. C[ouncil].

<sup>76</sup>Sunday <sup>77</sup>22nd, the<sup>78</sup> Church in Kirtland disfellowshipped 22 brethren and sisters until they make satisfaction for uniting with the world in a dance, the Thursday previous.

<sup>79</sup>October 23rd. **The High Council of Kirtland met in the Lords house at early candle lighting with the different quorums and lay members and opened the meeting with prayer by the President John Smith.**

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61. *Source:* Based on KHCM, 250 (PR), under 11 Oct. 1837 (*KCMB* [2002], 195).

62. Book B-1, 774: "11" in left margin

63. DHC 2:519: replaces "of" with "at"

64. DHC 2:519: replaces "their" with "the"

65. *Source:* Probably based on *EJ* 1 (Oct. 1837): 7.

66. *Source:* Based on *EJ* 1 (Oct. 1837): 16.

67. DHC 2:519: "Jerusha Barden Smith"

68. DHC 2:519 begins new sentence and adds "her demise was"

69. *Source:* KHCM, 250 (PR) (*KCMB* [2002], 196).

70. Book B-1, 774: "return"

71. *Source:* KHCM, 251 (PR) (*KCMB* [2002], 196). Deleted material supplied here in bold type.

72. KHCM, 251: replaces "evening" with "early candle liting"

73. KHCM, 251: "night after night"

74. DHC 2:519: replaces "the" with "their"

75. DHC 2:519: adds "of the"

76. *Source:* Based on KHCM, 251-52 (GWR) (*KCMB* [2002], 196-97).

77. Book B-1, 774: adds "Oct."; Book B-2, 698: adds "October"

78. Book B-1, 774: "\the/" (prob. WR)

79. *Source:* Based on KHCM, 252-53 (PR) (*KCMB* [2002], 197-98). Rewritten without significant change in meaning. Deleted material supplied here in bold type.



**It was then enquired whether the quorums were present the answer was in the affirmative.**

The High Council of Kirtland appointed Luke [S.] Johnson, Reynolds Cahoon, and John Gould, a Committee to visit John Johnson junior and see if he would desist from selling spirituous Liquors to those who were<sup>80</sup> in the habit of getting intoxicated, and report to the authorities of the church those members who might drink spirits at his house; also voted that the church see that all difficulties and differences be<sup>81</sup> settled as speedily as possible; and that unruly children be reported to their parents, and if they neglect to take suitable notice of it, then the parents shall be reported to the authorities of the church, and dealt with accordingly.

Voted that we discountenance the use of Ardent Spirits in any way to sell, or to be brought into this place for sale or use.

**And after prayer by Joseph Smith sen the President, agreed to adjourn (sine die).**

PHINEHAS RICHARDS, Clerk.

<sup>82</sup>Sunday October 29th, nine more of the brethren and sisters were reported to the church as having been engaged in the recreations of the 19th inst., and 11 of the 31 that had been reported made confession.

<sup>83</sup>[October 30th]<sup>84</sup> Brothers Norris, Brewster and others presented a plan for the better organization of the church in temporal affairs to the High Council<sup>85</sup> on the 30th October<sup>86</sup>, stating<sup>87</sup> that Moroni had appeared to Collins Brewster<sup>88</sup> &c.<sup>89</sup>, the council decided that it was a trick of the Devil.

<sup>90</sup>[November 1st]<sup>91</sup> Most of those who were complained of, for <sup>92</sup>the recreation<sup>93</sup> on the 19th and had not confessed, acknowledged their fault to the High Council on the first of November, and the remainder were required so to do, or be cut off from the church.

<sup>94</sup>November 2nd, the High Council voted that loungers about the streets should be attended to forthwith<sup>95</sup>, and appointed a Committee of three for that purpose.

<sup>96</sup>[November 5.]<sup>97</sup> The church in Kirtland voted to sanction the appointment of brother Phinehas Richards and Reuben He[a]dlock, by the Presidency, to transact business for the church in procur-

80. Book B-1, 774: "were" overwrites "are"

81. Book B-1, 774: "are" overwrites "be"

82. Source: Based on KHCM, 254 (GWR) (KCMB [2002], 198-99).

83. Source: Based on KHCM, 255-56 (PR) (KCMB [2002], 199-200).

84. Brackets this editor's.

85. DHC 2:520: moves "to the High Council" to follow "and others"

86. DHC 2:520: moves "on the 30th [of] October" to beginning of sentence

87. Book B-1, 775: omits "stating"

88. Book B-1, 775 (darker ink): "<Brewster>" (pos. WB). Added under BY's direction in 1845 (see Brigham Young Memoranda for Book B-1 in vol. 7, III.3; see also vol. 7, IV.4, Apostolic Review of Book B-1, under 18 June 1845).

89. DHC 2:520: omits "&c."

90. Source: Based on KHCM, 256-58 (PR) (KCMB [2002], 200-1).

91. Bracketed date this editor's.

92. DHC 2:520: adds "participating in"

93. Book B-1, 775, Book B-2, 699: "their recreations"

94. Source: Based on KHCM, 258 (PR) (KCMB [2002], 201-2).

95. DHC 2:520: replaces "attended to forthwith" with "labored with"

96. Source: Summary of 5 Nov. 1837 minutes in KHCM, 259 (PR) (KCMB [2002], 202).

97. Book B-1, 775: "5" in left margin

ing means to translate and print the<sup>98</sup> Records taken from the Catacombs of Egypt then in the Temple.

<sup>99</sup>Having<sup>100</sup> arrived at Far West some time in the latter part of October or first of November, a meeting of some of the church was called on the 6th to counsel on some<sup>101</sup> affairs of the church, which I attended with brothers Rigdon and Hyrum Smith. There were present also<sup>102</sup> elders Thomas B. Marsh, Wm. E. McLellin, Lyman E. Johnson, William Smith, (and Vinson Knight, from Ohio:) the High Council of the church of Far West<sup>103</sup>, and some other elders. Prayer by W.W. Phelps. Several topics were discussed when it was unanimously voted, that it be recommended to the proprietors of the Corporation of Far West, to petition the Trustees of said Corporation to alter the streets or lessen them so as to make each block contain four acres of ground, and each block to<sup>104</sup> be divided into four lots; also voted unanimously that it is the opinion of this council, that there is sufficient room in this country, for the churches to continue gathering from abroad; also that the building of the House of the Lord be postponed, till the Lord shall reveal it to be his will to be<sup>105</sup> commenced.

<sup>106</sup>Adjourned until early candle light, and met accordingly, when remarks were made by many<sup>107</sup> of the authorities present<sup>108</sup>, upon the previous disposition of the town plat, the purchase of land, &c., &c.; and all difficulties were satisfactorily settled, except a matter between Oliver Cowdery, Thomas B. Marsh, and myself which was referred to us, with the agreement that our settlement of the affair should<sup>109</sup> be sufficient for the council.

W. W. PHELPS, President,  
<sup>110</sup>O. COWDERY, Clerk.<sup>111</sup>

<sup>112</sup>The High Council and Bishop of Kirtland<sup>113</sup> met in the Lord's House, on Tuesday evening November 7th, **according to adjournment, and heard Dr. Parker's remarks relative to the meetings in the west hollow, and after hearing him, the meeting was opened with prayer by Bishop [Newel K.] Whitney; the Council reproved the Doctor for the part he had taken in said meetings and told him to go and learn his duty from the word of the Lord.**

**The council then proceeded** to discuss the question, "Who presides when the Presidents are absent?" But upon discussion were not able to come to any conclusion.

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98. Book B-1, 775, Book B-2, 699: replace "the" with "those"

99. *Source*: Closely follows FWR, 80-82 (ER) (*FWR* [1982], 119-20), with minor adjustments. Cf. *EJ* 1 (Nov. 1837): 28.

100. DHC 2:521: replaces "Having" with "I"

101. DHC 2:521: replaces "some" with "certain"

102. Book B-1, 775: omits "also"

103. Book B-1, 775: omits "of Far West"

104. Book B-1, 775: omits "to"

105. DHC 2:521: replaces "be" with "have it"

106. FWR, 81: adds "On motion of S. Rigdon"

107. Book B-1, 775: replaces "many" with "my"

108. FWR, 81: replaces "many of the authorities present" with "John Corrill, Isaac Morley, W.W. Phelps and John Whitmer, and Edward Partridge, Thomas Grover, John Murdock, Wm. Smith, T. B. Marsh, Hyrum Smith, Joseph Smith jr., Sidney Rigdon"

109. DHC 2:521: "would"

110. FWR, 81: adds "Attest"

111. Book B-1, 775, reverses order of Cowdery's and Phelps's names; DHC 2:521: "W.W. Phelps presided at this meeting, and Oliver Cowdery acted as clerk."

112. *Source*: KHCM, 259-61 (PR) (*KCMB* [2002], 203). Deleted material supplied here in bold type.

113. KHCM, 261: omits "and Bishop of Kirtland"

Thomas Burdick was appointed High Councilor, in the place and absence of Phinehas Richards; and Harlow Redfield Clerk for the time being.

President Joseph Smith, senior proposed that brother Phinehas Richards be ordained under the hands of President John Smith and Bishop Whitney, and he was accordingly blessed<sup>114</sup> for<sup>115</sup> his mission; **and the council then dispersed.**

PHINEHAS RICHARDS, Clerk of **High Council.**<sup>116</sup>

<sup>117</sup>Minutes of a Conference at “Far West” Missouri  
November 7th, 1837.

At a general assembly of the church of Latter Day Saints, assembled at Far West, to take into consideration and transact the business of said church, elder Thomas B. Marsh was chosen as<sup>118</sup> Moderator, and Oliver Cowdery Clerk.

After singing, the Moderator addressed the throne of grace in prayer, after which President Sidney Rigdon explained the object of the meeting, giving a relation of the recent re-organization of the church in Kirtland; the Minutes of said meeting<sup>119</sup> were read by the Moderator who also nominated Joseph Smith, junior, the first President of the whole church to preside over the same.

All were requested (male and female) to vote; and he was unanimously chosen.

He<sup>120</sup> then made a few remarks, accepting the appointment, requesting the prayers of the church in his behalf. President Smith<sup>121</sup> then<sup>122</sup> nominated President Sidney Rigdon to be one of his Counselors, who<sup>123</sup> was unanimously chosen.

He then nominated Frederick G. Williams to be his next<sup>124</sup> Counselor, who<sup>125</sup> was objected to by elder Lyman Wight in a few remarks referring to a certain letter written to this place by the said F[rederick]. G. Williams.

Also elder Marsh objected to President Williams.

Elder James Emmet also objected to Prest. Williams.

Bishop E[dward].<sup>126</sup> Partridge said he seconded Prest. Williams nomination and should vote for him; and as to said letter he had heard it and saw nothing so criminal in it.

President David Whitmer also made a few remarks in President Williams’ favor.

Elder Marsh, made further remarks.

Elder Thomas Grover also objected to President Williams.

President S[idney]. Rigdon then nominated President Hyrum Smith to take President Williams’ place.

114. Book B-1, 775 (darker ink): “~~ordained~~ <blessed>” (pos. WB). This and next insertion corrected by apostolic committee on 24 June 1845 (see vol. 7, IV.4, Apostolic Review of Book B-1).

115. Book B-1, 775: “~~to~~ <for>” (pos. WR)

116. Book B-1, 775: also adds “H[igh]. C[ouncil]”

117. *Source: EJ* 1 (Nov. 1837): 29-30. Cf. FWR, 82-85 (ER) (*FWR* [1982], 121-24).

118. Book B-1, 776, Book B-2, 699: omit “as”

119. DHC 2:522: adds “at Kirtland”

120. DHC 2:522: replaces “He” with “President Smith”

121. DHC 2:522: replaces “President Smith” with “He”

122. DHC 2:522: replaces “then” with “also”

123. DHC 2:522: replaces “who” with “and he was”

124. DHC 2:522: replaces “next” with “second”

125. DHC 2:522: replaces “who” with “but he”

126. Book B-1, 776: “\E./” (pos. RLC)

He then<sup>127</sup> called for a vote in favor of President Williams who<sup>128</sup> was rejected.

He then called for a vote in favor of President Hyrum Smith, which was carried unanimously.

Some few remarks were made by President<sup>129</sup> David Whitmer and Sidney Rigdon.

David Whitmer was nominated as the <sup>130</sup>President of this branch of the church, and<sup>131</sup> was objected to by elder Marsh.

Bishop E[dward].<sup>132</sup> Partridge said he should vote for President Whitmer.

<sup>133</sup>Elder Wm. E. McLellin, made a few marks.

Elder George M. Hinkle made a few<sup>134</sup> remarks in favor <sup>135</sup>Prest. Whitmer; also elder King Follet<sup>136</sup>.

Elder<sup>137</sup> Caleb Baldwin spoke against Prest Whitmer; also Elder Seymour Brunson<sup>138</sup>. Elder Elisha H. Groves spoke in favor of President Whitmer.

Further remarks from elder McLellin by request of President Whitmer, who made<sup>139</sup> general<sup>140</sup> satisfaction for him<sup>141</sup>.

Remarks from<sup>142</sup> President Joseph Smith junior, who called for an expression which was carried by almost a unanimous vote in favor of President Whitmer<sup>143</sup>.

President Joseph Smith junior then nominated John Whitmer for an assistant President, who was objected<sup>144</sup>, and elder Marsh spoke in opposition to him, and read a list of charges from a written document against him and President Phelps.

President John Whitmer then spoke a few words by way of confession, and was followed by elder Isaac Morley.

The vote <sup>145</sup>was called and carried unanimously.

The meeting adjourned for one hour.

Meeting convened according to adjournment, a hymn was sung, and prayer offered up<sup>146</sup> by the Moderator.

W. W. Phelps was nominated for an assistant President for this <sup>147</sup>church, by President Joseph Smith junior.

He<sup>148</sup> rose and made certain remarks, on the subject of the charges referred to above, by

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127. DHC 2:523: replaces “He then” with “The moderator”

128. DHC 2:523: replaces “who” with “but he”

129. FWR, 83, Book B-1, 776, DHC 2:523: “Presidents”

130. FWR, 83: adds “first”

131. DHC 2:523: replaces “and” with “but”

132. Book B-1, 776, Book B-2, 700: omit “E.”

133. This paragraph and first sentence of next paragraph not in FWR, 83, but appears in *EJ* 1:29.

134. Book B-1, 776, Book B-2, 700: omit “a few”

135. Book B-1, 776, Book B-2, 700, DHC 2:523: add “of”

136. DHC 2:523: moves “Elder King Follet” to follow “George M. Hinkle” and adds “and” before “Elder”

137. DHC 2:523: “Elders”

138. DHC 2:523: moves “Seymour Brunson” to follow “Caleb Baldwin” and adds “and” between names

139. DHC 2:523: replaces “who made” with “gave”

140. FWR, 83, *EJ* 1:29, Book B-1, 776, Book B-2, 700: omit “general”

141. DHC 2:523: omits “for him”

142. DHC 2:523: replaces “from” with “were also made by”

143. FWR, 83: omits “in favor of President Whitmer”

144. DHC 2:523: adds “to”

145. DHC 2:523: adds “sustaining him”

146. DHC 2:523: omits “up”

147. DHC 2:523: adds “branch of the”

148. DHC 2:523: replaces “He” with “Brother Phelps”

way of confession also<sup>149</sup>, when<sup>150</sup> the vote was put by President Rigdon and passed unanimously.

Elders John Murdock, Solomon Hancock, Elias Higbee, Calvin Bebee, John M. Hinkle<sup>151</sup>, Thomas Grover, and Simeon Carter were unanimously chosen high Councilors.

Lyman Wight was nominated<sup>152</sup> and<sup>153</sup> objected to by John Anderson, who went aside to converse.

Newel Knight was unanimously chosen. George M. Hinkle was nominated, and<sup>154</sup> objected to by elder James Emmet because he was too noisy, by King Follet because of his military office, and by James Durfee because he was a Merchant.

Elder Hinkle made a few remarks.

The vote was called and was unanimous<sup>155</sup>.

Levi Jackman, and Elisha H. Groves were unanimously chosen.

John Anderson then took the stand and made his objections to Lyman Wight; after which, elder Wight also spoke.

The vote was called, and he<sup>156</sup> was unanimously chosen.

The Twelve<sup>157</sup> were then called, namely Thomas B. Marsh, David W. Patten, Brigham Young, Heber C. Kimball, Orson Hyde, William E. McLellin, Parley P. Pratt, William Smith, Luke Johnson, Orson Pratt, John F. Boynton, and Lyman E. Johnson, and were unanimously chosen<sup>158</sup>.

Bishop E[dward].<sup>159</sup> Partridge was nominated to still act as Bishop, and was unanimously chosen: who<sup>160</sup> then nominated Isaac Morley, and Titus Billings for his Counselors, who were<sup>161</sup> unanimously chosen.

Elder Isaac Morley, was then<sup>162</sup> unanimously appointed Patriarch of this branch of the church.

Elder John Corroll was chosen to be keeper of the Lord's Store House.

Elder Isaac Morley was then ordained to the office of Patriarch, under the hands of Presidents Joseph Smith junior, Sidney Rigdon and Hyrum Smith.

The congregation, after a few remarks from Sidney Rigdon, unanimously voted not to support stores and shops, selling spirituous Liquors, Tea, Coffee, or Tobacco.

A vote was called on the subject of the Presidents of the<sup>163</sup> Seventies, and those who have recently been appointed to that office, were unanimously received.

The congregation then united with President Sidney Rigdon, who, in the closing prayer, called upon their Lord to dedicate this land for the gathering of the saints, and their inheritances.

THOMAS B. MARSH, Moderator,  
Attest OLIVER COWDERY, Clerk.<sup>164</sup>

149. DHC 2:523: omits "also"

150. DHC 2:523: replaces "when" with "whereupon"

151. FWR, 84: replaces "John M. Hinkle" with "George Morey"; *EJ* 1:30: "George M. Hinkle"

152. DHC 2:523: adds "a member of the High Council"

153. FWR, 84: omits "nominated and"; DHC 2:523: replaces "and" with "but was"

154. Book B-1, 777: adds "was"

155. DHC 2:524: adds "in Elder Hinkle's favor"

156. DHC 2:524: replaces "he" with "Elder Wight"

157. DHC 2:524: adds "Apostles"

158. DHC 2:524: replaces "chosen" with "sustained"

159. Book B-2, 701: "Edward"

160. DHC 2:524: replaces "who" with "he"

161. DHC 2:524: adds "also"

162. DHC 2:524: omits "then"

163. Book B-1, 777: "<Presidents of the>" (WR)

164. Book B-1, 777, Book B-2, 701: reverse Cowdery's and Marsh's names.

<sup>165</sup>Far West, Missouri, November 10th, 1837.

At a general Meeting of the ordained members of the church **of Latter Day Saints** in this place. Elder Thomas B. Marsh, opened the meeting by prayer, and President S[idney]. Rigdon, read the memorial of the Bishop of Kirtland and his counselors of September 18th 1837<sup>166</sup>, to the churches abroad. He then laid before the meeting the subject of laying off cities, of consecrating<sup>167</sup> for public purposes, and for remunerating those<sup>168</sup> who lay them off, &c., when<sup>169</sup> it was unanimously voted that all city plats hereafter laid off, after remunerating those for their labors<sup>170</sup> who may be engaged in appointing and laying off the same, shall be consecrated for the public benefit of the church, for building Houses for public worship, or such other purposes as the church shall say.

President Rigdon then read the prospectus of the *Elders Journal* which was unanimously received.

It was then unanimously voted that the persons present, use their exertions to support said paper.

It was then voted that the town **plot** of Far West, be enlarged so that it contain four Sections, that is two miles square.

Voted that Bishop Partridge and his counselors be appointed a Committee to appraise the land, adjacent to the present town plat, and see that it is enlarged according to the above vote, provided the present holders of those lands, will take such a price for the same, as the above appraisers<sup>171</sup> think<sup>172</sup> worth and that the same be then disposed of as is<sup>173</sup> voted above.

A call was then made for those whose circumstances were such as to permit<sup>174</sup>, to go out to preach, to present themselves. There were twenty three who arose.

Sylvester H. Earl, Henry Jackman<sup>175</sup>, Harrison Sagers, and John W. Clark, were ordained Elders, and William J. Levans was ordained a Priest.

President Rigdon then closed the meeting by prayer.

T. B. MARSH, Moderator,<sup>176</sup>

Attest<sup>177</sup> OLIVER COWDERY, Clerk.

About this time I left Far West, on my return<sup>178</sup> to Kirtland.

<sup>179</sup>Kirtland, November 20th, the High Council met in the Lord's House, John Smith<sup>180</sup> Presiding.

165. Source: *EJ* 1 (Nov. 1837): 30-31. Deleted material added here in bold type. Cf. FWR, 86 (ER) (*FWR* [1982], 125-26).

166. *EJ* 1:30, FWR, 86: move date to end of sentence; Book B-1, 777: inserts date in space between sentences (WR); Book B-2, 701: "<of Sept 18, 1837>" (WR)

167. DHC 2:524: adds "lands"

168. Book B-1, 777: replaces "those" with "them"

169. DHC 2:524: omits "&c., when" and begins new sentence

170. DHC 2:524: "labor"

171. *EJ* 1:30, Book B-1, 778, Book B-2, 701: add "shall"

172. DHC 2:525: adds "them to be"

173. DHC 2:525: omits "is"

174. DHC 2:525: adds "them"

175. *EJ* 1:31: "Jackson"

176. FWR, 86: omits Marsh's name.

177. FWR, 86: omits "Attest"

178. Book B-2, 701 (darker ink): "<return>" (TB)

179. Source: KHCM, 261-64 (prob. HR) (*KCMB* [2002], 204-6). Some light editing without change in meaning. Deleted material supplied here in bold type.

180. Book B-1, 778: adds "~~Sen.~~"

**The council was organized, President John Smith opened by prayer and presided<sup>181</sup>.**

Reuben Hedlock preferred the following charge against Zenos<sup>182</sup> H. Brewster, Jane Brewster, Collin[s] Brewster, D. H. Dustin and wife, Mores<sup>183</sup> R. Norris and wife, Eliza Norris, Samuel Barnet, Jemima Butler, O[sman]. [M.] Duel,<sup>184</sup> Butler and Roxanna Repsher<sup>185</sup>, for giving heed to Revelations said to be translated from the Book of Moroni by Collins Brewster, and for entering into a written covenant different from the articles and covenants of the Church of Latter Day Saints, and following a vain and delusive spirit.

Two were appointed to speak on each side. **It fell to the lot of No 1-2-3-4 to speak.**

The writings and Revelations kept and received by the accused were presented, and read by the Clerk of the council.

The accused pleaded not guilty.

Brother Felshaw was called forward by the plaintiff, who stated that he had visited the accused and labored with them according to the law of the church; that the accused justified themselves, seeing the church had not lived according to the former revelations, and <sup>186</sup>they considered the High Council and others were in transgression: and that most of the accused appeared to be determined to pursue their own way<sup>187</sup> whether right or wrong.

Brother Allen said the accused appeared to manifest a hard spirit against the Presidents of the church and the High Council.

Brother Dunn concurred.

Brother Sawyer stated that he heard brother Norris say, that those in authority were against him, and if he could not establish an order of things here to his mind, he would go out among the gentiles and do it.

Brother Knights<sup>188</sup> confirmed the foregoing testimony.

The accused called brother Freeman, who stated that he had attended a number of the meetings of the accused, and saw nothing out of the way.

Brother E. Strong confirmed brother Freeman's statement, but did not know when he attended the meetings that<sup>189</sup> they received Revelations for themselves.

Brother J. Foster agreed with the last two witnesses. Brother Preston was called by the accuser, who testified that the accused refused to admit him into their meeting<sup>190</sup>, and that others were rejected.

Several witnesses testified that they <sup>191</sup>attended their meetings and saw nothing wrong.<sup>192</sup>

Others testified they had<sup>193</sup> heard them speak against the heads of the church, and that brother Joseph had many things to repent of, and one of them said he thought some put too

181. KHCM, 261: "<& presided>"

182. Book B-1, 778 (darker ink): "Z<enos>" (pos. TB)

183. KHCM, 261, DHC 2:525: "Moses"

184. KHCM, 261, Book B-1, 778, DHC 2:525: add a space for Butler's first name

185. KHCM, 261: "Repshire"

186. Book B-1, 778: adds "that"

187. KHCM, 262: "<way>"

188. DHC 2:526: "Knight"

189. DHC 2:526: replaces "that" with "at which"

190. DHC 2:526: "meetings"

191. Book B-1, 778: adds "had"

192. KHCM, 262: "Broths J Smith, A Smith, M Hillman, H Redfield testafy th[e]y attened a meeting of the accused & discovered some things wrong which they felt to rebuke."

193. KHCM, 262: replaces first part of sentence with "Brother L Pery was called forward [and] stated that he had attend[ed] meetings frequently with the accused [and] ...."



much stress on the Priesthood, and that he was informed that brother Norris laid his hands on Collins <sup>194</sup>and ordained him a Prophet. **Further states that the accused had been led by commandments contrary to the order of the church of which the accused are members; and Broth[er] D[avid] Holman states** that one of the accused said he was determined to pursue his own course, whether it suited the High Council or not. **Stated that the council was led by Father Smith.**

<sup>195</sup>After the pleas of his Councilors the accused spoke in justification of their course generally, when the Council decided that the charge had been fully sustained and withdrew fellowship from those who persisted in their course of conduct as before mentioned.

**The parties then submitted the case to council. Brother Hunting then moved forward to open the case in behalf of the church. Brother A[sael]. Smith then spoke in behalf of the accused. Brother S[amuel]. Smith then spake in behalf of the church. Brother M[ayhew]. Hillman spoke in behalf of the accused. Brother R[euben]. Hedlock, the complainant, then stated the reasons for presenting said complaint. Brother O[smon]. Dyer, one of the accused, stated he was in doubts relative to the commandments and visions received through Colin [Brewster]. Brother Z[enos]. H. Brewster then proceeded in his own defense and spoke very lengthy. Brother R. H. Norris also came forward and spake in his own defense and family. Brother D. H. Dustin spoke in his own justification. Sister Brewster spake and justified herself in the course she had pursued. Sister Dustin also spake in her own defense and said she was satisfied some things were wrong and was willing to retract from them and would be in subjection to the councils<sup>196</sup> of the church. Brother Dustin now says he thinks the covenant they entered into was wrong. Sister Repshire also plead justification. Sister Butler justified herself in the cause she had pursued. The President of the council then proceeded to make some remarks with much candor and then gave his decision as follows: that the charge had been fully sustained and that those that persisted in this course of conduct the council withdraw fellowship from them.**

The council unanimously voted to withdraw fellowship from those that persisted in course above mentioned.

The President then called on the congregation. They unanimously voted to receive the decision of the council. The council then voted to receive the confession of Brother R. H. Dustin and wife.

A complaint against Brother Hiram Stratton by the Clerk of the seventies stating that for his ungodly conduct, they had withdrawn fellowship from him. They considered by his conduct by marrying contrary to law he cut himself off from church; and further voted that he no more be considered a member of the church and that this decision be published in the *Elders Journal*.

The council adjourned until Monday evening next.

HARLOW REDFIELD, Clerk.

<sup>197</sup>At a Conference of Elders, consisting of all the authorities of the church in Kirtland, November 27th, Elder Reuben Hedlock was chosen President of the Elders quorum in place of elder Be[a]man deceased.

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194. DHC 2:526; adds "Brewster"

195. This paragraph summarizes part of the bolded paragraphs that follow.

196. Word difficult to read in KHCM, 263; possibly "c[ou]n[cil]s"

197. *Source*: Based on KHCM, 265 (GWR) (KCMB [2002], 206). Edited without change in meaning.

<sup>198</sup>November 30th, Daniel S. Miles presented a complaint against<sup>199</sup> Roger Orton “for abusing elder Brigham Young, and for a general course of unchristian like conduct.” The accused having been notified to appear and answer for his conduct, and having refused, the High Council decided that he be cut off, for showing contempt to the authorities of the church.

<sup>200</sup>Far West December 6th. The High Council and Bishop and council<sup>201</sup> **met for the purpose of transacting the business of the church. The council was organized and opened by prayer of Pres[iden]t. David Whitmer.**

**Several subjects were discussed by the council.** Appointed Elias Higbee, Simeon Carter, and Elish[a] H. Groves, a Committee to consider the propriety of proposing to the church to pay the<sup>202</sup> council for their time while engaged in council. **Elder [Thomas] Marsh made a few remarks on another subject and was followed by President D[avid]. Whitmer.** Bishop Partridge, John Corrill, and Isaac Morley were appointed a Committee to report upon the subject of raising a revenue to defray the expenses of the church.

David Whitmer was appointed to sign Elders’ licenses as Chairman<sup>203</sup>, and W.W. Phelps as Clerk, and Frederick G. Williams to sign licenses as Chairman pro tempore, in the absence of President Whitmer, and John Whitmer, as Clerk pro tempore, **in the absence of President Phelps and Oliver Cowdery as Recording Clerk;** and Oliver Cowdery [as] Recording Clerk,<sup>204</sup> standing<sup>205</sup> Clerk of the council, and Recorder of Patriarchal blessings at Far West.

**Oliver Cowdery was then appointed standing Clerk for the Council.**

**Council adjourned for two hours.**

**Council met pursuant to adjournment.**

**Philo Dibble requested a hearing in a certain case wherein he had been disfellowshipped before a council of Elders: Charles Hewlet being complainant—dismissed from the council by recommending to the parties to choose two brethren to assist in settling the difficulty. Without troubling the council.**

**Oliver Cowdery was then nominated and appointed recorder to record the patriarchal blessing of this branch of the church.**

The Committee on pay for the Council reported:

**We the undersigned committee chosen by the high council of Zion on this 6th day of December A. D. 1837 to take into consideration the expediency of remunerating the Presidency and high council and also the bishop and his council for their services when employed in doing the business of the Church of Latter Day Saints having met agreeably to appointment and after taking the aforesaid business into consideration.** It is our united opinion that the Presidency, High Council,<sup>206</sup> Bishop and Council<sup>207</sup>, Clerk of the council, Patri-

198. Source: Based on KHCM, 264–65 (prob. HR) (KCMB [2002], 206–7). Edited without change in meaning.

199. Book B-1, 779: “<against>” (WR)

200. Source: Following minutes from FWR, 87–89 (ER) (FWR [1982], 126–28). Edited without change in meaning. Deleted material supplied here in bold type.

201. DHC 2:527: replaces “council” with “counselors”

202. DHC 2:527: adds “High”

203. DHC 2:527: adds “of the Council”

204. Book B-1, 779: adds “and”

205. Book B-2, 703 (darker ink): “<standing>” (TB)

206. Book B-1, 779: adds “and”

207. DHC 2:527: replaces “Council” with “counselors”

arch, and Agent<sup>208</sup> of the church; (also any others who may be employed in church business,) receive per day, each one dollar and fifty cents.

[Signed]<sup>209</sup>

Elias Higbee,  
Simeon Carter,  
Elisha H. Groves.

Bishop Partridge reported to the council that he had paid six hundred dollars to the Lawyers to carry on suits, against the Jackson mob, and three hundred dollars costs in carrying<sup>210</sup> on said suits, for which he had involved himself, and was paying ten per cent interest on the same, and petitioned the council for leave to liquidate the debt out of the properties consecrated for the benefit of the church, and charge the church for the same;<sup>211</sup> the council granted the petition.

Voted that the Recorder of Licenses and Patriarchal blessings receive for each 100 words 10 cents<sup>212</sup>.

Council adjourned to December 7th.

**Prayer by President [William W.] Phelps.**

<sup>213</sup>Council assembled on the 7th according to adjournment, and heard the report of their Committee on raising a revenue to pay the officers of the church for their services, and after much discussion and adjournment from time to time, <sup>214</sup>dismissed the subject as being anti-scriptural.

<sup>215</sup>During my<sup>216</sup> absence <sup>217</sup>Warren Parrish, John F. Boynton, Luke [S.] Johnson, Joseph Coe, and some others united together for the overthrow of the church. I returned to Kirtland on or about the 10th of December<sup>218</sup>, soon after which<sup>219</sup> this dissenting band, openly and publicly renounced the church of Christ<sup>220</sup> of Latter Day Saints, and claimed themselves to be the old standard, calling themselves the church of Christ, excluding that of<sup>221</sup> *Saints*, and set me at naught, and the whole church, denouncing us as heretics, not considering that the *Saints* shall possess the kingdom according to the prophet Daniel.<sup>222</sup>

<sup>223</sup>The *Elders' Journal* No. 2, for November, was the last paper printed at Kirtland. Our Print-

208. DHC 2:527: "agents"

209. DHC 2:527: adds "[Signed]"

210. Book B-1, 779: "<in carrying on>" (WR)

211. Book B-1, 779: adds "and"

212. FWR, 89: "receive for each hundred records \$10. for his services"

213. *Source*: Based on FWR, 89-92 (ER) (FWR [1982], 129-32).

214. Book B-1, 779: adds "the council"; Book B-2, 703: adds a long dash over erasure

215. *Source*: Closely follows *EJ* 1 (July 1838): 36-37.

216. Book B-1, 779 (darker ink): "<my>" (US)

217. DHC 2:528: adds "in Missouri"

218. DHC 2:528: moves "I returned ... December" to beginning of paragraph

219. DHC 2:528: replaces "which" with "my return"

220. Book B-2, 703 (darker ink): "<of Christ>" (TB)

221. DHC 2:528: replaces "that of" with "the word"

222. Book B-1, 779: adds "Parrish, and most of his adherents, openly renounced?"

223. *Source*: JS discussed the burning of the press in *EJ* 1 (July 1838): 33-34. While serving a mission in England, WR received a letter from his sister, Hepzibah Richards, dated 18 Jan. 1838, that gave an account of the burning of the press, which may have influenced his wording here: "The printing office has been attached on a judgment that [Grandison] Newel held against the Presidents for K[irtland] money. Last Monday it was sold at auction into the hands of Mr. Millicon [Nathaniel Milliken], one of the dissenters. At one o'clock the night following cousin Mary waked me, and said that Kirtland was all in flames. It proved to be the Printing office—the fire was then in its height and in one hour it was consumed with all its contents" (WRc, Bx 3, fd 14, 52).

ing establishment was attached to satisfy an unjust judgment of the County Court, and soon after the whole printing apparatus <sup>224</sup>was<sup>225</sup> burned to the ground.

<sup>226</sup>The work began to spread in England with great rapidity. On the 12th of September elder Goodson<sup>227</sup> left Bedford for Preston, and about the first of October sailed for America, in company with brother Snider<sup>228</sup> taking with him 200 Books of Mormon which the Elders in vain tried to persuade him to leave. Branches were established in Eccleston, Wrightington, Heskin, Euxton Bath, Daubers Lane, Ohorley<sup>229</sup>, Whittle, Leyland Moss, Ribchester, Thornley, Clithero, Waddington, Downham and other places, round about Preston, where the brethren hired the “Cock Pit,” a large and convenient building for preaching, but being disturbed by some Methodist Priests were obliged to have the house licensed by the Civil Courts, according to the statute<sup>230</sup> of the realm, which with the aid of two Constables who voluntarily proffered their services, restored peace and order; and on Christmas Day, December 25th, elders Kimball and Hyde, and Joseph Fielding (who had previously been ordained an Elder) assembled in the Cock Pit with about 300 saints, several of whom were ordained to the lesser Priesthood, 14 were confirmed, and about 100 children were blessed by the Elders. This was the first public Conference of the church in England, and at this Conference the word of wisdom was first *publicly* taught in that country.

<sup>231</sup>While the work was thus rapidly progressing in Lancashire, it continued gradually to progress at Bedford, also a branch was established at Bassynburn and another at Peters Green by elder Richards.

<sup>232</sup>On the morning of the 22nd of December 1837, brother Brigham Young, left Kirtland in consequence of the fury of the mob, the<sup>233</sup> spirit that prevailed in the apostates who had threatened to destroy him, because he would proclaim publicly and privately that he knew by the power of the Holy Ghost that I was a Prophet of the most high God, that I had not transgressed and fallen as the apostates declared.

<sup>234</sup>Apostasy, persecution, confusion, and mobocracy strove hard to bear rule at Kirtland and thus closed the year 1837.

224. Book B-1, 779, Book B-2, 703: add “and office”

225. DHC 2:528: adds “and office” and replaces “was” with “were”

226. *Source*: Based on *HCKj* [1840], 25, 26, 28, 29–30. Cf. *MiEng* 1:294–95; *OPW*, 21.

227. Book B-2, 703 (darker ink): “<Elder Goodson>” (TB)

228. DHC 2:528: “Snyder”

229. DHC 2:528: “Chorley”

230. DHC 2:529: “statutes”

231. *Source*: Probably composed by WR about 20 Feb. 1844 (see *MSHi Chronology*).

232. Book B-1, 780 (darker ink): adds “<note T \addenda/ page 6>” (WB), with “addenda” *w.o.* penciled “addenda” and “page 6” written in pencil. Note T was added by WB before 6 Aug. 1845 (see *MSHi Chronology*), and incorporated in Book B-2, 704, by WB on 6 Aug. 1845 (see *MSHi Chronology*). *Source*: Probably added under BY’s direction (cf. *MSHiBY* [1968], 23–24). Minutes of the apostolic revisers for June 1845 read “page 780 for addition by B.Y.” (see vol. 7, IV.4, *Apostolic Review of Book B-1*).

233. DHC 2:529: omits “the”

234. Book B-1, 780: adds “While”





